APPENDIXES

TO

THE COMPANION BIBLE.

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APPENDIXES.

1 THE STRUCTURE OF THE BOOKS OF THE OLD TESTAMENT ACCORDING TO THE HEBREW CANON.

I.—THE LAW (*Tōrāh*).

A | GENESIS. The beginning. All produced by the Word of God (Gen. 1. 3). Israel as a "family" (Gen. 15. 1).
B | EXODUS. History. Israel emerging from Families and Tribes to a Nation. Called "Hebrews" according to their "tongue."
C | LEVITICUS. Worship. Jehovah in the midst. He, Israel's God; and they, His People.
B | NUMBERS. History. Israel, now a "Nation," numbered, and blessed, as such (23, 24).
A | DEUTERONOMY. The end. All depending on the Word of Jehovah. Israel regarded as in the "Land."

II.—THE PROPHETS (*Nebī'īm*).

A | JOSHUA. "The Lord of all the earth" giving possession of the Land. Government under Priests.
B | JUDGES. Israel forsaking and returning to God; losing and regaining their position in the Land. "No king." Bethlehem. Failure under Priests.
C | SAMUEL. Man's king "rejected"; God's king (David) "established."
D | KINGS. Decline and Fall under the kings.
D | ISAIAH. Final blessing under God's King.
C | JEREMIAH. Human kings "rejected." David's "righteous Branch" "raised up."
B | EZEKIEL. God forsaking Israel, and returning in glory, to say for ever of His Land and city "Jehovah-Shammah."
A | MINOR PROPHETS. "The Lord of all the earth" giving restored possession of the Land, and foretelling final and unending possession.

The former Prophets (Zech. 7. 7). The latter Prophets.

III.—THE PSALMS (*Kethūbīm*, Writings).

A | PSALMS. *Tehillīm.* "Praises." God's purposes and counsels as to His doings in the future.
B | PROVERBS, i.e. Rules: Words which govern or rule man's life. God's moral government set forth.
C | JOB. "The end of the Lord" shown in Satan's defeat, and the saint's deliverance from tribulation.
D | CANTICLES. Virtue rewarded. Read by the Jews at the Passover: the Feast which commemorates the deliverance from Pharaoh, the Jews' oppressor.
E | RUTH. The stranger gathered in to hear of, and share in, God's goodness in Redemption. Read at Pentecost, which commemorates God's goodness in the Land.
F | LAMENTATIONS. "Alas!" The record of Israel's woes. Read at the *Fast* of the ninth of Abib.
E | ECCLESIASTES. "The Preacher." The People collected to hear of man's vanity. Read at the Feast of Tabernacles, which commemorates God's goodness in the wilderness.
D | ESTHER. Virtue rewarded. Read at the Feast of Purim, which commemorates the deliverance from Haman, "the Jews' enemy."
C | DANIEL. "God's judgment." Here are shown the final defeat of Antichrist, and the deliverance out of "the Great Tribulation."
B | EZRA-NEHEMIAH. Men who governed and ruled God's People in their resettlement in the Land.
A | CHRONICLES. *Dibrae hayyāmīm.* "Words of the Days"; or, God's purposes and counsels as to Israel's doings in the past, and until the time of the end.

The five *Megilloth*.

2 GENESIS: THE FOUNDATION OF DIVINE REVELATION.

Genesis is the seed-plot of the whole Bible. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests; and on which it is built up. It is not only the foundation of all Truth, but it enters into, and forms part of, all subsequent inspiration; and is at once the warp and woof of Holy Writ.

Genesis is quoted or referred to *sixty* times in the New Testament; and Divine authority is set like a seal on its historical facts. See Matt. 19. 4-6; 24. 37-39. Mark 7. 4, 10; 10. 3-8. Luke 11. 49-51; 17. 26-29, 32. John 1. 51; 7. 21-23; 8. 44-56.

It, and the Book of the Law, of which it forms part, are ascribed to Moses. See Deut. 31. 9, 10, 24-26. Josh. 1. 7; 8. 32, 35; 23. 6. 1 Kin. 2. 3; 2 Kin. 14. 6; 23. 25; 2 Chron. 23. 18; 30. 16; 34. 14. Ezra 3. 2; 7. 6. Neh. 8. 1. Dan. 9. 11, 13. Mal. 4. 4. Mark 12. 26. Luke 2. 22. John 7. 23. Acts 13. 39; 15. 5; 28. 23. 1 Cor. 9. 9. Heb. 10. 28.

3 GENESIS FINDS ITS COMPLEMENT IN THE APOCALYPSE.

GENESIS.	APOCALYPSE.
1. Genesis, the book of the beginning.	1. Apocalypse, the book of the end.
2. The Earth created (1. 1).	2. The Earth passed away (21. 1).
3. Satan's first rebellion.	3. Satan's final rebellion (20. 3, 7-10).
4. Sun, moon and stars for Earth's government (1. 14-16).	4. Sun, moon, and stars, connected with Earth's judgment (6. 13; 8. 12; 16. 8).
5. Sun to govern the day (1. 16).	5. No need of the sun (21. 23).
6. Darkness called night (1. 5).	6. "No night there" (22. 5).
7. Waters called seas (1. 10).	7. "No more sea" (21. 1).
8. A river for Earth's blessing (2. 10-14).	8. A river for the New Earth (22. 1, 2).
9. Man in God's image (1. 26).	9. Man headed by one in Satan's image (13).
10. Entrance of sin (3).	10. Development and end of sin (21, 22).
11. Curse pronounced (3. 14, 17).	11. "No more curse" (22. 3).

12. Death entered (3. 19).
13. Cherubim, first mentioned in connection with man (3. 24).
14. Man driven out from Eden (3. 24).
15. Tree of life guarded (3. 24).
16. Sorrow and suffering enter (3. 17).
17. Man's religion, art, and science, resorted to for enjoyment, apart from God (4).
18. Nimrod, a great rebel and king, and *hidden* anti-God, the founder of Babylon (10. 8, 9).
19. A flood from God to destroy an evil generation (6-9).
20. The Bow, the token of God's covenant with the Earth (9. 13).
21. Sodom and Egypt, the place of corruption and temptation (13, 19).
22. A confederacy against Abraham's people overthrown (14).
23. Marriage of first Adam (2. 18-23).
24. A bride sought for Abraham's son (Isaac) and found (24).
25. Two angels acting for God on behalf of His people (19).
26. A promised seed to possess the gate of his enemies (22. 17).
27. Man's dominion ceased and Satan's begun (3. 24).
28. The old serpent causing sin, suffering, and death (3. 1).
29. The doom of the old serpent pronounced (3. 15).
30. Sun, moon, and stars, associated with Israel (37. 9).

12. "No more death" (21. 4).
13. Cherubim, finally mentioned in connection with man (4. 6).
14. Man restored (22).
15. "Right to the Tree of Life" (22. 14).
16. No more sorrow (21. 4).
17. Man's religion, luxury, art, and science, in their full glory, judged and destroyed by God (18).
18. The Beast, the great rebel, a king, and *manifested* anti-God, the reviver of Babylon (13-18).
19. A flood from Satan to destroy an elect generation (12).
20. The Bow, betokening God's remembrance of His covenant with the Earth (4. 3; 10. 1).
21. Sodom and Egypt again: (spiritually representing Jerusalem) (11. 8).
22. A confederacy against Abraham's seed overthrown (12).
23. Marriage of last Adam (19).
24. A Bride made ready and brought to Abraham's Son (19. 9). See Matt. 1. 1.
25. Two witnesses acting for God on behalf of His People (11).
26. The promised seed coming into possession (11. 18).
27. Satan's dominion ended, and man's restored (22).
28. The old serpent bound for 1,000 years (20. 1-3).
29. The doom on the old serpent executed (20. 10).
30. Sun, moon, and stars, associated again with Israel (12).

4 THE DIVINE NAMES AND TITLES.

I. ELOHIM occurs 2,700 times. Its first occurrence connects it with *creation*, and gives it its essential meaning as *the Creator*. It indicates His relation to mankind as His *creatures* (see note on 2 Chron. 18. 31, where it stands in contrast with Jehovah as indicating *covenant relationship*). *'Elohim* is God the Son, the living "WORD" with creature form *to create* (John 1. 1. Col. 1. 15-17. Rev. 3. 14); and later, with *human* form to redeem (John 1. 14). "Begotten of His Father before all worlds; born of His mother, in the world." In this creature form He appeared to the Patriarchs, a form not temporarily assumed. *'Elohim* is indicated (as in A.V.) by ordinary small type, "God". See table on page 7.

II. JEHOVAH. While Elohim is God as the *Creator* of all things, Jehovah is the same God in *covenant relation* to those whom He has created (Cp. 2 Chron. 18. 31). Jehovah means *the Eternal*, the Immutable One, He Who WAS, and IS, and IS TO COME. The Divine definition is given in Gen. 21. 33. He is especially, therefore, the God of Israel; and the God of those who are redeemed, and are thus now "in Christ". We can say "My God," but not "My Jehovah", for Jehovah is "My God."

Jehovah is indicated (as in A.V.) by small capital letters, "LORD"; and by "GOD" when it occurs in combination with Adonai, in which case Lord GOD = Adonai Jehovah.

The name Jehovah is combined with ten other words, which form what are known as "the Jehovah Titles."

They are as follows in the order in which they occur in the Hebrew Canon (Ap. 1). All are noted in the margin, in all their occurrences:—

1. JEHOVAH-JIREH = Jehovah will see, or provide. Gen. 22. 14.
2. JEHOVAH-ROPHEKA = Jehovah that healeth thee. Ex. 15. 26.
3. JEHOVAH-NISSĪ = Jehovah my banner. Ex. 17. 15.
4. JEHOVAH-MEḲADDĪSHKEM = Jehovah that doth sanctify you. Ex. 31. 13. Lev. 20. 8; 21. 8; 22. 32. Ezek. 20. 12.
5. JEHOVAH-SHĀLŌM = Jehovah [send] peace. Judg. 6. 24.
6. JEHOVAH-ZEBĀ'ŌTH = Jehovah of hosts. 1 Sam. 1. 3, and frequently.
7. JEHOVAH-ZIDḲĒNŪ = Jehovah our righteousness. Jer. 23. 6; 33. 16.
8. JEHOVAH-SHĀMMĀH = Jehovah is there. Ezek. 48. 35.
9. JEHOVAH-'ELYŌN = Jehovah most high. Ps. 7. 17; 47. 2; 97. 9.
10. JEHOVAH-RO'Ī = Jehovah my Shepherd. Ps. 23. 1.

We have *seven* of these, experimentally referred to, in Ps. 23, inasmuch as Jehovah, as the "Good," "Great," and "Chief Shepherd," is engaged, in all the perfection of His attributes, on behalf of His sheep:—

In verse 1, we have No. 1 above.
" 2, we have No. 5.
" 3, we have Nos. 2 and 7.
" 4, we have No. 8.
" 5, we have Nos. 3 and 4.

III. JAH is Jehovah in a special sense and relation. Jehovah as having BECOME our Salvation (first occ. Ex. 15. 2), He Who IS, and WAS, and IS TO COME. It occurs 49 times (7×7. See Ap. 10). *Jah* is indicated by type thus: Lord.

IV. EL is essentially *the Almighty*, though the word is never so rendered (see below, "Shaddai"). EL is Elohim in all His strength and power. It is rendered "God" as Elohim is, but *El* is God the Omnipotent. *Elohim* is God the *Creator* putting His omnipotence into operation. Eloah (see below) is God Who wills and orders all, and Who is to be the one object of the worship of His people. *El* is the God Who *knows* all (first occ. Gen. 14. 18-22) and sees all (Gen. 16. 13) and that *performeth* all things for His people (Ps. 57 2); and in Whom all the Divine attributes are concentrated.

El is indicated in this edition by type in large capital letters, thus: "GOD." It is sometimes transliterated in proper names Immanu-*'el*, Beth-*'el*, &c., where it is translated, as explained in the margin.

V. ELOAH is Elohim, Who is to be worshipped. Eloah is God in connection with His *Will* rather than His power. The first occurrence associates this name with worship (Deut. 32. 15, 17). Hence it is the title used whenever the contrast (latent or expressed) is with false gods or idols. Eloah is essentially "the living God" in contrast to inanimate idols.

Eloah is rendered "God", but we have indicated it by type thus: GOD.

VI. ELYŌN first occurs in Gen. 14. 18 with *El*, and is rendered "the most high (God)". It is El and Elohim, not as the powerful Creator, but as "the possessor of heaven and earth." Hence the name is associated with Christ as the Son of "the Highest" (Luke 1. 35).

It is *Elyōn*, as possessor of the earth, Who divides the nations "their inheritance". In Ps. 83. 18, He is "over all the earth". The title occurs 36 times (6×6, or 6^2. See Ap. 10).

Elyōn is the Dispenser of God's blessings in the earth; the blessings proceeding from a Priest Who is a King upon His throne (cp. Gen. 14. 18–22 with Zech. 6. 13; 14. 9).

VII. SHADDAI is in every instance translated "Almighty", and is indicated by small capital letters ("ALMIGHTY"). It is God (*El*), not as the source of strength, but of *grace*; not as Creator, but as the *Giver*. Shaddai is the All-bountiful. This title does not refer to His *creative* power, but to His power to *supply* all the needs of His people. Its first occurrence is in Gen. 17. 1, and is used to show Abraham that He Who called him out to walk alone before Him could supply all his need. Even so it is the title used in 2 Cor. 6. 18, where we are called to "come out" in separation from the world. It is always used in connection with *El* (see above).

VIII. ADON is one of three titles (ADON, ADONAI, and ADONIM), all generally rendered "Lord"; but each has its own peculiar usage and association. They all denote *headship* in various aspects. They have to do with God as "over-lord."

(1) ADON is the Lord as Ruler *in* the earth. We have indicated this in type by printing the preceding article or pronouns in small capitals, not because either are to be emphasised, but to distinguish the word "Lord" from *Adonai*, which is always so printed in the A.V.

(2) ADONAI is the Lord in His relation *to* the earth; and as carrying out His purposes of blessing in the earth. With this limitation it is almost equivalent to Jehovah. Indeed, it was from an early date so used, by associating the vowel points of the word *Jehovah* with *Adon*, thus converting *Adon* into *Adonai*. A list of 134 passages where this was deliberately done is preserved and given in the Massorah (§§ 107–115). (See Ap. 32.) We have indicated these by printing the word like Jehovah, putting an asterisk, thus: LORD*.

(3) ADONIM is the plural of *Adon*, never used of man. *Adonim* carries with it all that *Adon* does, but in a greater and higher degree; and more especially as *owner* and *proprietor*. An *Adon* may rule others who do not belong to him. Hence (without the article) it is often used of men. But *Adonim* is the Lord Who *rules* His own. We have indicated it by type, thus: LORD.

The three may be thus briefly distinguished:—
Adon is the Lord as overlord or *ruler*.
Adonim is the Lord as *owner*.
Adonai is the Lord as *blesser*.

IX. The TYPES used to indicate the above titles, in the text, are as follows:—
God = *Elohim*.
GOD = *Jehovah* (in combination with *Adonai*, "Lord").
GOD* = Jehovah in the Primitive Texts, altered by *Sōpherim* to *Elohim* as in the Printed Text. (See Ap. 32.)
GOD = *El*.
GOD = *Eloah*.
LORD = *Jehovah*.
THE LORD = *Jah*.
LORD* = Jehovah in the Primitive Text, altered by *Sōpherim* to *Adonai* as in the Printed Text. (See Ap. 32.)
Lord = *Adonai*.
LORD = *Adonim*.
ALMIGHTY = *Shaddai*.
MOST HIGH = *Elyōn*.

X. THE COMBINATIONS are indicated as follows:—
Adonai Jehovah = Lord GOD.
Jehovah Elohim = LORD God.
Elyōn El = MOST HIGH GOD.
El Shaddai = GOD ALMIGHTY.

5 CREATION *VERSUS* EVOLUTION.

The Introduction to Genesis (and to the whole Bible) Gen. 1. 1—2. 3, ascribes everything to the living God, creating, making, acting, moving, and speaking. There is no room for evolution without a flat denial of Divine revelation. One must be true, the other false. All God's works were pronounced "good" seven times (see Ap. 10), viz. Gen. 1. 4, 10, 12, 18, 21, 25, 31. They are "great," Ps. 111. 2. Rev. 15. 3. They are "wondrous," Job 37. 14. They are "perfect," Deut. 32. 4.

Man starts from nothing. He begins in helplessness, ignorance, and inexperience. All his works, therefore, proceed on the principle of *evolution*. This principle is seen *only in human* affairs: from the hut to the palace; from the canoe to the ocean liner; from the spade and ploughshare to machines for drilling, reaping, and binding, &c. But the birds build their nests to-day as at the beginning. The moment we pass the boundary line, and enter the Divine sphere, no trace or vestige of evolution is seen. There is growth and development *within*, but no passing, change, or evolution out from one into another. On the other hand, *all* God's works are *perfect*.

In the Introduction to Genesis (ch. 1. 1—2. 3) forty-six times everything is ascribed to direct acts and volitions on the part of God as the Creator (see Ap. 4. I.):—

God (or He) created	6 times (1. 1, 21, 27, 27, 27; 2. 3).
God moved	1 once (1. 2).
God said	10 times (1. 3, 6, 9, 11, 14, 20, 24, 26, 28, 29).
God saw	7 times (1. 4, 10, 12, 18, 21, 25, 31).
God divided	2 twice (1. 4, 7).
God (or He) called	5 times (1. 5, 5, 8, 10, 10).
Brought forward.	31
God (or He) made	7 times (1. 7, 16, 25, 31; 2. 2, 2, 3).
God set	1 once (1. 17).
God blessed	3 times (1. 22, 28; 2. 3).
God ended	1 once (2. 2).
He rested	2 twice (2. 2, 3).
He sanctified	1 once (2. 3).
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It will be noted that the word "God" (Elohim, see Ap. 4. I.) occurs in this Introduction thirty-five times (7×5), the *product* of 7 and 5, the numbers of spiritual perfection, and grace. (See Ap. 10.)

There are also *ten* words connected with the word "God"; this is the number of ordinal perfection (Ap. 10).

There is only one verb used alone with the pronoun "He", instead of "God", and that is the verb "rested". This makes eleven in all; for the significance of which see Ap. 10.

The word "and" is repeated 102 times: thus, by the figure *Polysyndeton* (Ap. 6), marking and emphasising each separate act as being equally independent and important.

Evolution is only one of several theories invented to explain the phenomena of created things. It is admitted by all scientists that no one of these theories covers all the ground; and the greatest claim made for Evolution, or Darwinism, is that "it covers more ground than any of the others."

The Word of God claims *to cover all the ground*: and the only way in which this claim is met, is by

a denial of the inspiration of the Scriptures, in order to weaken it. This is the special work undertaken by the so-called "Higher Criticism", which bases its conclusions on human assumptions and reasoning, instead of on the documentary evidence of manuscripts, as Textual Criticism does.

6 (Acc.) FIGURES OF SPEECH. (Ant.)

It is most important to notice these. It is absolutely necessary for true interpretation. God's Word is made up of "words which the Holy Ghost teacheth" (1 Cor. 2. 13. 1 Thess. 2. 13. 2 Tim. 3. 16. 2 Pet. 1. 21, &c.).

A "Figure of speech" relates to the *form* in which the words are used. It consists in the fact that a word or words are used out of their ordinary sense, or place, or manner, for the purpose of attracting our attention to what is thus said. A Figure of speech is a designed and legitimate departure from the laws of language, in order to emphasise what is said. Hence in such Figures we have the Holy Spirit's own marking, so to speak, of His own words.

This peculiar form or unusual manner may not be true, or so true, to the *literal* meaning of the words; but it is more true to their *real* sense, and truer to truth.

Figures are never used but for the sake of emphasis. They can never, therefore, be ignored. Ignorance of Figures of speech has led to the grossest errors, which have been caused either from taking literally what is figurative, or from taking figuratively what is literal.

The Greeks and Romans named some hundreds of such figures. The only work on Biblical *Figures of speech* in the English language is by Dr. Bullinger[1], from which we have taken the whole of the information given here as well as in the marginal notes. He has classified some 217 separate figures (some of them with many varieties or subdivisions), and has given over 8,000 illustrations.

In Gen. 3. 14, 15 we have some of the earliest examples. By interpreting these figures literally as meaning "belly", "dust", "heel", "head", we lose the volumes of precious and mysterious truth which they convey and intensify. It is the *truth* which is literal, while the *words* employed are figurative. (See under Ap. 19.)

In the marginal notes will be found the names of most of these figures; and we append a list with their pronunciation and English definitions (giving one or more references as examples:—

Ac-cis'-mus; or, **Apparent Refusal** (Matt. 15. 22-26). So named because it is an apparent or assumed refusal.

Ac-ro'-stichion; or, **Acrostic** (Ps. 119). Repetition of the same or successive letters at the beginnings of words or clauses.

Æ-nig'-ma; or, **Dark Saying** (Gen. 49. 10. Judg. 14. 14). A truth expressed in obscure language.

Æ'-ti-o-log'-ia; or, **Cause Shown** (Rom. 1. 16). Rendering a reason for what is said or done.

Affirmatio; or, **Affirmation** (Phil. 1. 18). Emphasising words to affirm what no one has disputed.

Ag'-an-ac-te'-sis; or, **Indignation** (Gen. 3. 13. Acts 13. 10). An expression of feeling by way of indignation.

Al'-le-go-ry; or, **Continued Comparison by Representation (Metaphor)** (Gen. 49. 9. Gal. 4. 22, 24), **and Implication (Hypocatastasis)** (Matt. 7. 3-5). Teaching a truth about one thing by substituting another for it which is unlike it.

Am-œ-bae'-on; or, **Refrain** (Ps. 136). The repetition of the same phrase at the end of successive paragraphs.

Am-phi-bo-log'-ia; or, **Double Meaning** (Ezek. 12. 13). A word or phrase susceptible of two interpretations, both absolutely true.

Am'-phi-di-or-thō'-sis; or, **Double Correction** (1 Cor. 11. 22). A correction setting right both hearer and speaker.

Am'-pli-a'-tio; or, **Adjournment** (Gen. 2. 23. 1 Sam. 30. 5). A retaining of an old name after the reason for it has passed away.

An-ăb'-a-sis; or, **Gradual Ascent** (Ps. 18. 37, 38). An increase of emphasis or sense in successive sentences.

An-a-cho'-rē-sis; or, **Regression** (Eph. 3. 14). A return to the original subject after a digression.

An'-a-cœ-nō-sis; or, **Common Cause** (1 Cor. 4. 21) An appeal to others as having interests in common.

An'-a-co-lū'-thon; or, **Non-Sequence** (Gen. 35. 3. Mark 11. 32). A breaking off the sequence of thought.

An'-a-di-plo'-sis; or, **Like Sentence Endings and Beginnings** (Gen. 1. 1, 2. Ps. 121. 1, 2). The word or words concluding one sentence are repeated at the beginning of another.

An'-a-mnē'-sis; or, **Recalling** (Rom. 9. 3). An expression of feeling by way of recalling to mind.

An-a'-pho-ra; or, **Like Sentence Beginnings** (Deut. 28. 3-6). The repetition of the same word at the beginning of successive sentences.

An-a'-stro-phe; or, **Arraignment** (Acts 7. 48). The position of one word changed, so as to be out of its proper or usual place in a sentence.

An'-ĕ-sis; or, **Abating** (2 Kings 5. 1). The addition of a concluding sentence which diminishes the effect of what has been said.

Ant-eis'-a-gō-ge; or, **Counter Question** (Matt. 21. 23-25). The answering of one question by asking another.

An-thrōp'-o-path-ei'-a; or, **Condescension** (Gen. 1. 2; 8. 21. Ps. 74. 11. Jer. 2. 13. Hos. 11. 10). Ascribing to God what belongs to human and rational beings, irrational creatures, or inanimate things.

Ant-i-cat'-ē-gor'-ia; or, **Tu Quoque** (Ezek. 18. 25). Retorting upon another the very insinuation or accusation he has made against us.

Ant'-i-me'-rei-a; or, **Exchange of Parts of Speech.**

1. Of the Verb. The Verb used instead of some other part of speech (Gen. 32. 24. Luke 7. 21).
2. Of the Adverb. The Adverb used instead of some other part of speech (Gen. 30. 33. Luke 10. 29).
3. Of the Adjective. The Adjective used instead of some other part of speech (Gen. 1. 9. Heb. 6. 17).
4. Of the Noun. The Noun used instead of some other part of speech (Gen. 23. 6. Jas. 1. 25).

Ant-i-me-tab'-o-le; or, **Counterchange** (Gen. 4. 4, 5. Isa. 5. 20). A word or words repeated in a reverse order, with the object of opposing them to one another.

Ant-i-met-a-the'-sis; or, **Dialogue** (1 Cor. 7. 16). A transference of speakers; as when the reader is addressed as if actually present.

Ant-i'-phras-is; or, **Permutation** (Gen. 3. 22). The use of a word or phrase in a sense opposite to its original signification.

Ant'-i-pros-o'-po-pœ-i-a; or, **Anti-Personification** (2 Sam. 16. 9). Persons represented as inanimate things.

Ant'-i-ptōs'-is; or, **Exchange of Cases** (Ex. 19. 6, cp. 1 Pet. 2. 9). One Case is put for another Case, the governing Noun being used as the Adjective instead of the Noun *in regimen*.

Ant-i'-strŏ-phe; or, **Retort** (Matt. 15. 26, 27). Turning the words of a speaker against himself.

Ant-i'-thĕs-is; or, **Contrast** (Prov. 15. 17). A setting of one phrase in contrast with another.

Ant'-o-no-mă'-si-a; or, **Name Change** (Gen. 31. 21).

[1] Published by Eyre and Spottiswoode, London, 1898.

The putting of a proper name for an Appellative or common Noun, or the reverse.

Aph-aer′-e-sis; or, **Front Cut** (Jer. 22. 24). The cutting off of a letter or syllable from the beginning of a word.

Ap′-o-di-ōx′-is; or, **Detestation** (Matt. 16. 23). An expression of feeling by way of detestation.

Ap-o′-phas-is; or, **Insinuation** (Philem. 19). When, professing to suppress certain matters, the writer adds the insinuation negatively.

A-pō′-ria; or, **Doubt** (Luke 16. 3). An expression of feeling by way of doubt.

Ap-o-si-o-pes′-is; or, **Sudden Silence**. It may be associated with:—

1. Some great promise (Ex. 32. 32).
2. Anger and threatening (Gen. 3. 22).
3. Grief and complaint (Gen. 25. 22. Ps. 6. 3).
4. Inquiry and deprecation (John 6. 62).

Ap-o′-stro-phe; or, **Apostrophe**. When the speaker turns away from the real auditory whom he is addressing to speak to another, who may be—

1. God (Neh. 6. 9).
2. Men (2 Sam. 1. 24, 25).
3. Animals (Joel 2. 22).
4. Inanimate things (Jer. 47. 6).

Association; or, **Inclusion** (Acts 17. 27). When the speaker associates himself with those whom he addresses, or of whom he speaks.

As′-ter-is′-mos; or, **Indicating** (Ps. 133. 1). Employing some word which directs special attention to some particular point or subject.

A-syn′-de-ton; or, **No-Ands** (Mark 7. 21–23. Luke 14. 13). The usual conjunction is omitted, so that the point to be emphasised may be quickly reached and ended with an emphatic climax (cp. **Polysyndeton**, and Luke 14. 21).

Bat-to-log′-i-a; or, **Vain Repetition** (1 Kings 18. 26). Not used by the Holy Spirit: only by man.

Ben′-e-dic′-ti-o; or, **Blessing** (Gen. 1. 22, 28. Matt. 5. 3–11). An expression of feeling by way of benediction or blessing.

Bra-chy′-lo-gi-a; or, **Brachyology**. A special form of Ellipsis (Gen. 25. 32). See **Ellipsis** I. 3.

Cat-a′-bas-is; or, **Gradual Descent** (Phil. 2. 6–8). The opposite of Anabasis. Used to emphasise humiliation, sorrow, &c.

Cat′-a-chres-is; or, **Incongruity**. One word used for another, contrary to the ordinary usage and meaning of it.

1. Of two words, where the meanings are remotely akin (Lev. 26. 30).
2. Of two words, where the meanings are different (Ex. 5. 21).
3. Of one word, where the Greek receives its real meaning by permutation from another language (Gen. 1. 5. Matt. 8. 6).

Cat′-a-ploc′-e; or, **Sudden Exclamation** (Ezek. 16. 23). This name is given to a parenthesis when it takes the form of a sudden exclamation.

Chleu-as′-mos; or, **Mocking** (Ps. 2. 4). An expression of feeling by mocking and jeering.

Chron′-o-graph′-i-a; or, **Description of Time** (John 10. 22). The teaching of something important by mentioning the time of an occurrence.

Climax; or, **Gradation** (2 Pet. 1. 5–7). Anadiplosis repeated in successive sentences (see "Anadiplosis", above).

Cœ′-nō-tes; or, **Combined Repetition** (Ps. 118. 8, 9). The repetition of two different phrases, one at the beginning, and the other at the end of successive paragraphs.

Correspondence. This term is applied to the repetition of a subject or subjects, which reappear in varying order, thus determining the "Structure" of any portion of the Sacred Text. This Correspondence is found in the following forms:—

1. Alternate. Where the subjects of the alternate members correspond with each other, either by way of similarity or contrast.
   (a) Extended. Where there are two series, but each consisting of several members (Ps. 72. 2–17. Ps. 132).
   (b) Repeated. Where there are more than two series of subjects, either consisting of two members each (Ps. 26. Ps. 145), or consisting of more than two members each (Ps. 24).
2. Introverted. Where the first subject of the one series of members corresponds with the last subject of the second (Gen. 43. 3–5. Lev. 14. 51, 52).
3. Complex or Combined. Where both Alternation and Introversion are combined together in various ways (Ex. 20. 8–11. Ps. 105).

Cy-clo-id′-es; or, **Circular Repetition** (Ps. 80. 3, 7. 19). The repetition of the same phrase at regular intervals.

De′-i-sis; or, **Adjuration** (Deut. 4. 26). An expression of feeling by oath or asseveration.

Dep-re-ca′-ti-o; or, **Deprecation** (Ex. 32. 32). An expression of feeling by way of deprecation.

Di′-a-log-is-mos; or, **Dialogue** (Isa. 63. 1–6). When one or more persons are represented as speaking about a thing, instead of saying it oneself.

Di′-a-syrm-os; or, **Raillery** (Matt. 26. 50). Tearing away disguise, and showing up a matter as it really is.

Di-ex′-od-os; or, **Expansion** (Jude 12, 13). A lengthening out by copious exposition of facts.

Ec′-phō-nē′-sis; or, **Exclamation** (Rom. 7. 24). An outburst of words, prompted by emotion.

Ei′-ron-ei-a; or, **Irony**. The expression of thought in a form that naturally conveys its opposite.

1. Divine Irony. Where the speaker is Divine (Gen. 3. 22. Judg. 10. 14).
2. Human Irony. Where the speaker is a human being (Job 12. 2).
3. Peirastic Irony. By way of trying or testing (Gen. 22. 2).
4. Simulated Irony. Where the words are used by man in dissimulation (Gen. 37. 19. Matt. 27. 40).
5. Deceptive Irony. Where words are clearly false as well as hypocritical (Gen. 3. 4, 5. Matt. 2. 8).

E-jac′-u-la′-ti-o; or, **Ejaculation** (Hos. 9. 14). A parenthesis which consists of a short wish or prayer.

El-eu′-ther-i′-a; or, **Candour** (Luke 13. 32). The speaker, without intending offence, speaks with perfect freedom and boldness.

El-lips′-is; or, **Omission**. When a gap is purposely left in a sentence through the omission of some word or words.

I. Absolute Ellipsis. Where the omitted word or words are to be supplied from the nature of the subject.
   1. Nouns and Pronouns (Gen. 14. 19, 20. Ps. 21. 12).
   2. Verbs and participles (Gen. 26. 7. Ps. 4. 2).
   3. Certain connected words in the same member of a passage (Gen. 25. 32. Matt. 25. 9). Called **Brachyology**.
   4. A whole clause in a connected passage (Gen. 30. 27. 1 Tim. 1. 3, 4).

II. Relative Ellipsis.
   1. Where the omitted word is to be supplied from a cognate word in the context (Ps. 76. 11).
   2. Where the omitted word is to be supplied from a related or contrary word (Gen. 33. 10. Ps. 7. 11).

3. Where the omitted word is to be supplied from analogous or related words (Gen. 50. 23. Isa. 38. 12).
4. Where the omitted word is contained in another word, the one word comprising the two significations (Gen. 43. 33).

III. Ellipsis of Repetition.

1. Simple; where the Ellipsis is to be supplied from a preceding or a succeeding clause (Gen. 1. 30. 2 Cor. 6. 16).
2. Complex; where the two clauses are mutually involved, and the Ellipsis in the former clause is to be supplied from the latter; and, at the same time, an Ellipsis in the latter clause is to be supplied from the former (Heb. 12. 20).

E-nan-ti-ō'-sis; or, **Contraries** (Luke 7. 44–46). Affirmation or negation by contraries.

En'-thy-mē-ma; or, **Omission of Premiss** (Matt. 27. 19). Where the conclusion is stated, and one or both of the premisses are omitted.

Ep-i-dip'-lo-sis; or, **Double Encircling** (Ps. 47. 6). Repeated Epanadiplosis (see below).

Ep'-an-a-di-plō'-sis; or, **Encircling** (Gen. 9. 3. Ps. 27. 14). The repetition of the same word or words at the beginning and end of a sentence.

Ep'-an-a-leps'-is; or, **Resumption** (1 Cor. 10. 29. Phil. 1. 24). The repetition of the same word after a break or parenthesis.

Ep-an'-od-os; or, **Inversion** (Gen. 10. 1-31. Isa. 6. 10). The repetition of the same word or words in an inverse order, the sense being unchanged.

Ep'-an-or-thō-sis; or, **Correction** (John 16. 32). A recalling of what has been said in order to substitute something stronger in its place.

Ep-i'-bo-le; or, **Overlaid Repetition** (Ps. 29. 3, 4, 5, 7, 8, 9). The repetition of the same phrase at irregular intervals.

Ep'-i-crí'-sis; or, **Judgment** (John 12. 33). A short sentence added at the end by way of an additional conclusion.

Ep'-i-mo-ne; or, **Lingering** (John 21. 15–17). Repetition in order to dwell upon, for the sake of impressing.

Ep'-i-phō-nē'-ma; or, **Exclamation** (Ps. 135. 21). An exclamation at the conclusion of a sentence.

Ep-i'-pho-za; or, **Epistrophe in Argument** (2 Cor. 11. 22). The repetition of the same word or words at the end of successive sentences used in argument.

Ep-i'-stro-phe; or, **Like Sentence-Endings** (Gen. 13. 6. Ps. 24. 10). The repetition of the same word or words at the end of successive sentences.

Ep-i'-ta-sis; or, **Amplification** (Ex. 3. 19). Where a concluding sentence is added by way of increasing the emphasis.

Ep'-i-ther-a-pei'-a; or, **Qualification** (Phil. 4. 10). A sentence added at the end to heal, soften, mitigate, or modify what has been before said.

Ep-i'-the-ton; or, **Epithet** (Gen. 21. 16. Luke 22. 41). The naming of a thing by describing it.

Ep'-i-ti-mē'-sis; or, **Reprimand** (Luke 24. 25). An expression of feeling by way of censure, reproof, or reproach.

Ep'-i-tre-chon; or, **Running Along** (Gen. 15. 13. John 2. 9). A sentence, not complete in itself, thrown in as an explanatory remark. A form of Parenthesis (see below).

Ep'-i-troch-as'-mos; or, **Summarising** (Heb. 11. 32). A running lightly over by way of summary.

Ep-i'-trop-e; or, **Admission** (Ecc. 11. 9). Admission of wrong, in order to gain what is right.

Ep'-i-zeux'-is; or, **Duplication** (Gen. 22. 11. Ps. 77. 16). The repetition of the same word in the same sense.

Er'-o-tē-sis; or, **Interrogating** (Gen. 13. 9. Ps. 35. 10). The asking of questions, not for information, or for an answer. Such questions may be asked (1) in positive affirmation, (2) in negative affirmation, (3) in affirmative negation, (4) in demonstration, (5) in wonder and admiration, (6) in rapture, (7) in wishes, (8) in refusals and denials, (9) in doubts, (10) in admonition, (11) in expostulation, (12) in prohibition or dissuasion, (13) in pity and commiseration, (14) in disparagement, (15) in reproaches, (16) in lamentation, (17) in indignation, (18) in absurdities and impossibilities, (19) double questions.

Eth'-o-pœ'-i-a; or, **Description of Manners** (Isa. 3. 16). A description of a person's peculiarities as to manners, caprices, habits, &c.

Eu'-che; or, **Prayer** (Isa. 64. 1, 2). An expression of feeling by way of prayer, curse, or imprecation.

Eu'-phēm-is'-mos; or, **Euphemy** (Gen. 15. 15). Where a pleasing expression is used for one that is unpleasant.

Exemplum; or, **Example** (Luke 17. 32). Concluding a sentence by employing an example.

Ex-er-gas'-i-a; or, **Working Out** (Zech. 6. 12, 13). A repetition so as to work out or illustrate what has already been said.

Ex'-ou-then-is'-mos; or, **Contempt** (2 Sam. 6. 20). An expression of feeling by way of contempt.

Gnō'-mē; or, **Quotation**. The citation of a well-known saying without quoting the author's name.

1. Where the sense originally intended is preserved, though the words may vary (Matt. 26. 31).
2. Where the original sense is modified in the quotation or reference (Matt. 12. 40).
3. Where the sense is quite different from that which was first intended (Matt. 2. 15).
4. Where the words are from the Hebrew or from the Septuagint (Luke 4. 18).
5. Where the words are varied by omission, addition, or transposition (1 Cor. 2. 9).
6. Where the words are changed by a reading, or an inference, or in number, person, mood, or tense (Matt. 4. 7).
7. Where two or more citations are amalgamated (Matt. 21. 13).
8. Where quotations are from books other than the Bible (Acts 17. 28).

Hen-dí'-a-dys; or, **Two for One** (Gen. 2. 9. Eph. 6. 18). Two words used, but one thing meant.

Hen-dí'-a-tris; or, **Three for One** (Dan. 3. 7). Three words used, but one thing meant.

Her-men'-ei-a; or, **Interpretation** (John 7. 39). An explanation immediately following a statement to make it more clear.

Het'-er-ō'-sis; or, **Exchange of Accidence**. Exchange of one voice, mood, tense, person, number, degree, or gender for another.

1. Of forms and voices (1 Pet. 2. 6).
2. Of moods (Gen. 20. 7. Ex. 20. 8).
3. Of tenses (Gen. 23. 11. Matt. 3. 10).
4. Of persons (Gen. 29. 27. Dan. 2. 36).
5. Of adjectives (degree) and adverbs (2 Tim. 1. 18).
6. Of nouns (number), adjectives, and pronouns (Gen. 3. 8. Heb. 10. 28).
7. Of gender (Gen. 2. 18. Heb. 7. 7).

Ho-mœ-o'-pto-ton; or, **Like Inflections** (2 Tim. 3. 2, 3). Similar endings arising from the same inflections of verbs, nouns, &c. This figure belongs peculiarly to the original languages.

Ho-mœ-o-pro'-pher-on; or, **Alliteration** (Judg. 5). The repetition of the same letter or syllable at the commencement of successive words.

Hō'-mœ-o-tel-eu'-ton; or, **Like Endings** (Mark 12. 30). The repetition of the same letters or syllables at the end of successive words. Used also of an omission in the text caused by such-like endings: the scribe's eye going back to the latter of such similar words, instead of the former. See Josh. 2. 1.

Hyp-al'-la-ge; or, **Interchange** (Gen. 10. 9. 1 Kings 17. 14). A word logically belonging to one connection is grammatically united with another.

Hyp-er'-bat-on; or, **Transposition** (Rom. 5. 8). The placing of a word out of its usual order in a sentence.

Hy-per'-bo-le; or, **Exaggeration** (Gen. 41. 47. Deut. 1. 28). When more is said than is literally meant.

Hy'-po-cat-as'-ta-sis; or, **Implication** (Matt. 15. 13; 16. 6). An implied resemblance or representation.

Hy-po-ti-mē'-sis; or, **Under Estimating** (Rom. 3. 5). Parenthetic addition by way of apology or excuse.

Hy'-po-ty-po'-sis; or, **Word Picture** (Isa. 5. 26–30). Representation of objects or actions by words.

Hys'-ter-ē-sis; or, **Subsequent Narration** (Gen. 31. 7, 8. Ps. 105. 18). When a later record gives supplemental or new particulars, not inserted in the historical record.

Hys'-ter-o-log'-ia; or, **The First Last** (Gen. 10 and 11. 2 Sam. 24). A prior mention of a subsequent event.

Id-i-ō'-ma; or, **Idiom**. The peculiar usage of words and phrases, as illustrated in the language peculiar to one nation or tribe, as opposed to other languages or dialects.

1. Idiomatic usage of verbs (Gen. 42. 38. 1 John 1. 10).
2. Special idiomatic usages of nouns and verbs (Gen. 33. 11. Jer. 15. 16).
3. Idiomatic degrees of comparison (Luke 22. 15).
4. Idiomatic use of prepositions (Luke 22. 49).
5. Idiomatic use of numerals (Ps. 103. 2).
6. Idiomatic forms of quotations (Ps. 109. 5).
7. Idiomatic forms of question (Luke 22. 49).
8. Idiomatic phrases (Gen. 6. 2, 4. Matt. 11. 25).
9. Idioms arising from other figures of speech (see notes in margin).
10. Changes of usage of words in the Greek language (Gen. 43. 18. Matt. 5. 25).
11. Changes of usage of words in the English language (Gen. 24. 21. 2 Kings 3. 9).

In'-ter-jec'-ti-o; or, **Interjection** (Ps. 42. 2). Parenthetic addition by way of feeling.

Mal'-e-dic'-ti-o; or, **Imprecation** (Isa. 3. 11). Expression of feeling by way of malediction and execration.

Mei-ō'-sis; or, a **Belittleing** (Gen. 18. 27. Num. 13. 33). A belittleing of one thing to magnify another.

Mĕ-ris'-mos; or, **Distribution** (Rom. 2. 6–8). An enumeration of the parts of a whole which has been just previously mentioned.

Mes-ar-chi'-a; or, **Beginning and Middle Repetition** (Ecc. 1. 2). The repetition of the same word or words at the beginning and middle of successive sentences.

Mes-o-di-plo'-sis; or, **Middle Repetition** (2 Cor. 4. 8, 9). The repetition of the same word or words in the middle of successive sentences.

Mes-o-tel-eu'-ton; or, **Middle and End Repetition** (2 Kings 19. 7). The repetition of the same word or words in the middle and at the end of successive sentences.

Met-a'-bas-is; or, **Transition** (1 Cor. 12. 31). A passing from one subject to another.

Met'-a-lep'-sis; or, **Double Metonymy** (Gen. 19. 8. Ecc. 12. 6. Hos. 14. 2). Two metonymies, one contained in the other, but only one expressed.

Met-al'-la-ge; or, a **Changing Over** (Hos. 4. 18). A different subject of thought substituted for the original subject.

Met'-a-phor; or, **Representation** (Matt. 26. 26). A declaration that one thing is (or *represents*) another: while **Simile** *resembles* it, and **Hypocatastasis** *implies* it.

Met-a-sta-sis; or, **Counter-Blame** (1 Kings 18. 17, 18). A transferring of the blame from one's self to another.

Met-o'-ny-my; or, **Change of Noun**. When one name or noun is used instead of another, to which it stands in a certain relation.

1. Of the Cause. When the cause is put for the effect (Gen. 23. 8. Luke 16. 29).
2. Of the Effect. When the effect is put for the cause producing it (Gen. 25. 23. Acts 1. 18).
3. Of the Subject. When the subject is put for something pertaining to it (Gen. 41. 13. Deut. 28. 5).
4. Of the Adjunct. When something pertaining to the subject is put for the subject itself (Gen. 28. 22. Job 32. 7).

Mi-mē-sis; or, **Description of Sayings** (Ex. 15. 9). Used when the sayings, &c., of another are described or imitated by way of emphasis.

Neg-a'-ti-o; or, **Negation** (Gal. 2. 5). A denial of that which has not been affirmed.

Œ'-ōn-is'-mos; or, **Wishing** (Ps. 55. 6). An expression of feeling by way of wishing or hoping for a thing.

Ox'-y-mōr-on; or, **Wise-Folly** (1 Tim. 5. 6). A wise saying that seems foolish.

Pae-an'-is'-mos; or, **Exultation** (Zeph. 3. 14). Calling on others to rejoice over something.

Pal'-in-ōd'-i-a; or, **Retracting** (Rev. 2. 6). Approval of one thing after reproving for another thing.

Par-a-bol-a; or, **Parable**, i.e., **Continued Simile** (Luke 14. 16–24). Comparison by continued resemblance.

Par'-a-di-a'-stol-e; or, **Neithers and Nors** (Ex. 20. 10. Rom. 8. 35, 38, 39). The repetition of the disjunctives neither and nor, or, either and or.

Par'-ae-net'-ic-on; or, **Exhortation** (1 Tim. 2). An expression of feeling by way of exhortation.

Par-a-leips'-is; or, a **Passing By** (Heb. 11. 32). When a wish is expressed to pass by a subject, which is, notwithstanding, briefly alluded to subsequently.

Parallelism; or, **Parallel Lines**. The repetition of similar, synonymous, or opposite thoughts or words in parallel or successive lines. Cp. "Correspondence".

1. Simple *synonymous*, or *gradational*. When the lines are parallel in thought, and in the use of synonymous words (Gen. 4. 23, 24. Ps. 1. 1).
2. Simple *antithetic*, or opposite. When the words are contrasted in the two or more lines, being opposed in sense the one to the other (Prov. 10. 1).
3. Simple *synthetic*, or constructive. When the parallelism consists only in the similar form of construction (Ps. 19. 7–9).
4. Complex *alternate*. When the lines are placed alternately (Gen. 19. 25. Prov. 24. 19, 20).
5. Complex *repeated alternation*. The repetition of the two parallel subjects in several lines (Isa. 65. 21, 22).
6. Complex *extended alternation*. Alternation extended so as to consist of three or more lines (Judg. 10. 17).
7. Complex *introversion*. When the parallel lines are so placed that the first corresponds with the last, the second with the last but one, &c. (Gen. 3. 19. 2 Chron. 32. 7, 8).

Par-ec'-bas-is; or, **Digression** (Gen. 2. 8–15). A temporary turning aside from one subject to another.

Par-ē-che'-sis; or, **Foreign Paronomasia** (Rom. 15. 4). The repetition of words similar in sound, but different in language.

Par-eg'-men-on; or, **Derivation** (Matt. 16. 18). The repetition of words derived from the same root.

Par-em'-bol'-e; or, **Insertion** (Phil. 3. 18, 19). Insertion of a sentence between others which is independent and complete in itself.

Par-en'-the-sis; or, **Parenthesis** (2 Pet. 1. 19). Insertion of a word or sentence, parenthetically, which is necessary to explain the context.

Par-œ'-mi-a; or, **Proverb** (Gen. 10. 9. 1 Sam. 10. 12). A wayside-saying in common use.

Par'-o-mœ-o'-sis; or, **Like-Sounding Inflections** (Matt. 11. 17). The repetition of inflections similar in sound.

Par-o-no-ma'-si-a; or, **Rhyming Words** (Gen. 18. 27). The repetition of words similar in sound, but not necessarily in sense.

Path'-o-pœ'-i-a; or, **Pathos** (Luke 19. 41, 42). The expression of feeling or emotion.

Per-i'-phras-is; or, **Circumlocution** (Gen. 20. 16. Judg. 5. 10). When a description is used instead of the name.

Per-i'-stas-is; or, **Description of Circumstances** (John 4. 6).

Ple'-ŏn-asm; or, **Redundancy.** Where what is said is, immediately after, put in another or opposite way to make it impossible for the sense to be missed.

The Figure may affect (1) words (Gen. 16. 8); or (2) sentences (Gen. 1. 20. Deut. 32. 6).

Plok'-e; or, **Word-Folding** (Jer. 34. 17). The repetition of the same word in a different sense, implying more than the first use of it.

Po-ly-o-ny'-mi-a; or, **Many Names** (Gen. 26. 34, 35. 2 Kings 23. 13). Persons or places mentioned under different names.

Po-ly-ptō'-ton; or, **Many Inflections.** The repetition of the same part of speech in different inflections.

1. Verbs (Gen. 50. 24. 2 Kings 21. 13).
2. Nouns and pronouns (Gen. 9. 25. Rom. 11. 36).
3. Adjectives (2 Cor. 9. 8).

Po'-ly-syn'-de-ton; or, **Many Ands** (Gen. 22. 9, 11. Josh. 7. 24. Luke 14. 21). The repetition of the word "and" at the beginning of successive clauses, each independent, important, and emphatic, with no climax at the end (Compare **Asyndeton** and Luke 14. 13).

Prag'-mato-graph-i-a; or, **Description of Actions** (Joel 2. 1–11).

Pro-ec'-thĕ-sis; or, **Justification** (Matt. 12. 12). A sentence added at the end by way of justification.

Pro-lēp's-is (Ampliatio); or, **Anticipation** (Heb. 2. 8). Anticipating what is going to be, and speaking of future things as present.

Pro-lēp's-is (Occupatio); or, **Anticipation.** Answering an argument by anticipating it before it is used.

1. Open. When the anticipated objection is both answered and stated (Matt. 3. 9).
2. Closed. When the anticipated objection is either not plainly stated or not answered (Rom. 10. 18).

Pros-a-po'-do-sis; or, **Detailing** (John 16. 8–11). A return to previous words or subjects for purposes of definition or explanation.

Pros'-ō-po-graph'-i-a; or, **Description of Persons** (Matt. 3. 4). A vivid description of a person by detailed delineation.

Pros'-ō-po-pœ'-i-a; or, **Personification.** Things represented as persons.

1. The members of the human body (Gen. 48. 14. Ps. 35. 10).
2. Animals (Gen. 9. 5. Job 12. 7).
3. The products of the earth (Nah. 1. 4).
4. Inanimate things (Gen. 4. 10).
5. Kingdoms, countries, and states (Ps. 45. 12).
6. Human actions, &c., attributed to things, &c. (Gen. 18. 20. Ps. 85. 10).

Pro'-ther-a-pei'-a; or, **Conciliation** (Matt. 19. 16). Conciliating others, by way of precaution, because of something we are about to say.

Pro'-ti-mē-sis; or, **Description of Order** (1 Cor. 15. 5–8). The enumeration of things according to their places of honour or importance.

Repeated Negation; or, **Many Noes** (John 10. 28). The repetition of divers negatives.

Repetitio; or, **Repetition** (2 Chron. 20. 35–37. John 14. 1–4). Repetition of the same word or words irregularly in the same passage.

Sim'-i-le; or, **Resemblance** (Gen. 25. 25. Matt. 7. 24–27). A declaration that one thing resembles another. (Cp. **Metaphor**, above.)

Sim'-ul-ta'-ne-um; or, **Insertion** (Rev. 16. 13–16). A kind of historical parenthesis, an event being put out of its historical place between two others which are simultaneous.

Syl-leps'-is; or, **Combination** (2 Chron. 31. 8). The repetition of the sense without the repetition of the word.

Syl-leps'-is; or, **Change in Concord** (John 21. 12). A change in the grammatical concord in favour of a logical concord.

Syl'-lo-gis'-mus; or, **Omission of the Conclusion** (1 Sam. 17. 4–7). The conclusion, though implied, is unexpressed, in order to add emphasis to it.

Symbol (Isa. 22. 22). A material object substituted for a moral or spiritual truth.

Sym'-per-as'-ma; or, **Concluding Summary** (Matt. 1. 17). When what has been said is briefly summed up.

Sym'-plo-ke'; or, **Intertwining** (1 Cor. 15. 42–44). The repetition of different words in successive sentences in the same order and the same sense.

Syn'-ath-rœs'-mos; or, **Enumeration** (1 Tim. 4. 1–3). The enumeration of the parts of a whole which has not been mentioned.

Syn'-chō-rē'-sis; or, **Concession** (Hab. 1. 13). Making a concession of one point in order to gain another.

Syn'-cri-sis; or, **Repeated Simile** (Isa. 32. 2). Repetition of a number of resemblances.

Syn-ec'-do-che; or, **Transfer.** The exchange of one idea for another associated idea.

1. Of the Genus. When the genus is put for the species, or universals for particulars (Gen. 6. 12. Matt. 3. 5).
2. Of the Species. When the species is put for the genus, or particulars for universals (Gen. 3. 19. Matt. 6. 11).
3. Of the Whole. When the whole is put for a part (Gen. 6. 12).
4. Of the Part. When a part is put for the whole (Gen. 3. 19. Matt. 27. 4).

Syn'-œ-cei-o'-sis; or, **Cohabitation** (Matt. 19. 16, 17). The repetition of the same word in the same sentence with an extended meaning.

Syn-o-ny-mi-a; or, **Synonymous Words** (Prov. 4. 14, 15). The repetition of words similar in sense, but different in sound and origin.

Syn'-the-ton; or, **Combination** (Gen. 18. 27). A placing together of two words by usage.

Ta-pei-nō'-sis; or, **Demeaning** (Gen. 27. 44. Rom. 4. 19). The lessening of a thing in order to increase and intensify that same thing. (Cp. **Meiosis.**)

Thau-mas'-mos; or, **Wondering** (Rom. 11. 33). An expression of feeling by way of wonder.

Tmē'-sis; or, **Mid-Cut** (Eph. 6. 8). A change by which one word is cut in two, and another word put in between.

Top'-o-graph'-i-a; or, **Description of Place** (Isa. 10. 28–32). Throwing light on the subject dealt with by alluding to locality.

Type (Rom. 5. 14). A figure or ensample of something future, and more or less prophetic, called the Antitype.

Zeug'-ma; or, **Unequal Yoke.** When one verb is yoked on to two subjects, while grammatically a second verb is required.

1. Proto-zeugma, or, Ante-yoke or Fore-yoke (Gen. 4. 20. 1 Tim. 4. 3).
2. Meso-zeugma, or, Middle yoke (Luke 1. 64).
3. Hypo-zeugma, or, End yoke (Acts 4. 27, 28).
4. Syne-zeugmenon, or, Joint yoke (Ex. 20. 18).

7 ITALIC TYPE IN THE REVISED VERSION.

The Revisers ill-advisedly decided that "all such words, now printed in italics, as are plainly implied in the Hebrew, and necessary in English, be printed in common type."

One of the consequences of this decision is that the verb "to be" is not distinguished from the verb "to become", so that the lessons conveyed by the A.V. "was" and "*was*" in Gen. 1. 2; 3 and 4; 9 and 10; 11 and 12, are lost. See the notes on Gen. 1. 2.

For the general uses of various types in the English Bible see Ap. 48.

8 THE SO-CALLED "CREATION TABLETS."

The Cosmogony of Genesis is in flat contradiction to that of the so-called "Creation Tablets," preserved in an epic poem in honour of Merodach, the patron god of Babylon. If Genesis looks back to Creation, it is to put on record the profound contrast between them, and to give, instead of the corruption of primitive truth, which had been handed down by tradition, the Divine account by Him Who created all things, by the hand and pen of Moses.

The word "without form" (Heb. *tohū*) is used of a subsequent event which, we know not how long after the Creation, befell the primitive creation of Gen. 1. 1. It occurs in Gen. 1. 2. Deut. 32. 10. 1 Sam. 12. 21 (twice). Job 6. 18; 12. 24; 26. 7. Ps. 107. 40. Isa. 24. 10; 29. 21; 34. 11; 40. 17, 23; 41. 29; 44. 9; 45. 18, 19; 49. 4; 59. 4. Jer. 4. 23.

The Heb. *bohū*, rendered "void", means *desolate*, and occurs in Gen. 1. 2. Isa. 34. 11. Jer. 4. 23.

The two words together occur in Gen. 1. 2. Isa. 34. 11. Jer. 4. 23.

1. The Tablets begin with chaos.
   The Bible with perfection (Gen. 1. 1).
2. The Tablets make the heavenly bodies to be gods.
   Genesis makes them created matter.
3. The Tablets are all polytheistic mythology.
   Genesis is monotheistic truth.
4. The Tablets make all the work of a craftsman.
   In Genesis, God speaks, and it is done.
5. In the Tablets we meet everywhere with the puerilities of a grotesque superstition.
   In Genesis we find the grand and solemn realities of righteousness and holiness.

9 THE USAGE OF *RŪACḤ, SPIRIT.*

The word *rūaḥ* occurs 389 times in the Hebrew O. T.

In the A.V. it is rendered *spirit* in 237 passages (and no other word is rendered spirit except *n^{e}shāmāh*, "breath", in Job 26. 4 and Prov. 20. 27. See Ap. 16). In the remaining 152 places it is translated in 22 different ways, which are to be carefully distinguished.

[In the R.V. *rūaḥ* is rendered spirit 224 times, and in the remaining 165 passages is rendered in many different ways.]

The meaning of the word is to be deduced only from its *usage*. The one root idea running through all the passages is *invisible force*. As this force may be exerted in varying forms, and may be manifested in divers ways, so various renderings are necessitated, corresponding thereto.

Rūaḥ, in whatever sense it is used, always represents that which is *invisible* except by its manifestations. These are seen both externally to man, as well as internally within man.

As coming from God, it is the invisible *origin of life*. All apart from this is death. It comes from God, and returns to God (Ecc. 3. 19, 20). Hence, *rūaḥ* is used of

I.—GOD, as being invisible. "The Spirit of Jehovah" is Jehovah Himself, in His manifestation of invisible power.

2 Sam. 23. 2. Ps. 139. 7 (=Thee). Is. 40. 13.

II.—THE HOLY SPIRIT: the Third Person of the Trinity.

2 Sam. 23. 2. 1 Kings 18. 12; 22. 24. 2 Kings 2. 16. 2 Chron. 18. 23. Neh. 9. 20, 30. Job 26. 13; 33. 4. Isa. 40. 13; 48. 16; 59. 19, 21; 61. 1; 63. 10, 1-4. Ezek. 3. 12, 14 (1st); 8. 3; 11. 1, 24; 37. 1; 43. 5. Mic. 2. 7; 3. 8. Zech. 4. 6; 6. 8; 7. 12. Mal. 2. 15.

III.—INVISIBLE DIVINE POWER MANIFESTING ITSELF

In creation. Gen. 1. 2.
In giving life. Ezek. 37. 14.
In executing judgment—
"blast." Ex. 15. 8. Isa. 37. 7.
"breath." 2 Sam. 22. 16. 2 Kings 19. 7. Job 4. 9; 15. 30. Ps. 18. 15; 33. 6. Isa. 11. 4; 30. 28.
"spirit." Isa. 4. 4; 28. 6; 34. 16; 40. 7.

IV.—INVISIBLE "POWER FROM ON HIGH", MANIFESTING ITSELF AS DIVINE POWER in *giving spiritual gifts*. Spoken of as coming upon, clothing, falling on, and being poured out. Rendered "Spirit", but should be "spirit".

Gen. 41. 38. Ex. 28. 3; 31. 3; 35. 31. Num. 11. 17, 25, 25, 26, 29; 24. 2; 27. 8. Deut. 34. 9. Judg. 3. 10; 6. 34; 11. 29; 13. 25; 14. 6, 19; 15. 14. 1 Sam. 10. 6, 10; 11. 6; 16. 13, 14; 19. 20, 23. 2 Kings 2. 9, 15. 1 Chron. 12. 18; 28. 12. 2 Chron. 15. 1; 20. 14; 24. 20. Ps. 51. 11, 12; 143. 10. Prov. 1. 23. Isa. 11. 2, 2, 2, 2; 30. 1; 32. 15; 42. 1, 5; 44. 3; 59. 21; 61. 1; 63. 11. Ezek. 2. 2; 3. 24; 11. 5, 19; 36. 27; 39. 29. Dan. 4. 8, 9, 18; 5. 11, 12, 14. Joel 2. 28, 29. Hag. 2. 5. Zech. 12. 10.

V.—THE INVISIBLE PART OF MAN (Psychological). Given by God at man's formation at birth, and returning to God at his death.

"Breath." Gen. 6. 17; 7. 15, 22. Job 9. 18; 12. 10; 17. 1. Ps. 104. 29; 135. 17; 146. 4. Ecc. 3. 19. Jer. 10. 14; 51. 17. Lam. 4. 20. Ezek. 37. 5, 6, 8, 9, 10. Hab. 2. 19. Zech. 12. 1.

"spirit." Gen. 6. 3. Num. 16. 22; 27. 16. Job 27. 3; 34. 14. Ps. 31. 5; 104. 30. Ecc. 3. 21, 21; 8. 8, 8; 11. 5; 12. 7. Isa. 42. 5.

"Wind." Ezek. 37. 9, 9.

VI.—THE INVISIBLE CHARACTERISTICS OF MAN; manifesting themselves in states of mind and feeling (by the Fig. *Metonymy*. See Ap. 6, p. 11).

"Mind." Gen. 26. 35. Prov. 29. 11. Ezek. 11. 5; 20. 32. Dan. 5. 20. Hab. 1. 11.

"Breath." Job 19. 17 (=manner).

"Courage." Josh. 2. 11.

"Anger." Judg. 8. 3.

"Blast." Isa. 25. 4.

"Spirit." Gen. 41. 8; 45. 27. Ex. 6. 9; 35. 21. Num. 5. 14, 14, 30; 14. 24. Josh. 5. 1. Judg. 15. 19. 1 Sam. 1. 15; 30. 12. 1 Kings 10. 5; 21. 5. 1 Chron. 5. 26, 26. 2 Chron. 9. 4; 21. 16; 36. 22. Ezra 1. 1, 5. Job 6. 4; 7. 11; 10. 12; 15. 13; 20. 3; 21. 4; 32. 8, 18. Ps. 32. 2; 34. 18; 51. 10, 11, 12, 17; 76. 12; 78. 8; 142. 3; 143. 4, 7. Prov. 11. 13; 14. 29; 15. 4, 13; 16. 2, 18, 19, 32; 17. 22, 27; 18. 14, 14; 25. 28; 29. 23. Ecc. 1. 14, 17; 2. 11, 17, 26; 4. 4, 6, 16; 6. 9; 7. 8, 8, 9; 10. 4. Isa. 19. 3, 14; 26. 9; 29. 10, 24; 33. 11; 38. 16; 54. 6; 57. 15, 15, 16; 61. 3; 65. 14; 66. 2. Jer. 51. 11. Ezek. 13. 3. Dan. 7. 15. Hos. 4. 12; 5. 4. Mic. 2. 11 (by *Hendiadys* (Ap. 6), for a false or lying spirit).

VII.—Put by the Fig. *Synecdoche* for THE WHOLE PERSON (see Ap. 6).

Ps. 77. 3, 6; 106. 33. Ezek. 21. 7. Dan. 2. 1, 3. Mal. 2. 15, 16.

VIII.—INVISIBLE SPIRIT-BEINGS.

"Angels." Ps. 104. 4.

"Cherubim." Ezek. 1. 12, 20, 20, 20, 21; 10. 17.

Neutral spirit-beings. Job 4. 15. Isa. 31. 3.
Evil angels. Judg. 9. 23. 1 Sam. 16. 14, 15, 16, 23, 23; 18. 10; 19. 9. 1 Kings 22. 21, 22, 23. 2 Chron. 18. 20, 21, 22. Zech. 13. 2.

IX.—THE INVISIBLE MANIFESTATIONS OF THE ATMOSPHERE.

Temperature. Gen. 3. 8 ("cool").
Air.
"Wind" or "winds" in every place where the words "wind" or "winds" occur.
"Whirlwind." Ezek. 1. 4.
"Windy." Ps. 55. 8.
"Spirits." Zech. 6. 5.
"Air." Job 41. 16.
"Tempest." Ps. 11. 6.
"Blast." Ex. 15. 8. 2 Kings 19. 7. Isa. 25. 4; 37. 7.
"Quarters" (of the four winds). 1 Chron. 9. 24.
"Side" or "sides" (of the four winds). Jer. 52. 23. Ezek. 42. 16, 17, 18, 19, 20.

10 THE SPIRITUAL SIGNIFICANCE OF NUMBERS.

Numbers are used in Scripture, not merely as in Nature, with *supernatural design*, but with *spiritual significance*, which may be summarised as follows[1]:—

ONE. Denotes *unity, and commencement*. The first occurrences of words or utterances denote their essential significance, in interpretation. Words that occur only once, in the originals, are emphatic and important. First day, Light. The first occurrences of all important words and expressions are noted in the margin.

Two. Denotes *difference*. If two different persons *agree* in testimony it is conclusive. Otherwise two implies *opposition, enmity*, and *division*, as was the work of the Second day. Compare the use of the word "double" applied to "heart", "tongue", "mind", &c.

THREE. Denotes *completeness*, as three lines complete a plane figure. Hence, three is significant of Divine perfection and completeness. The third day completes the fundamentals of creation-work. The fourth, fifth, and sixth days are the counterpart and repetition of the first, second, and third, and correspond respectively. (See the structure of Gen. 1, p. 3.) The number, three, includes *resurrection* also; for on the third day the earth *rose up* out of the deep, and fruit rose up out of the earth.

FOUR. Denotes *creative works* (3 + 1), and always has reference to the material creation, as pertaining to the *earth*, and things "under the sun", and things terrestrial.

FIVE. Denotes Divine *grace*. It is 4 + 1. It is God adding His gifts and blessing to the works of His hands. The Heb. *Ha'aretz* (the earth), by "Gematria" (i.e. the addition of the numerical value of the letters together) is a multiple of four, while *Hashamayim* (the heavens) is a multiple of five. The Gematria of **Χάρις** (*charis*), the Greek for *Grace*, is also a multiple of five. It is the leading factor in the Tabernacle measurements.

SIX. Denotes the *human number*. Man was created on the *sixth* day; and this first occurrence of the number makes it (and all multiples of it) the hall-mark of all connected with man. He works six days. The hours of his day are a multiple of six. Athaliah usurped the throne of Judah six years. The great men who have stood out in defiance of God (Goliath and Nebuchadnezzar and Antichrist) are all emphatically marked by this number.

SEVEN. Denotes *spiritual perfection*. It is the number or hall-mark of the Holy Spirit's work. He is the Author of God's Word, and seven is stamped on it as the water-mark is seen in the manufacture of paper. He is the Author and Giver of *life*; and seven is the number which regulates every period of Incubation and Gestation, in insects, birds, animals, and man.

EIGHT. Denotes *resurrection, regeneration*; a new beginning or commencement. The eighth is a new first. Hence the octave in music, colour, days of the week, &c. It is the number which has to do with the LORD, Who rose on the eighth, or new "first-day". This is, therefore, the *Dominical* number. By Gematria (see above), **Ἰησοῦς** (*Jesus*) makes the numbers 888. It, or its multiple is impressed on all that has to do with the Lord's Names, the Lord's People, the Lord's works.

NINE. Denotes *Finality* of *judgment*. It is 3 × 3, the *product* of Divine completeness. The number nine, or its factors or multiples, is seen in all cases when *judgment* is the subject.

TEN. Denotes *Ordinal perfection*. Another new first; after the ninth digit, when numeration commences anew.

ELEVEN. Denotes *disorder, disorganization*, because it is one short of the number twelve (see below).

TWELVE. Denotes *Governmental perfection*. It is the number or factor of all numbers connected with government: whether by Tribes or Apostles, or in measurements of time, or in things which have to do with government in the heavens and the earth.

THIRTEEN. Denotes *rebellion, apostasy, defection, disintegration, revolution*, &c. The first occurrence fixes this (Gen. 14. 4); and the second confirms it (Gen. 17. 25). It, and its multiples, are seen in all numbers, and in the Gematria (see above) of all names and passages that are associated with rebellion, &c.

SEVENTEEN. Denotes a combination of *spirit* and *order* (10+7). It is the seventh prime number (as 13 is the sixth prime number).

Other numbers follow the laws which govern the smaller numbers, as being their factors, sums, products or multiples: e.g. 24 is 12×2, a higher form of 12.

$25 = 5^2$. Grace intensified.
$27 = 3^3$. Divinity intensified.
$28 = 7 \times 4$. Spiritual perfection in connection with the earth.
$29 = 3^3$. Intensifying of Divine judgement.
$30 = 3 \times 10$. Divine perfection, applied to order.
$40 = 10 \times 4$. Divine order applied to earthly things. Hence, the number of *probation*.

The four *perfect numbers*, 3, 7, 10, and 12, have for their product the remarkable number 2,520. It is the Least Common Multiple of the ten digits governing all numeration; and can, therefore, be divided by each of the nine digits, without a remainder. It is the number of chronological perfection (7 × 360).

[1] The whole subject may be studied in Dr. Bullinger's work on *Number in Scripture* (London: Eyre and Spottiswoode).

11 THE WORD "DAY" IN GENESIS 1.

The word "day", when used without any limiting words, may refer to a long or prolonged period: as, the "day of grace", the "day of visitation", the "day of salvation", the "day of judgment", the "day of the Lord", "man's day", &c. But when the word "day" is used *with a numeral* (cardinal or ordinal), as one, two, three, &c., or first, second, third, &c., "evening and morning" (Gen. 1), or the "seventh day" (Ex. 20. 9, 11, &c.), it is defined, limited, and restricted to an ordinary day of twenty-four hours.

The word "day" is never used for a year. Sometimes a corresponding number of days is used for a corresponding number of years, but in that case it is always expressly stated to be so used; as in Num. 14. 33, 34. But, even in these cases, the word "day" means a day, and the word "year" means a year. It is not said that a day *means* a year; but the number of the forty years is said to be "after the number of the days in which ye searched the land, even forty days".

It is the same in Ezek. 4. 5, where the years of Israel's

iniquity were laid on Ezekiel "according to the number of the days". In this case also, the word "days" means days, and the word "years" means years.

There is no Scriptural warrant for arbitrarily assuming this to be a general principle in the absence of any statement to that effect.

12 "THE STARS ALSO."

In the first mention of the heavenly bodies, the purpose of the Creator is clearly stated. Gen. 1. 14-19 reveals the fact that they were created, not only "to divide the day from the night, and to give light upon the earth"; but, they were set "for SIGNS, and for SEASONS, and for days and years".

The figure *Polysyndeton* (see Ap. 6) emphasises these four purposes, and bids us single them out and consider them separately and independently.

They are "for SIGNS".

Heb. *'ōth*, from *'āthah*, *to come*. Signs, therefore, of something or some One *to come*. Those who understand them are enlightened by them. Those who do not may well be "dismayed" (Jer. 10. 2).

The stars are numbered and named. There are twelve signs of the Zodiac, called "the stars" in Gen. 37. 9 (eleven of which bowed down to Joseph's, the twelfth). The word *Zodiac* means the *degrees* or *steps*, which mark the stages of the sun's path through the heavens, corresponding with the twelve months.

The stars were all named by God (Ps. 147. 4). Most of these names have been lost; but over 100 are preserved through the Arabic and Hebrew, and are used by astronomers to-day, though their meaning is unknown to them. Many of them are used in Scripture as being well known, though the translations are somewhat speculative: e.g. Job 9. 9. Heb. *'āsh* (Arcturus, R. V. the Bear), *kᵉsīl* (A. V. Orion), *kīmāh* (Pleiades). Job 38. 31, 32, *mazzārōth* (margin, and R. V., the twelve signs; margin, the signs of the *Zodiac*). Cp. 2 Kings 23. 5, *'āsh* (Arcturus with her sons, R. V. the Bear with her train, both versions being incorrect as to the names). See also Isa. 13. 10. Amos 5. 8.

These names and the twelve "signs" go back to the foundation of the world. Jewish tradition, preserved by Josephus, assures us that this Bible astronomy was invented by Adam, Seth, and Enoch.

We see evidence of it as early as Gen. 11. 4, where we read of the Tower of Babel having "his top with the heavens". There is nothing about the wrongly supplied italics "may reach unto". The words, doubtless, refer to the signs of the Zodiac, pictured at the top of the Tower, like the Zodiacs in the Temples of Denderah, and Esnéh in Egypt.

The Babylonian "Creation Tablets" refer to them, though their primitive meaning had been either corrupted or lost. It is the same with the Greek mythology, which is a corruption of primitive truth which had been lost and perverted.

We have to remember that our *written* Scriptures began with Moses, say in 1490 B.C.: and thus, for more than 2,500 years, the revelation of the hope which God gave in Gen. 3. 15 was preserved in the *naming* of the stars and their *grouping* in Signs and Constellations.

These groupings are quite arbitrary. There is nothing in the positions of the stars to suggest the pictures originally drawn around them. The Signs and Constellations were first designed and named; then, the pictures were drawn around them respectively. Thus the truth was enshrined and written in the heavens, where no human hand could touch it. In later years, when Israel came into the possession of the written "Scriptures of truth", there was no longer any need for the more ancient writing in the heavens. Hence, the original teaching gradually faded away, and the heathen, out of the smattering they had heard by tradition, evolved their cosmogonies and mythologies.

Ps. 19 contains a vivid reference to these two Books of revelation. That is why there is the very sudden change of subject at verse 7; a change which still perplexes and baffles all the skill of commentators.

The teaching is preserved in the structure of the Psalm, where we have

A | 1-4-. The Heavens.
B | -4-6. "In them, the sun".
A | 7-10. The Scriptures.
B | 11-14. "In them[1], Thy servant".

In this structure every line emphasises the elaboration of the design: for, while, in the first half, all the terms are *literary*, in the latter half they are all *astronomical*, thus welding the two portions of the Psalm into one harmonious whole.

For the meaning of the words, reference must be made to the Psalm itself. We can only note here that the first part does not refer to the *wonders* of creation, but to the *eloquence of its teaching* and *revelation*: they "declare", tell, or narrate (Gen. 24. 66. Ps. 71. 15), they "utter speech", but without words (omit "where" in *v.* 3); Heb. = they "show forth", exhibit (Gen. 3. 11. Ps. 97. 6; 111. 6); they prophesy "day by day", "night by night". The question is: What do they prophesy? What knowledge do they show forth? What glory do they tell of?

The answer is—Gen. 3. 15. The one great central truth of all prophecy—the coming of One, Who, though He should suffer, should in the end crush the head of the old serpent, the Devil.

But, where are we to open this book? Where are we to break into this circle of the Zodiacal signs?

Through the "precession of the Equinoxes" the sun gradually shifts its position a little each year, till in about every 2,000 years it begins the year in a different sign. This was foreseen; and it was also foreseen that succeeding generations would not know when and where the sun began its course, and where the teaching of this Heavenly Book commenced, and where we were to open its first page. Hence the "Sphinx" was invented as a memorial. It had the head of a woman and the body and tail of a lion, to tell us that this Book, written in the Heavens, began with the sign "Virgo", and will end with the sign "Leo". The word "sphinx" is from the Greek *sphingo*, *to join*; because it binds together the two ends of this circle of the heavens.

The number of the Signs is twelve, the number of governmental perfection or "rule": cp. Gen. 1. 18 (Ap. 10). They are divided into three books of four chapters (or signs) each: twelve being the product of 3×4, i. e. of Divine truth working in the heavens and in the earth (see Ap. 10).

Each book, therefore, consists of four signs; and these are all arranged, by structure, in exactly the same way. Each is an introversion. Thus we have the three books:

First Book. The Redeemer.

(His first coming).

A | VIRGO. The prophecy of the promised seed.
B | LIBRA. The Redeemer's work (grace).
B | SCORPIO. The Redeemer's conflict.
A | SAGITTARIUS. The prophecy fulfilled.

Second Book. The Redeemed.

(His work and its results).

C | CAPRICORNUS. The prophecy of deliverance.
D | AQUARIUS. Results of work bestowed.
D | PISCES. Results of work enjoyed.
C | ARIES. The prophesied deliverance fulfilled.

[1] The same Heb. as in v. 4.

Third Book. **The Redeemer.**

(His Second Coming.)

E | TAURUS. The prophecy of coming judgment.
F | GEMINI. The Redeemer's reign in glory.
F | CANCER. The Redeemer's possession safe.
E | LEO. The prophecy of triumph fulfilled.

Each of the four chapters in each of these three Books consists of three sections; and each section is represented by a Constellation. There are thus thirty-six (3×12) Constellations, which, with the twelve Signs, make forty-eight (4×12) in all.

They may thus be set forth:

The First Book The Redeemer.

"The sufferings of Christ."

I. VIRGO (A).

The prophecy of the promised seed.

1. COMA (=The desired). The woman and child the desired of all nations (in the most ancient Zodiacs).
2. CENTAURUS (with two natures). The despised sin-offering.
3. BOÖTES. The coming One with branch.

II. LIBRA (B).

The Redeemer's atoning work.

1. CRUX. The Cross endured.
2. LUPUS. The Victim slain.
3. CORONA. The Crown bestowed.

III. SCORPIO (*B*).

The Redeemer's conflict.

1. SERPENS. Assaulting the man's heel.
2. OPHIUCHUS. The man grasping the serpent.
3. HERCULES. The mighty man victorious.

IV. SAGITTARIUS (*A*).

The Redeemer's triumph.

1. LYRA. Praise prepared for the Conqueror.
2. ARA. Fire prepared for His enemies.
3. DRACO. The dragon cast down.

The Second Book. The Redeemed.

I. CAPRICORNUS (C).

The result of the Redeemer's sufferings.

1. SAGITTA. The arrow of God sent forth.
2. AQUILA. The smitten One falling.
3. DELPHINUS. The dead One rising again.

II. AQUARIUS (D).

The Blessings assured.

1. PISCIS AUSTRALIS. The blessings bestowed.
2. PEGASUS. The blessings quickly coming.
3. CYGNUS. The Blesser surely returning.

III. PISCES (*D*).

The Blessings in abeyance.

1. THE BAND. The great enemy, "*Cetus.*"
2. ANDROMEDA. The redeemed in bondage.
3. CEPHEUS. The Deliverer coming to loosen.

IV. ARIES (*C*).

The Blessings consummated.

1. CASSIOPEIA. The captive delivered.
2. CETUS. The great enemy bound.
3. PERSEUS. The "Breaker" delivering.

The Third Book. The Redeemer.

"The glory that should follow."

I. TAURUS. (E).

Messiah coming to rule.

1. ORION. The Redeemer breaking forth as Light.
2. ERIDANUS. Wrath breaking forth as a flood.
3. AURIGA. Safety for His redeemed in the day of wrath.

II. GEMINI (F).

Messiah as Prince of princes.

1. LEPUS. The enemy trodden under foot.
2. CANIS MAJOR. The coming glorious Prince.
3. CANIS MINOR. The exalted Redeemer.

III. CANCER (*F*).

Messiah's redeemed possessions.

1. URSA MINOR. The lesser sheepfold.
2. URSA MAJOR. The fold and the flock.
3. ARGO. The pilgrim's arrival at home.

IV. LEO (*E*).

Messiah's consummated triumph.

1. HYDRA. The old serpent destroyed.
2. CRATER. The cup of wrath poured out.
3. CORVUS. The birds of prey devouring.

It will be noted that the modern names are used, but only for the purposes of readier identification. Some of these names were given in ignorance, by those who had lost the primitive signification of the twelve Signs and of the thirty-six Constellations.

The Hebrew and Arabic names of these, and of the principal stars contained in them, are full of truth, and eloquent in their teaching. Thus:

VIRGO (the Virgin). Here we have the star *Al Zimach*. Heb. *Ẓemach*, the branch. Isa. 4. 2. Jer. 23. 5, 6. Zech. 3. 8; 6. 12. All the other stars have cognate meanings.

COMA. The Desired (Hag. 2. 7). Num. 24. 17. (Egyptian *Shes-nu*=the desired son.)
CENTAURUS, *Al Beze*, the despised (Isa. 53. 3).
BOÖTES (Heb. *bō'*, *to come*), Ps. 96. 13. Heb. *Arcturus* (Job 9. 9=He cometh). Egyptian=*Smat*, one who rules.

LIBRA was anciently *the Altar* (Accadian=*Tulki*). The two bright stars are to-day called in Arabic *Zuben al Genubi*=the price which is deficient, and *Zuben al Chemali*=the price which covers.

CRUX. Heb. *kārath*, *cut off* (Dan. 9. 26).
LUPUS. Greek name *Thera*, a beast. Lat. *Victima*. Heb. *zābaḥ*, slain. In the Zodiac of Denderah=*Sura*, a lamb.
CORONA. Heb. *'ăṭārāh*, a royal crown. Arab. *Al iclil*, a jewel. Its brightest star=*Al phena*, the shining one.

SCORPIO. Heb. *'aḳrab* (Ps. 91. 13). Coptic name =*Isidis*=the attack of the enemy. Arabic=*Al aterah*, the wounding of the coming One. The brightest star is *Antares* (Arab.=wounding). Heb. *Ḳezuth*, perverseness.

SERPENS. The brightest star is called (Heb.) *'ānaḳ* = encompassing. Heb. *ḳᵉlālāh* = the accursed. Arab. *Al hay*, the reptile.
OPHIUCHUS is from Arab. *Afeichus*=the serpent held. The brightest star is *Ras al hagus* = the head of him who holds. Other names are *Megeras* = contending. In the Zodiac of Denderah he is *Api-bau* = the chief who cometh. Other stars are *Triophas*=treading under foot; *Saiph* = bruised; *Carnebas* = bruised.
HERCULES. In the Zodiac of Denderah called *Bau*=who cometh. Arab. *Al giscale*, the strong one. The brightest star, *Ras al Gethi* = the head of him who bruises.

SAGITTARIUS. Heb. *kesheth* (an archer) (Gen. 21. 20). The brightest star, Heb. *channūn* = the gracious one (Ps. 45. 2). Accadian, *Nun-ki*=Prince of the earth. In Zodiac of Denderah, *Pi-maere*=graciousness, and *Knem*, He conquers.

LYRA. (Ps. 65. 1.) The brightest star *Vega*=He shall be exalted. In Zodiac of Denderah= *Fent-kar*=the serpent ruled. Originally an eagle, from confusion between Heb. *nesher*, and *shīr* (song, or music).

ARA, an altar upside down, pointing to Tartarus (Isa. 63. 4, 5). Arab. *Al mugamra*=the completing or finishing (Ps. 21. 9-12).

DRACO. Ends the first book. The dragon cast down. CETUS ends the second book. Leviathan bound. HYDRA ends the third book. The old serpent destroyed. Draco=trodden on. (Ps. 91. 13; 74. 12-14. Isa. 27. 1). In Zodiac of Denderah it is a serpent under the fore-feet of Sagittarius and called *Her-fent*=the serpent accursed. The brightest star called *Thuban*=the subtil.

CAPRICORNUS = the goat of atonement. In Zodiac of Denderah and Esneh, *Hu-penius*=the place of the sacrifice. Heb. *Gᵉdī*, the kid, or *Gād'a*, cut off. The brightest star is *Al-gedi* = the kid. The next is *Deneb al gedi*=the sacrifice of the kid.

SAGITTA, the arrow. (Ps. 38. 2. Isa. 53. 4, 5.) Heb. *Shamad*, or *shamᵊm*=destroying.

AQUILA, the eagle, pierced and wounded and falling. The brightest star, *Al tair*=wounding. All the others are similar.

DELPHINUS. Always a fish full of life, the head upwards. Heb. *Dālaph* = the pouring out of water. Arab. *Dalaph*=coming quickly.

AQUARIUS. In the Zodiac of Denderah he has two urns. The fish seems to have come out of one of them. Heb. name *Dāli* = water-urn or bucket (Num. 24. 7). Brightest star *Sa'ad al Melik*=the record of the pouring forth. The next *Sa'ad al Sund* = who goeth and returneth (cp. Isa. 32. 1, 2; 35. 1, 6; 41. 18; 44. 2-6; 51. 3).

PISCIS AUSTRALIS. The southern fish. Arab. *Fom al haut*=the mouth of the fish. Zodiac of Denderah=*Aar*, a stream.

PEGASUS. The winged horse. Zodiac of Denderah Pe and ka = *Peka*, or *pega*. Heb. *peḥāh* =the chief, and *sūs*, a horse; name thus come down. The brightest is *Markab*, Heb. *merḥak* =returning from afar.

CYGNUS. In the Zodiac of Denderah, *Tes-ark* =this from afar. A mighty bird, not falling dead like Aquila. Brightest star *Deneb*=the Judge; called also *Adige*=flying swiftly. The second, *Al Bireo*=flying quickly. Two others: *Azel* = who goes and returns quickly, and *Fafage*=gloriously shining forth.

PISCES. Egyptian name in the Zodiac of Denderah=*Pi-cot Orion* or *Pisces Hori*=the fishes (i.e. swarms or multitudes) of Him Who cometh. Heb. *Dāgīm*, the fishes (Gen. 48. 16). Syr. name, *Nuno* =lengthened out (i.e. in posterity). Cp. Isa. 53. 10. Ps. 33. 12; 37. 22; 115. 14, 15. Isa. 61. 9; 65. 23; 26. 15; 9. 3. Jer. 30. 19. Ezek. 36. 10, 11; 37. 26. Note the two fishes =the earthly and heavenly callings (one fish horizontal, the other looking upward). 113 stars much of the same magnitude. The brightest star is *Okda*=the united. The next (Arabic) *Al samaca*=the upheld. (Isa. 41. 8-10.)

THE BAND. Egyptian name *U-or*=He cometh binding them together (Hos. 11. 4); and breaking the band which binds them to their old enemy *Cetus*.

ANDROMEDA. Name in the Zodiac of Denderah is *Set*, which means seated as a queen. Also, *Sirco*=the chained. The brightest star is *Al Phiratz*=the broken down. The next, *Mirach* =the weak. The next, *Al amok* (Arab)=struck down. (Isa. 54. 11-14; 51. 21—52. 3. Jer. 14. 17.)

CEPHUS. The king. In the Zodiac of Denderah *Pe-ku-hor*=this one cometh to rule. *Cepheus* is Greek from the Heb. *zemaḥ* = the Branch. Ethiopian name, *Hyh*=a king. The brightest star is *Al Deramin*=coming quickly. The next is *Al Phirk*=the Redeemer. The next, *Al Rai'* =who bruises or breaks. (Jer. 31. 1.)

ARIES. The ram or lamb full of vigour. Not falling in death like *Capricornus*. The name in the Zodiac of Denderah *Tametouris Ammon*=the reign or rule of Ammon. Heb. name *Tāleh*=the lamb. Arab. *Al Hamel*=the sheep. Syr. *Amroo*, as in John 1. 29. The Accadian name was *Bar-Ziggar*=the altar making right=the sacrifice of righteousness. The brightest star is *El nath*, or *El natik*=wounded, or slain. The next, *Al Sharatan*=the bruised, or wounded. Cp. Rev. 5. 9-12.

CASSIOPEIA. The enthroned woman. Arabic name *El seder*=the freed. In the Zodiac of Denderah *Set*=seated as queen. Arabic *Ruchba* =the enthroned. The brightest star is *Schedir* =the freed. The next, *Kaph* (Heb.) = the branch. (Isa. 54. 5-8; 62. 3-5. Jer. 31. 3-12. Ps. 45. 9-17. Isa. 61. 10, 11.)

CETUS. The sea monster. The great enemy bound (Rev. 20. 10; cp. 20. 1-3). The name in the Zodiac of Denderah is *Knem* = subdued. The brightest star is *Menkar*=the enemy chained. The next is *Diphda*, or *Deneb Kaitos*=overthrown, or thrust down. Another is *Mira*=the rebel. (Job 41. 1-10. Isa. 51. 22, 23; 26. 21—27. 1. Ps. 74. 12-14.)

PERSEUS. The Breaker. Heb. *Perez*. Greek, *Perses*, or *Perseus* (Rom. 16. 12. Mic. 2. 12, 13). Name in the Zodiac of Denderah is *Kar Knem*= he who fights and subdues. The brightest star is *Mirfak*=who helps. The next, *Al Genib*=who carries away. The next is *Athik*=who breaks.

TAURUS Messiah coming in judgment. Chald. *Tōr*. Hence, Arabic *Al Thaur*; Greek, Tauros; Lat. Taurus. The common Heb. name is *Shūr*=coming and ruling, and *Rᵉ'ēm*=pre-eminence. The brightest star is *Al Debaran*= the Leader or Governor. The next is *El nath*=wounded or slain. The group Pleiades is *Kimah*=heap or accumulation. (Job 9. 9; 38. 31, 32. Amos 5. 8.) A bright star is *Al Cyone*=the centre. Heb. and Syr. name is *Succoth*=booths. Another group, *Hyades*=the congregated. (Deut. 33. 17. Ps. 44. 5. Isa. 13. 11-15; 34. 2-8; 26. 21.)

ORION. The coming Prince. Light breaking forth, through the Redeemer. In the Zodiac of Denderah it is *Ha-ga-t*=this is He Who triumphs *Oarion* = Heb. *'Or*, light; or coming forth as light (cp. Job 9. 9; 38. 31. Amos 5. 8). Heb. *Kᵉsīl* = a strong one (translated "Orion" in Job 9. 9; 38. 31. Amos 5. 8). The brightest star is *Betelgeuz*=the coming of the Branch (Mal. 3. 2). The next is *Rigel* or *Rigol*=the foot of him that crusheth. The next is *Bellatrix*=swiftly destroying. Another is *Al Nitak*=the wounded One. Many others with names of cumulative meanings. (See Isa. 42. 13, 14; 60. 1-3.)

ERIDANUS. The river of judgment. In the Zodiac of Denderah it is *Peh-ta-t*=the mouth of the river. The brightest star is *Achernar*= the after part of the river. So with the other names, going forth, flowing on (to the lower regions of the south). Dan. 7. 9-11. Ps. 97. 3-5; 50. 3. Hab. 3. 5. Isa. 30. 27-33. Nah. 1. 5, 6. Isa. 66. 15, 16. 2 Thess. 1. 7, 8.

AURIGA. The Shepherd. (Isa. 40. 10, 11. Ezek. 34. 22). Auriga=Charioteer. The brightest star is *Alioth*=a she-goat. Modern Lat. name is *Capella*, same meaning. The next is *Menkilinon*=the band of the goats; bound, never to be again lost. (John 10. 11.) In the Zodiac of Denderah, the shepherd carries a sceptre (*Trun*), the top with a goat, and bottom with a cross. (Mal. 4. 1-3. Ps. 37. 38-40).

GEMINI. The Twins. Name in the Zodiac of Denderah is *Clusus*, or *Claustrum Hori*=the place of Him Who cometh. The old Coptic name was *Pi-Mahi* =the united. Heb. *Thaumim* (from *tā'am*)=double. The root used in Ex. 26. 24 (twinned together). The brightest star is *Apollo* = ruler or judge. The next is *Hercules*=who cometh to labour and suffer. Another

is *Al Henah* = hurt, wounded. (Isa. 4. 2; 32. 1, 2. Jer. 23. 5, 6; 33. 14, 15.)

LEPUS (the enemy trodden under foot). In the Zodiac of Denderah the name is *Bashti-beki* =falling confounded. Aratus says "chased eternally". The brightest star is *Arnebo*=the enemy of Him Who cometh. Other stars are *Nibal*=the mad; *Rakis*, the bound; *Sugia*, the deceiver. (Isa. 63. 3, 4.)

CANIS MAJOR. *Sirius*, the Prince. In Zodiac of Denderah it is *Apes*=the head. In Persian Planisphere=a wolf (Heb. *Ze'ēb*). The brightest star is *Sirius*=the Prince. In Persian *Tistrya* or *Tistar*=the chieftain. The next is *Mirzam* =the prince. Another is *Wesen*=the shining, and another *Adhara*=the glorious. Many other cognate names. (Isa. 9. 6; 55. 4. Dan. 8. 23, 25.)

CANIS MINOR. The second Dog. In the Zodiac of Denderah it is *Sebak*=conquering, victorious. The brightest star is *Procyon*=Redeemer. The next is *Gomeisa* (Arabic)=the burdened, bearing for others. Many other cognate names. (Isa. 49. 24–26; 59. 19, 20; 53. 12).

CANCER. The Crab. Messiah's possessions held fast. In the Zodiac of Denderah and Esneh it is a sacred beetle. Its name there given is *Klaria* =cattle-folds. Arabic name is *Al Sarta'n*=He Who holds or binds together (Gen. 49. 11). The Greek name is *Karkinos*=encircling; the same as the Lat. *Cancer*, from Arabic *Khan* an Inn, and *Ker*, or *Cer*=encircling. The ancient Accadian is *Su-kul-na* = the seizer, or possessor of seed. A bright cluster is called *Praesepe* =a multitude or offspring. The brightest star is *Tegmine*=holding. Another is *Acubene*=the sheltering or hiding-place. Another, *Ma'alaph*=assembled thousands. North and south of *Praesepe* are two bright stars, *Assellus* North and *Assellus* South: their sign is ♋, and called the two asses, thus connecting it with Cancer, which is the sign of Issachar (cp. Gen. 49. 14. Num. 2. 5).

URSA MINOR. The little Bear = the lesser sheep-fold. The brightest star of Ursa Minor is *Dubheh*=a herd. Arabic *Dubah* means cattle. Heb. *Dober*=a fold, from *dobe'*=rest or security, rendered "strength" in Deut. 33. 25. See R. V. marg. All points to this (cp. Judg. 5. 16). The Heb. *Dōb*=a bear. So Arabic *Dub*, and Persian *Deeb* or *Dob*. Hence the mistake. The brightest star is *Al riccaba*=the turned or ridden on, denoting it as the Polar star. The Greeks called it *Kunosoura*=Cynosure, but this word is Accadian. *An-nas-sur-ra*=high in rising; or high in heavenly position. The next bright star is *Kochab*=waiting Him Who cometh.

URSA MAJOR. The great Bear = the Fold and the Flock (Obad. 17–19). In Job 9. 9 and 38. 31, 32, it is called *'Ash* and her offspring. A. V.= Arcturus and her sons. R. V.=Bear and his train (marg., sons). Arabs still call it *Al Naish* or *Annaish*=the assembled together as in a fold. The brightest star is *Dubhe*=a flock, which gives its name to the two constellations. The next is *Merach*=the flock (Arabic =purchased). The next is *Phaeda* or *Pharda* =numbered or guarded (Ps. 147. 4). Another is called *Benet Naish*=daughters of the assembly. Another, *Al Kaid* = the assembled. Many other cognate names. (Cp. Ezek. 34. 12–16.)

ARGO. The Ship = the Pilgrims, safe at home. In the Egyptian Planisphere there are two ships (like the two folds). They occupy one-half of the south meridians. The brightest star is *Canopus*=the possession of Him Who cometh. Other names are *Sephina*=the multitude. *Tureis* = the possession. *Asmidiska* =the released who travel, &c. (See Jer. 30. 10, 11. Isa. 60. 4–9.)

LEO. The Lion. Messiah's consummated triumph. In the Zodiac of Denderah it is *Pi Mentikeon*=the pouring out (of Divine wrath). The three constellations crystallize the truth:

1. Hydra=the old serpent destroyed.
2. Crater=the cup of wrath poured out on him.
3. Corvus=the bird of prey devouring him.

The Denderah picture exhibits all four in one. The Syr. name is *Aryo*=the rending lion. Arab. *Al Asad* = the lion leaping forth as a flame. The brightest star is *Regulus*=treading under foot (as pictured). The next is *Denebola*=the Judge or Lord Who cometh. The next is *Al Giebha* = the exaltation. Another is *Zosma* = shining forth. All the others are cognate. (Gen. 49. 8, 9. Num. 24. 8, 9. Amos 3. 4, 8. Isa. 42. 13.)

HYDRA. The Old Serpent. *Hydra*=he is abhorred. The brightest star is *Cor Hydra*=the heart of Hydra. Its ancient name is *Al phard*=the put away. Another is *Al Drian*=the abhorred. Another is *Minchar al Sugia*=the piercing of the deceiver.

CRATER. The Cup [of wrath poured out]. (Ps. 75. 8; 11. 6. Rev. 14. 10; 16. 19.) The constellation has thirteen stars, (cp. Ap. 10).

CORVUS. The Raven. The birds of prey devouring. The name in the Zodiac of Denderah, *Her-na* = the enemy breaking up. There are nine stars (see Ap. 10). The brightest star is *Chiba* (Num. 23. 8) = accursed. Another is *Minchar al Gorab*=the raven tearing to pieces.

Thus end the Scriptures of the Heavens. This is the story they tell forth. This is the "speech" they "utter". This is the "knowledge" they "shew forth". There is no articulate speech or voice; and no words are heard; but, their sayings have gone out into all the world (Ps. 19. 1–6).

They are "for SEASONS".

Not only are the stars made for signs (*'othoth*, from the root *'āthāh*=to come), but for Seasons. These are not the four seasons of the year, but Cycles of time. The figure *Polysyndeton* (see Ap. 6) in Gen. 1. 14 emphasises this: "and for seasons, and for days, and years". The word means *appointed times*. (Cp. Gen. 17. 21; 18. 14; 21. 2.) Thus the sun, moon and stars are for "signs" (things to come), and for "seasons" (appointed times).

There are no less than ten of these cycles, all of them different; not concentric, but yet all of them coinciding at creation, but never since: like a number of hoops of different sizes hanging from a nail. This shows that they must have had a given simultaneous start.

1. The cycle of 24 hours for the day, an evening and morning.
2. The revolution of the Moon round the earth.
3. The lunar cycle, which began at the same moment as the solar cycle.
4. The daily revolution of the Sun, which places him on the meridian at noon each day.
5. The Solar Cycle, coinciding with the first of the seven years of lunar motion and repeating itself every 365 days.
6. The beginning of a Week of seven days on the first day of the week, of the first month of the first year of the first solar cycle.
7. The first Eclipse of a cycle of eighteen years and eleven days, to which the ancient astronomers gave the name of *Saros*; each Saros containing an average of seventy eclipses, divided into two portions of 594 years and 666 years, making together 1,260 years.
8. Beside these, there is the period of the Heliacal risings of Sirius, in a cycle of 162 years.
9. The Transits of Venus,
10. And the grand cycle known as the Precession of the Equinoxes.

All these combine and unite in showing that the chronology of Archbishop Usher was substantially correct. And this proves that the inflated chronology of modern historians and theologians is entirely unscientific, being the hypothesis of men who dabbled in things outside their own sphere, and of which they were incompetent to form a correct judgment.

13 THE USE OF *NEPHESH* IN THE OLD TESTAMENT.

The word *nephesh* occurs 754 times in the Hebrew Old Testament. Each occurrence is noted in the margin, but it will be useful for the Bible student to have a complete list.

In the A.V. and R.V. it is translated "*soul*" 472 times, while in the other 282 places it is represented by forty-four different words or phrases. In fifty-three of these places there is a marginal rendering which calls attention to the fact that the word is "*nephesh*", while in 229 passages the English reader has hitherto been left in ignorance of the fact. The English word "soul" is in every occurrence the rendering of the Hebrew *nephesh*, except in Job 30. 15 and Isa. 57. 16. See the notes. The time has come to "open the book", and let it speak for itself. Henceforth, every one who uses *The Companion Bible* will have complete information as to the facts, and can use it in determining his definitions, making his own classifications, and formulating his doctrines as to the Biblical use of the word.

Though, with these two exceptions, the English word "soul" always represents the Hebrew *nephesh*, *nephesh* is not always translated "soul".

This Appendix will exhibit all the varieties of translation; and, while it is not intended to teach either Theology or Psychology, it will give such information as will enable every Bible reader to form his own views and come to his own conclusions on an important subject, about which there is such great controversy.

This can be done only by giving every occurrence of the Hebrew word *nephesh*.

Each occurrence is noted in the margin of *The Companion Bible*; but it is well to present a complete, separate, and classified list of the recognized Lexical usages of the word; and the reader will be left to form his own judgment as to how far the following classification is correct.

The usage of the word *nephesh* by the Holy Spirit in the Word of God is the only guide to the true understanding of it.

It will be seen that the word "soul", in its theological sense, does not cover all the ground, or properly represent the Hebrew word "*nephesh*". The English word "soul" is from the Latin *solus* = *alone* or *sole*, because the maintenance of man as a *living organism*, and all that affects his health and well-being, is the one *sole* or main thing in common with every living thing which the LORD God has made. The correct Latin word for the theological term "soul" (or *nephesh*) is *anima*; and this is from the Greek *anemos*=air or breath, because it is this which keeps the whole in life and in being.

[The usage of the corresponding New Testament word *psuchē* will be presented in a later Appendix.]

The *first* occurrence of *nephesh* is in Gen. 1. 20, "the moving creature that hath life (*nephesh*)".[1]

The following are twelve classifications of *nephesh*:

I. *Nephesh* is used of the *lower animals* only, in twenty-two passages, and is rendered in nine different ways:—

1.	"creature". Gen. 1. 21, 24; 2. 19; 9. 10, 12. Lev. 11. 46, 46.	7
2.	"thing". Lev. 11. 10. Ezek. 47. 9.	2
3.	"life". Gen. 1. 20, 30.	2
4.	"the life". Gen. 9. 4. Deut. 12. 23, 23. Prov. 12. 10.	4
5.	"beast". Lev. 24. 18, 18, 18. (See margin).	3
6.	"the soul". Job 12. 10. (See margin).	1
7.	"breath". Job 41. 21.	1
		20

[1] It is used of the lower animals four times before it is used of man; and out of the first thirteen times in Genesis, it is used ten times of the lower animals.

	Brought forward	20
8.	"fish". Isa. 19. 10. (See margin).	1
9.	"her". Jer. 2. 24.	1
		22

II. *Nephesh* is used of the Lower Animals and Man in seven passages, and rendered in three different ways:—

1.	"creature". Gen. 9. 15, 16.	2
2.	"the life". Lev. 17. 11, 14, 14, 14.	4
3.	"soul". Num. 31. 28.	1
		7

III. *Nephesh* is used of *Man*, as an individual person, in 53 passages, and is rendered in six different ways:—

1.	"soul". Gen. 2. 7; 12. 5; 46. 15, 18, 22, 25, 26, 26, 27, 27. Ex. 1. 5, 5; 12. 4. Lev. 22. 11. Ps. 25. 20. Prov. 10. 3; 11. 25, 30; 14. 25; 19. 15; 22. 23 (R.V. life); 25. 25; 27. 7, 7. Jer. 38. 16. Lam. 3. 25. Ezek. 13. 18, 18, 20, 20, 20; 18. 4, 4, 4.	34
2.	"person". Gen. 14. 21; 36. 6 (R.V. souls). Ex. 16. 16. Lev. 27. 2. Num. 31. 40, 40, 46. Deut. 10. 22. Jer. 43. 6; 52. 29, 30, 30. Ezek. 16. 5; 27. 13.	14
3.	"persons". Num. 31. 35.	1
4.	"any". Deut. 24. 7.	1
5.	"man". 2 Kings 12. 4.	1
6.	"and". 1 Chron. 5. 21.	1
	Not rendered (Num 31. 35*).	1
		53

IV. *Nephesh* is used of Man, as exercising certain powers, or performing certain acts (may be often well rendered by emphatic pronouns), in ninety-six passages, and with eleven different renderings:—

1.	"soul". Gen. 27. 4, 19, 25, 31. Lev. 4. 2; 5. 1, 2, 4, 15, 17; 6. 2; 7. 18, 20, 21, 27; 16. 29, 31; 17. 12, 15; 20. 6, 25; 22. 6; 23. 27, 30, 32. Num. 15. 27, 28, 30; 19. 22; 29. 7; 30. 2, 4, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. Deut. 13. 6. Judg. 5. 21. 1 Sam. 1. 26; 17. 55; 18. 3; 20. 3, 17; 25. 26. 2 Sam. 11. 11; 14. 19. 2 Kings 2. 2, 4, 6; 4. 30. Job 16. 4, 4; 31. 30 (R.V. life). Ps. 35. 13; 120. 6. Prov. 6. 32; 8. 36; 11. 17; 13. 2; 15. 32; 16. 17; 19. 8, 16; 20. 2 (R.V. life); 21. 23; 22. 5; 29. 24. Ecc. 4. 8; 6. 2. Isa. 51. 23; 58. 3, 5. Jer. 4. 10. Ezek. 4. 14. Mic. 6. 7.	81
2.	"man". Ex. 12. 16.	1
3.	"any". Lev. 2. 1.	1
4.	"one". Lev. 4. 27.	1
5.	"yourselves". Lev. 11. 43, 44. Jer. 17. 21.	3
6.	"person". Num. 5. 6.	1
7.	"themselves". Est. 9. 31. Isa. 46. 2.	2
8.	"himself". Job 18. 4 (R.V. thyself); 32. 2.	2
9.	"he". Ps. 105. 18.	1
10.	"herself". Jer. 3. 11.	1
11.	"Himself". Jer. 51. 14. Amos 6. 8 (used of Jehovah).	2
		96

V. *Nephesh* is used of Man, as possessing *animal* appetites and desires, in twenty-two passages, rendered in five different ways:—

1.	"soul". Num. 11. 6 (dried away). Deut. 12. 15 (lusteth), 20 (longeth to eat flesh), 20 (lusteth after), 21 (lusteth); 14. 26 (lusteth), 26 (desireth); 21. 5 (loatheth). 1 Sam. 2. 16 (desireth). Job 6. 7 (refused); 33. 20 (abhorreth). Ps. 107. 18 (abhorreth). Prov. 6. 30 (hunger); 13. 25 (satisfying). Isa. 29. 8 (empty), 8 (hath appetite). Mic. 7. 1 (desired ... figs).	17

* Lit. "and *the soul* of man ... were 32,000 *souls*."

Brought forward 17
2. "pleasure". Deut. 23. 24. 1
3. "lust". Ps. 78. 18. 1
4. "appetite". Prov. 23. 2. Ecc. 6. 7. 2
5. "greedy". Isa. 56. 11. 1
22

VI. *Nephesh* is used of Man, as exercising *mental* faculties, and manifesting certain feelings and affections and passions, in 231 passages, and rendered in twenty different ways:—

1. "soul". Gen. 34. 3 (clave), 8 (longeth); 42. 21 (anguish); 49. 6 (come not). Lev. 26. 11 (not abhor), 15 (abhor), 30 (abhor), 43 (abhor). Num. 21. 4 (discouraged). Deut. 4. 9 (keep), 29 (seek); 6. 5 (love); 10. 12 (serve); 11. 13 (love), 18 (lay up in); 13. 3 (love); 26. 16 (keep); 30. 2 (return), 6 (love), 10 (turn). Josh. 22. 5 (serve); 23. 14 (know). Judg. 10. 16* (grieved); 16. 16 (vexed). 1 Sam. 1. 10 (bitterness of), 15 (poured out); 18. 1 (knit with), 1 (loved as); 20. 4 (desireth); 23. 20 (desire); 30. 6 (grieved). 2 Sam. 5. 8 (hated). 1 Kings 2. 4 (walk); 8. 48 (return); 11. 37 (desired). 2 Kings 4. 27 (vexed); 23. 3 (keep), 25 (turned). 1 Chron. 22. 19 (seek). 2 Chron. 6. 38 (return); 15. 12 (seek); 34. 31 (keep). Job 3. 20 (bitter); 7. 11 (bitterness); 9. 21 (know) (R.V. myself); 10. 1 (weary), 1 (bitterness); 14. 22 (mourn); 19. 2 (vex); 21. 25 (bitterness); 23. 13* (desireth); 24. 12 (wounded); 27. 2 (vexed); 30. 16 (poured out), 25 (grieved). Ps. 6. 3 (sore vexed); 11. 5* (hateth); 13. 2 (take counsel); 19. 7 (converting); 24. 4 (not lifted up); 25. 1 (lifted up), 13 (dwell at ease); 31. 7 (in adversities), 9 (consumed with grief); 33. 20 (waiteth); 34. 2 (boast); 35. 9 (be joyful); 42. 1 (panteth), 2 (thirsteth), 4 (pour out), 5 (cast down), 6 (cast down), 11 (cast down); 43. 5 (cast down); 44. 25 (bowed down); 49. 18 (blessed); 57. 1 (trusteth), 6 (bowed down); 62. 1 (waiteth), 5 (wait); 63. 1 (thirsteth), 5 (satisfied), 8 (followeth hard); 69. 10 (chastened); 77. 2 (refused comfort); 84. 2 (longeth); 86. 4 (rejoiced), 4 (lift up); 88. 3 (full of troubles); 94. 19 (delight); 103. 1, 2, 22; 104. 1, 35 (bless); 107. 5 (fainted), 9 (satisfied), 9 (filled with goodness), 26 (melted); 116. 7 (return to rest); 119. 20 (longing), 25 (cleaveth unto the dust), 28 (melteth for heaviness), 81 (fainteth), 129 (keep), 167 (kept); 123. 4 (filled with scorning); 130. 5 (wait), 6 (waiteth); 131. 2 (quieted); 138. 3 (strengthened); 139. 14 (knoweth); 143. 6 (thirsteth), 8 (lifted up), 11 (bring out of trouble), 12 (afflict); 146. 1 (praise). Prov. 2. 10 (knowledge pleasant); 3. 22 (be life to); 13. 4 (desireth), 4 (made fat), 19; 16. 24 (sweet to); 19. 2 (without knowledge), 18 (spare) (R.V. heart); 21. 10 (desireth); 22. 25 (get a snare to); 24. 14 (wisdom unto); 25. 13 (refresheth); 29. 17 (give delight). Ecc. 2. 24 (enjoy good); 6. 3 (not filled); 7. 28 (seeketh). Song 1. 7; 3. 1, 2, 3, 4 (loveth); 5. 6 (failed); 6. 12* (made me like chariots). Isa. 1. 14 (hateth); 26. 8 (desire), 9 (desire); 32. 6 (made empty); 38. 15 (bitterness of); 42. 1*; 55. 2 (delight); 58. 10 (drawn out), 10 (afflicted), 11 (satisfied); 61. 10 (joyful); 66. 3 (delighteth). Jer. 4. 31 (wearied); 5. 9, 29 (avenged); 6. 8 (depart), 16 (find rest); 9. 9* (avenged); 12. 7 (dearly beloved of); 13. 17 (shall weep); 14. 19 (lothed); 31. 12 (watered), 14, 25 (satiated), 25 (sorrowful); 32. 41* (whole); 50. 19 (satisfied). Lam. 3. 17 (removed), 20 (humbled), 24 (saith). Ezek. 7. 19 (satisfied); 24 21 (pitieth). Jonah 2. 7 (fainted). Hab. 2. 4 (not upright). Zech. 11. 8 (lothed), 8 (abhorred). 176

* Used of God.

Brought forward 176
2. "mind". Gen. 23. 8 (your). Deut. 18. 6 (desire); 28. 65 (sorrow). 1 Sam. 2. 35.* 2 Sam. 17. 8 (chafed). 2 Kings 9. 15. 1 Chron. 28. 9 (willing). Jer. 15. 1.* Ezek. 23. 17 (R.V. soul), 18* (R.V. soul), 18* (R.V. soul), 22 (R.V. soul), 28 (R.V. soul) (alienated); 24. 25 (R.V. heart) (set); 36. 5 (R.V. soul) (despiteful). 15
3. "heart". Ex. 23. 9. Lev. 26. 16. Deut. 24. 15. 1 Sam. 2. 33 (grieve). 2 Sam. 3. 21 (desireth). Ps. 10. 3 (desire). Prov. 23. 7 (R.V. himself); 28. 25 (proud heart. R.V. greedy spirit); 31. 6 (heavy heart. R.V. bitter in soul). Jer. 42. 20 (dissembled. R.V. souls). Lam. 3. 51 (affected. R.V. soul). Ezek. 25. 6 (rejoiced. R.V. soul), 15 (despiteful. R.V. soul); 27. 31 (bitterness). Hos. 4. 8 (set). 15
4. "hearty". Prov. 27. 9 (counsel). 1
5. "will". Deut. 21. 14 (she will). Ps. 27. 12; 41. 2. Ezek. 16. 27. 4
6. "desire". Ecc. 6. 9. Jer. 22. 27; 44. 14. Mic. 7. 3 (R.V. soul). Hab. 2. 5. 5
7. "pleasure". Ps. 105. 22. Jer. 34. 16. 2
8. "lust". Ex. 15. 9. 1
9. "angry". Judg. 18. 25. 1
10. "discontented". 1 Sam. 22. 2. 1
11. "thyself". Est. 4. 13. 1
12. "myself". Ps. 131. 2. 1
13. "he". Prov. 16. 26 (R.V. appetite). 1
14. "his own". Prov. 14. 10 (R.V. its own). 1
15. "Him". Prov. 6. 16.* 1
16. "himself". Jon. 4. 8. 1
17. "herself". Isa. 5. 14 (R.V. her desire). 1
18. "yourselves". Jer. 37. 9. 1
19. "man". Isa. 49. 7. 1
20. "so would we have it". Ps. 35. 25. 1
231

VII. *Nephesh* is used of Man, (a) as being "cut off" by God; (b) and as being slain or killed by man, in fifty-four passages: and is rendered in eight different ways:—

(a) *Soul cut off* by God, in twenty-two passages, and rendered "soul". Gen. 17. 14. Ex. 12. 15, 19; 31. 14. Lev. 7. 20, 21, 25, 27; 17. 10; 18. 29; 19. 8; 20. 6; 22. 3; 23. 29, 30. Num. 9. 13; 15. 30, 31; 19. 13, 20. Ezek. 18. 4, 20. 22

(b) Slain or killed by man, in thirty-two passages, rendered in eight different ways:—

1. "soul". Josh. 10. 28, 30, 32, 35, 37, 37, 39; 11. 11. Jer. 2. 34. Ezek. 13. 19; 22. 25, 27. 12
2. "person". Deut. 27. 25. Josh. 20. 3, 9. 1 Sam. 22. 22. Prov. 28. 17. Ezek. 17. 17; 33. 6. 7
3. "any". Lev. 24. 17. 1
4. "any person". Num. 31. 19; 35. 11, 15, 30, 30. 5
5. "him". Gen. 37. 21. Deut. 19. 6; 22. 26. 3
6. "mortally". Deut. 19. 11. 1
7. "life". 2 Sam. 14. 7. 1
8. "thee". Jer. 40. 14, 15. 2
54

VIII. *Nephesh* is used of Man as being mortal, subject to death of various kinds, from which it can be saved and delivered and life prolonged, in 243 passages, rendered in eleven different ways:—

1. "soul". Gen. 12. 13; 19. 20. Ex. 30. 12, 15, 16. Lev. 17. 11, 11 (R.V. life). Num. 16. 38 (R.V. lives); 31. 50. 1 Sam. 24. 11; 25. 29, 29, 29; 26. 21 (R.V. life). 2 Sam. 4. 9. 1 Kings 1. 29; 17. 21, 22. Job 7. 15; 27. 8. Ps. 3. 2; 6. 4; 7. 2, 5; 11. 1; 17. 13; 22. 20, 29; 23. 3; 25. 20; 26. 9; 33. 19; 34. 22; 35. 3, 4, 12, 17; 40. 14; 41. 4; 49. 8, 15; 54. 3, 4; 55. 18; 56. 6, 13; 57. 4; 59. 3; 63. 9; 66. 9, 16; 69. 1, 18; 70. 2; 71. 10,

* Used of God.

Brought forward 55

13, 23; 72. 13, 14; 74. 19; 78. 50; 86. 2, 14; 88. 14; 94. 21; 97. 10; 106. 15; 109. 20, 31; 116. 4, 8; 119. 109, 175; 120. 2; 121. 7; 124. 4, 5, 7; 141. 8; 142. 4, 7; 143. 3. Prov. 18. 7; 24. 12; 29. 10. Isa. 3. 9; 10. 18; 44. 20; 53. 10, 11, 12; 55. 3. Jer. 4. 10; 20. 13; 26. 19; 38. 17, 20; 44. 7; 51. 6 (R.V. life), 45 (R.V. yourselves). Lam. 1. 11, 16, 19; 2. 12; 3. 58. Ezek. 3. 19, 21; 13. 18, 19; 14. 14, 20; 18. 27; 33. 5, 9. Hos. 9. 4 (R.V. appetite). Jon. 2. 5. Hab. 2. 10. 117

2. "life, lives". Gen. 9. 5, 5; 19. 17, 19; 32. 30; 35. 18; 44. 30, 30. Ex. 4. 19; 21. 23, 23, 30. Num. 35, 31. Deut. 19. 21, 21; 24. 6. Josh. 2. 13, 14; 9. 24. Judg. 5. 18; 9. 17; 12. 3; 18. 25, 25. Ruth 4. 15. 1 Sam. 19. 5, 11; 20. 1; 22. 23, 23; 23. 15; 26. 24, 24; 28. 9, 21; 2 Sam. 1. 9; 4. 8; 16. 11; 18. 13; 19. 5, 5, 5, 5; 23. 17. 1 Kings 1. 12, 12; 2. 23; 3. 11; 19. 2, 2, 3, 4, 10, 14; 20. 31, 39, 39, 42, 42. 2 Kings 1. 13, 13, 14; 7. 7; 10. 24, 24. 1 Chron. 11. 19, 19. 2 Chron. 1. 11. Est. 7. 3, 7; 8. 11; 9. 16. Job 2. 4, 6; 6. 11 (R.V. be patient); 13. 14; 31. 39. Ps. 31. 13; 38. 12. Prov. 1. 18, 19; 6. 26; 7. 23; 13. 3, 8. Isa. 15. 4 (R.V. soul); 43. 4. Jer. 4. 30; 11. 21; 19. 7, 9; 21. 7, 9; 22. 25; 34. 20, 21; 38. 2, 16; 39. 18; 44. 30, 30; 45. 5; 46. 26; 48. 6; 49. 37. Lam. 2. 19; 5. 9. Ezek. 32. 10. Jon. 1. 14; 4. 3. 110

3. "ghost". Job 11. 20. Jer. 15. 9. 2

4. "person". 2 Sam. 14. 14 (R.V. life). 1

5. "tablets". Isa. 3. 20 (R.V. perfume boxes). Heb. "houses of the soul" = boxes of scent for the *nose*. 1

6. "deadly". Ps. 17. 9 (Heb. "enemies against my *nephesh*"). 1

7. "himself". 1 Kings 19. 4. Amos 2. 14, 15. 3

8. "me". Num. 23. 10. Judg. 16. 30. 1 Kings 20. 32. 3

9. "they". Job 36. 14. 1

10. "themselves". Isa. 47. 14. 1

11. "yourselves". Deut. 4. 15. Josh. 23. 11. 2

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IX. *Nephesh* is used of man, as actually dead, in thirteen passages, and is rendered in three different ways:—

1. "the dead". Lev. 19. 28; 21. 1; 22. 4. Num. 5. 2; 6. 11. 5
2. "dead body". Num. 9. 6, 7, 10. 3
3. "body". Lev. 21. 11. Num. 6. 6; 19. 11, 13. Hag. 2. 13. 5

13

X. *Nephesh*, in thirteen passages (all rendered "soul"), is spoken of as going to a place described by four different words, rendered as shown below:—

i. "sh^{e}ōl" = THE grave (as distinct from *ḳeber*, *A grave*), gravedom (or the dominion of death), in five passages, rendered in this connection in two different ways:—
   1. "grave". Ps. 30. 3 (R.V. "Sheol"); 89. 48 (R.V. "Sheol", marg. *grave*). (Cp. Ps. 49. 15). 2
   2. "hell". Ps. 16. 10 (R.V. "Sheol"); 86. 13 (marg. *grave*. R.V. "pit", marg. *lowest Sheol*). Prov. 23. 14 (R.V. "Sheol", marg. *the grave*). 3

ii. "shachath" = a pit (for taking wild beasts); hence, *a grave*. The Septuagint and New Testament take it in the sense of *corruption*; but, if so, not implying putridity, but *destruction*. Occurs in six passages, and is rendered in two different ways:—
   1. "pit". Job 33. 18, 28, 30. Ps. 35. 7. Isa. 38. 17. 5
   2. "grave". Job 33. 22 (R.V. "pit"). 1

iii. "shūchāh" = a deep pit (cp. all the occurrences, Prov. 22. 14; 23. 27. Jer. 2. 6; 18. 20, 22). In one passage only:—
   1. *Pit*. Jer. 18. 20. 1

iv. "dūmāh" = silence. Ps. 94. 17. 1

13

Total 754

14 THE SYNONYMOUS WORDS USED FOR "MAN".

There are four principal Hebrew words rendered "man", and these must be carefully discriminated. Every occurrence is noted in the margin of *The Companion Bible*. They represent him from four different points of view:—

1. *'Ādām*, denotes his *origin*, as being made from the "dust of the *Adamah*" ground (Lat. *homo*).
2. *'Īsh*, has regard to sex, a male (Lat. *vir*).
3. *'Ĕnōsh*, has regard to his infirmities, as physically *mortal*, and as to character, *incurable*.
4. *Geber*, has respect to his *strength*, a *mighty man*.

I. *'Ādām*, *without* the article, denotes man or mankind in general (Gen. 1. 26; 2. 5; 5. 1, followed by plural pronoun). *With* the article, it denotes *the man*, *Adam*, though rendered "man" in Gen. 1. 27; 2. 7 (twice), 8, 15, 16, 19 (marg.), 22 (twice); 3. 12, 22, 24; 5. 1; 6. 1 (rendered "men"), 2, 3, 4. After this, the Hebrew *'Ādām* = man or men, is used of the descendants of Adam. Hence, Christ is called "the son of Adam", not a son of Enosh.

With the particle אֵת (*'eth*) in addition to the article it is very emphatic, and means *self*, *very*, *this same*, *this very*. See Gen. 2. 7 (first occurrence), 8, 15.

Rendered in the Septuagint ἄνθρωπος (*anthrōpos*) 411 times; ἀνήρ (*anēr*) eighteen times (fifteen in Proverbs); once θνητός (*thnetos*), Prov. 20. 24 = dying; four times βροτός (*brotos*), *mortal* (all in Job); once γηγενής (*gēgenēs*), *earth-born*, Jer. 32. 20.

II. *'Īsh*. First occurrence in feminine, Gen. 2. 23, *'ishah*, = *woman*. Therefore, *'īsh* = male, or husband; a man, in contrast with a woman. A great man in contrast with ordinary men (Ps. 49. 2, where "low" are called the children of *Adam*, and the "high" = children of *'īsh*. So Ps. 62. 9 and Isa. 2. 9; 5. 15; 31. 8). When God is spoken of as man, it is *'īsh* (Ex. 15. 3. So Josh. 5. 13. Dan. 9. 21; 10. 5; 12. 6, 7. Zech. 1. 8, &c.). Also, in such expressions as "man of God", "man of understanding", &c. In the early chapters of Genesis we have it in chapters 3. 22, 24 and 4. 1.

Translated in Septuagint 1,083 times by ἀνήρ (*anēr*), Latin *vir*, and only 450 by ἄνθρωπος (*anthrōpos*), Latin *homo*.

It is rendered "husband" sixty-nine times, "person" twelve times, and once or twice each in thirty-nine different ways.

III. *'Ĕnōsh*. First occurrence Gen. 6. 4, *men of name*. Always in a bad sense (Isa. 5. 22; 45. 14. Judg. 18. 25). Morally = *depraved*, and physically = *frail*, *weak*. It is from *'ānash*, *to be sick*, *wretched*, *weak*, and denotes *inability*, for strength, physically; and for good, morally (cp. 2 Sam. 12. 15. Job 34. 6. Jer. 15. 18; 17. 9; 30. 12, 15. Mic. 1. 9). Note the contrasts, Isa. 2. 11 and 17, "The lofty looks of man (*'Ādām*) shall be humbled, and the haughtiness of men (*'Ĕnōsh*) shall be bowed down" (Cp. Isa. 13. 12. Job 25. 6. Ps. 8. 4; 90. 3; 144. 3. Job 4. 17; 10. 5; 7. 17. Dan. 4. 16). Other instructive

passages are Isa. 8. 1; 66. 24. Ezek. 24. 17 (afflicted, or mourners. Cp. Jer. 17. 16, "day of man"). In 1 Sam. 4. 9 it is probably plural of *'Ish* (so probably Gen. 18 and 19, where the indefinite plural must be interpreted by the context, because *'Ādām* would have denoted *human*, and *'Ish*, males).

It is rendered "man" 518 times, "certain" eleven times, and once or twice each in twenty-four other and different ways.

IV. *Geber*. First occurrence in Gen. 6. 4[1], *mighty men*, and denotes man in respect of his physical strength, as *'Ĕnōsh* does in respect of the depravity of his nature. It is rendered "man" sixty-seven times, "mighty" twice, "man-child" once, "every one" once. In the Septuagint rendered fourteen times ἄνθρωπος (*anthrōpos*) and the rest by ἀνήρ (*anēr*).

For illustrative passages see Ex. 10. 11; 12. 37. 1 Sam. 16. 18. 2 Sam. 23. 1. Num. 24. 3, 15. 1 Chron. 26. 12; 28. 1. 2 Chron. 13. 3. Ezra 4. 21; 5. 4, 10; 6. 8.

V. *Mᵉthīm* (plural) = adults as distinguished from children, and males as distinguished from females. Occurs Gen. 34. 30. Deut. 2. 34; 3. 6; 4. 27; 26. 5; 28. 62; 33. 6. 1 Chron. 16. 19. Job 11. 3, 11; 19. 19; 22. 15; 24. 12; 31. 31. Ps. 17. 14; 26. 4; 105. 12. Isa. 3. 25; 5. 13; 41. 14. Jer. 44. 28.

[1] In Gen. 6. 4, we have three out of the above four words: "daughters of men" (=daughters of [the man] 'Adam); "mighty men" = (*geber*); "men of renown" = Heb. men (*'Ĕnōsh*) of name, i. e. renowned for their moral depravity.

15 LAWS BEFORE SINAI.

The existence of Laws in the book of Genesis and Exodus is evident, though there is no formal record of their delivery. Cp. Ex. 18. 16.

Doubtless some were made known to mankind, as such, by God, e.g. (1) the Law of the Sabbath (Gen. 2. 3). (2) The days noted in connection with the flood are all *sabbaths* except one, Gen. 8. 5, Tuesday. See note on Gen. 8. 10, 12, 14. (3) The law of the place to worship (Gen. 4. 3, 4, 16). (4) The law of offerings (Gen. 4. 4), &c.

But, side by side with these special Divine communications, the Babylonian laws were codified in the age of Abraham.

In A.D. 1901, the Code of Amraphel (Khammurabi), Gen. 14. 1, was discovered in Susa by M. J. de Morgan. The latest date for this code is 2139 B.C.

Eight hundred years before Moses, these laws governed the peoples from the Persian Gulf to the Caspian Sea, and from Persia to the Mediterranean, and were in force throughout Canaan.

This discovery overthrew the two main pillars of the "higher critics", one of which was that such writing was unknown before Moses; the other, that a legal code was impossible before the Jewish kings.

Hence, we have now before us both codes; and are in a position to answer Jehovah's question in Deut. 4. 8, "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

Khammurabi calls his laws the "judgments of righteousness", but some of them, at least, are both unrighteous and unequal, as the following brief contrast shows at a glance:—

Offence.	*Punishment by Jehovah's Law.*	*Punishment by Khammurabi's Law.*
Stealing.	Restoring double (Ex. 22. 9).	Death (§ 4).
Burglary.	Restoring double (Ex. 22. 7).	Death (§ 21).
Harbouring a fugitive slave.	No offence (Deut. 23. 15).	Death (§ 16).
Injuring a slave.	Freedom given to slave.	Master compensated (§ 199).
Injuring a rich man.	Same injury inflicted on injurer.	Same injury inflicted on injurer (§§ 196, 197).
Injuring a poor man.	Same injury inflicted (Ex. 21. 23–25).	Fine of one *mina* of silver (§ 198).
Injury followed by death to a rich man's daughter.	Each case judged on its own merits.	Death of injurer's daughter (§ 209).
Injury followed by death to a poor man's daughter.	Each case judged on its own merits.	Fine of 5 shekels of silver (§§ 211, 213).

We see the laws of Khammurabi operating in Genesis in the following instances:

1. The law of adoption made Eliezer Abram's heir (Gen. 15). § 191.

2. The giving of Hagar to Abraham (Gen. 16); and of Bilhah (Gen. 30. 4) and Zilpah (Gen. 30. 9) to Jacob, accorded with this code. § 146.

3. The purchase of Machpelah by Abraham (Gen. 23) was conducted in strict conformity with its commercial enactments. § 7.

4. The taking of life for stealing, proposed by Jacob to Laban (Gen. 31. 32), was enacted by this code, which punished sacrilege with death. § 6.

5. The taking of life by burning, with which Judah threatened his daughter-in-law Tamar (Gen. 38. 24), is also according to the Babylonian code. § 110.

6. The proposal of Joseph's steward, that the one with whom the cup was found should die (Gen. 44. 9), harmonized with the law punishing with death any theft from a palace. § 6.

7. The giving of a special portion by Jacob to his favourite son Joseph (Gen. 48. 22) was provided for by this code. § 165.

8. The cutting off of Reuben from his birthright (Gen. 49. 4) was the prescribed way of punishing his offence according to Khammurabi's law. § 158.

9. The inability of Abram to sell Hagar (Gen. 16. 6). § 119.

The following is a list of thirty-four laws seen in force in Genesis, given by Jehovah, and subsequently confirmed in the Mosaic code:—

The law of the sabbath (Gen. 2. 3). Ex. 16. 23; 20. 10; 31. 13–17. Deut. 5. 14.

The law of the place to worship (Gen. 3. 24; 4. 3, 4, 16; 9. 26, 27). Ex. 25. 8. Deut. 12. 5–7. Lev. 17. 3, 4.

The law of the acceptance of sacrifice by fire from heaven (Gen. 4. 4, 5). Cp. strange fire, Ex. 30. 9. Lev. 6. 9; 10. 1.

The law of sacrifices (Gen. 4. 4; 15. 9; 22. 2, 3, 13). Ex. 29. 36. Lev. 1. 2–5.

The law of clean and unclean (Gen. 7. 2; 8. 20). Lev. 11. Deut. 14. 3–20.

The law of the altar (Gen. 8. 20; 12. 7, 8; 13. 4, 18; 22. 9; 26. 25). Ex. 20. 24.

The law of eating flesh (Gen. 9. 3). Deut. 12. 20.

The law against eating blood (Gen. 9. 4). Lev. 7. 26; 17. 10–14.

The law against murder (Gen. 9. 5, 6). Ex. 20. 13. Deut. 5. 17.

The law of parental authority (Gen. 9. 25; 18. 19; 22; 37. 13). Ex. 20. 12. Lev. 19. 3. Deut. 5. 16.

The law of monogamy (Gen. 12. 18; 16. 1). Deut. 24. 1, 2.
The law against adultery (Gen. 12. 18; 20. 3, 9; 26. 10, 11; 38; 39. 9; 49. 4). Lev. 20. 10.
The law as to (1) priesthood (Gen. 14. 18). Ex. 28. 1. (2) priestly garments (Gen. 27. 15; 37. 3). Ex. 28. 4.
The law of tithes (Gen. 14. 20; 28. 22). Lev. 27. 30–32.
The law as to covenant-making (Gen. 15. 10, 18; 21. 27, 32). Ex. 34. 27; 19. 5.
The law of intercession (Gen. 17; 18; 20. 17; 24).
The law of righteousness (Gen. 17. 1). Deut. 18. 13.
The law of circumcision (Gen. 17. 9, 10). Lev. 12. 3.
The law of hospitality (Gen. 18). Lev. 19. 33, 34. Deut. 10. 18, 19.
The law against licentiousness (Gen. 18. 20). Lev. 18.
The law against fornication (Gen. 34. 7).
The law as to oaths (Gen. 21. 23; 24. 41; 26. 28). Ex. 22. 11. Num. 5. 19.
The law of binding sacrifices (Gen. 22. 9). Ps. 118. 27.
The law of the birthright (Gen. 25. 33). Deut. 21. 16, 17.
The law of anointing with oil (Gen. 28. 18; 31. 13). Ex. 40. 15.
The obligation of vows (Gen. 28. 20–22; 31. 13). Deut. 23. 21. Num. 30. 2.
The law against idolatry (implied in the word "dominion", Gen. 1. 26; 31. 32, 35). Ex. 20. 3–6. Deut. 5. 7–10.
The law of uncleanness (Gen. 31. 35). Lev. 15.
The law against marriage between circumcised and uncircumcised (Gen. 34. 14). Deut. 7. 3.
The law of ceremonial cleansing for worship (Gen. 35. 2). Ex. 19. 10.
The law of drink offerings (Gen. 35. 14). Ex. 29. 40. Lev. 23. 18.
The law of marrying the brother's widow (Gen. 38. 8). Deut. 25. 5–10.
The law of preaching (2 Pet. 2. 5). Lev. 10. 11. Deut. 33. 10.
The law of dowry (Gen. 34. 12). Ex. 22. 16.

16 THE OCCURRENCES OF נְשָׁמָה (*Neshāmāh*), "BREATH".

Gen. 2. 7; 7. 22. Deut. 20. 16. Josh. 10. 40; 11. 11, 14. 2 Sam. 22. 16. 1 Kings 15. 29; 17. 17. Job 4. 9; 26. 4; 27. 3; 32. 8; 33. 4; 34. 14; 37. 10. Ps. 18. 15; 150. 6. Prov. 20. 27. Isa. 2. 22; 30. 33; 42. 5; 57. 16. Dan. 5. 23; 10. 17.

17 THE GENITIVE CASE.

"Of" is usually the sign of the Genitive Case, though it is used also to represent fourteen different Greek words, viz., *from*, *around*, *away*, *under*, *beside*, *upon*, *over*, *in*, *into*, *down*, *through*, *towards*, *with*, *before*. Where, however, it represents the Genitive Case of a noun, the Holy Spirit uses it in a variety of different senses, the recognition of which is necessary to an intelligent appreciation of the passage.

These several usages may be conveniently grouped in the following nine classes, it being borne in mind that sometimes a Genitive may belong to more than one class; and also, that a study of the *context* will prove the surest way of determining to which class a particular Genitive belongs, where, at first sight, it seems difficult to classify.

1. The Genitive of Character. Here the emphasis is always on the adjectival particle, which appears in the original as a noun in the Genitive Case. Ps. 2. 6, Heb. "the hill of My holiness"="My **holy** hill". Eph. 2. 2, "Children of disobedience"="**disobedient** children. 2 Thess. 1. 7, Greek "angels of His might" "His **mighty** angels".

2. The Genitive of Origin. This marks the source from which anything has its origin. Ezek. 1. 1, "Visions of God"=Visions proceeding from God. Rom. 4. 11, 13, "Righteousness of faith"=Righteousness coming through faith. 2 Cor. 11. 26, "Perils of waters"=Perils occasioned by waters.

3. The Genitive of Possession. This is, perhaps, the most frequent, and is generally unmistakable; though some occurrences are difficult to identify. It may be said to answer the question "Whose?" Luke 2. 49, Greek "The business of My Father"=My Father's business. Rev. 14. 12, "The patience of the saints"=the patience possessed by the saints. Eph. 6. 16, "The shield of faith"=faith's shield, which is the living Word, Christ, Gen. 15. 1. Eph. 6. 17, "The sword of the Spirit"=the Spirit's sword, which is the written Word, the Scriptures.

4. The Genitive of Apposition. Here the "of" is equivalent to "that is to say", or, "consisting of". Gen. 2. 7, "The breath of life"=the breath, that is to say, life. John 2. 21, "The temple of His body"=the temple, that is to say, His body. Rom. 4. 11, "The sign of circumcision"=the sign, that is to say, circumcision. 2 Cor. 5. 1, "The house of our tabernacle"=the house, that is to say, our tabernacle. 2 Cor. 3. 17, 18, "The spirit of the Lord"=the spirit, that is to say, the Lord (Christ) Who is the *life* of the old covenant, as the body without the spirit is dead (Jas. 2. 26). 1 Pet. 1. 1, "Sojourners of the Dispersion"=sojourners, that is to say, the Dispersion.

5. The Genitive of Relation. This is, perhaps, the most interesting of all; and the manner of expressing the particular relation must be gathered from the context. Frequently the "of" is equivalent to "pertaining to". It may be objective, subjective, or both, e.g. 2 Cor. 5. 14, "The love of Christ", which may be the love Christ bears to us (subjective); the love we bear to Christ (objective); or both may be true, and the truth. Gen. 2. 9, "The tree of life" i.e. the tree which preserved life. Isa. 55. 3. Acts 13. 34, "The sure mercies of David"=pertaining, or made, to David. Matt. 6. 28, "Lilies of the field"=which grow in the field. Rom. 8. 36, "Sheep of slaughter"=sheep destined for slaughter. Heb. 11. 26, "Reproach of Christ"=reproach for Christ's sake.

6. The Genitive of Material. Denoting that of which anything is made, hence the "of" here is equivalent to "made of". Gen. 6. 14, "An ark of gopher wood". Ps. 2. 9, "A rod of iron". Dan. 2. 38, "This head of gold".

7. The Genitive of the Contents. Denoting that with which anything is filled, or which it contains, hence the "of" is equivalent to "filled with", or "containing". 1 Sam. 16. 20, "A bottle of wine". Matt. 10. 42, "A cup of cold water". Matt. 26. 7, "An alabaster box of very precious ointment". The Genitive of the contents always follows the verb "to fill", while the vessel filled takes the Accusative case, and the filler is put in the Dative case, e.g. Rom. 15. 13, "Now the God of hope fill you (Accusative case) with all joy and peace (Genitive case) in (or by) believing (Dative case)". Eph. 5. 18, "Filled with the Spirit" is the Dative case, and therefore="by the Spirit"—the Filler. Therefore, not "with", which would have required the Genitive case.

8. The Genitive of Partition. Separation, where this denotes a part taken from the whole; the "of" being equivalent to such expressions as "share in", "part of", or "from among". Luke 20. 35, Greek "To attain of that world"=to attain a place in that world. 1 Cor. 15. 9, "The least of the Apostles"=the least among the Apostles.

9. Two Genitives depending on one another. Acts 5. 32, "We are witnesses of (Genitive of possession) Him of (i.e. in relation to, Genitive of relation) these things". Acts 20. 24, "The Gospel of (i.e. concerning, Genitive of relation) the grace of (Genitive of origin or possession) God".

18 "IN THE DAY". (Gen. 2. 17.)

Beyōm=when. It is the figure *Synecdoche*, by which a part is put for the whole, or the whole for a part (see Ap. 6). What that "part" is must be determined by the context in each particular case.

In Gen. 2. 4, it is put for the whole six days.

In Num. 7. 84, it is put for the whole twelve days of the dedication of the altar.

In Lev. 13. 14, it is rendered "when". R.V. whensoever. Num. 28. 26, see notes.

In Lev. 14. 57, it is rendered "when", both in A.V. and R.V. Cp. Deut. 21. 16. 1 Sam. 20. 19. 2 Sam. 21. 12.

In 1 Kings 2. 37, it is rendered "on the day", but *v.* 41 shows that Shimei had been to Gath and back before Solomon executed the sentence (*vv.* 37, 42).

In Ps. 18. 18, it is rendered "in the day", but evidently means *at the time when*.

In Isa. 11. 16, it includes the whole period of the Exodus.

In Jer. 11. 4, 7, it includes the Exodus and the whole time of giving the law at Sinai. Cp. ch. 7. 22; 31. 32; 34. 13.

In Ezek. 20. 5, 6[1], it includes the whole time of God's choice of Israel.

In Ezek. 36. 33, it includes the whole time of rebuilding the waste places of Israel in the future restoration. Cp. ch. 38. 18[2]. A.V.=at the same time. R.V.=in that day.

[1] In verse 6 it has the definite article (*bāyōm*), and denotes the specific day when Jehovah delivered them, in contrast with the indefinite past time of His choice.

[2] Here the definite article is used to mark a specific occasion. See A.V.

19 THE SERPENT OF GENESIS 3.

In Genesis 3 we have neither allegory, myth, legend, nor fable, but literal historical facts set forth, and emphasised by the use of certain Figures of speech (see Ap. 6).

All the confusion of thought and conflicting exegesis have arisen from taking literally what is expressed by Figures, or from taking figuratively what is literal. A Figure of speech is never used except for the purpose of calling attention to, emphasising, and intensifying, *the reality of the literal sense*, and the truth of the historical facts; so that, while the words employed may not be so strictly true to the letter, they are all the more *true to the truth conveyed by them*, and to the historical events connected with them.

But for the figurative language of verses 14 and 15 no one would have thought of referring the third chapter of Genesis to a snake: no more than he does when reading the third chapter from the end of Revelation (ch. 20. 2). Indeed, the explanation added there, that the "*old* serpent" is the Devil and Satan, would immediately lead one to connect the word "old" with the *earlier* and former mention of the serpent in Gen. 3: and the fact that it was Satan himself who tempted "the second man", "the last Adam", would force the conclusion that no other than the personal Satan could have been the tempter of "the first man, Adam".

The Hebrew word rendered "serpent" in Gen. 3. 1 is *Nāchāsh* (from the root *Nāchāsh, to shine*), and means *a shining one*. Hence, in Chaldee it means *brass* or *copper*, because of its *shining*. Hence also, the word *Nehushtān*, a piece of brass, in 2 Kings 18. 4.

In the same way *Sārāph*, in Isa. 6. 2, 6, means *a burning one*, and, because the serpents mentioned in Num. 21 were burning, in the poison of their bite, they were called *Saraphim*, or *Seraphs*.

But when the LORD said unto Moses, "Make thee a fiery serpent" (Num. 21. 8), He said, "Make thee a *Sārāph*", and, in obeying this command, we read in *v.* 9, "Moses made a *Nāchāsh* of brass". *Nāchāsh* is thus used as being interchangeable with *Sārāph*.

Now, if *Sārāph* is used of a serpent because its bite was *burning*, and is also used of a celestial or spirit-being (a burning one), why should not *Nāchāsh* be used of a serpent because its appearance was *shining*, and be also used of a celestial or spirit-being (a shining one)?

Indeed, a reference to the structure of Gen. 3 (on p. 7) will show that the *Cherubim* (which are similar celestial or spirit-beings) of the last verse (Gen. 3. 24) require a similar spirit-being to correspond with them in the first verse (for the structure of the whole chapter is a great Introversion). The *Nāchāsh*, or serpent, who beguiled Eve (2 Cor. 11. 3) is spoken of as "an angel of light" in *v.* 14. Have we not, in this, a clear intimation that it was not a snake, but a glorious shining being, apparently an angel, to whom Eve paid such great deference, acknowledging him as one who seemed to possess superior knowledge, and who was evidently a being of a superior (not of an inferior) order? Moreover, in the description of Satan as "the king of Tyre"[1] it is distinctly implied that the latter being was of a supernatural order when he is called "a cherub" (Ezek. 28. 14, 16, read from *vv.* 11–19). His presence "in Eden, the garden of *'Elohim*" (*v.* 13), is also clearly stated, as well as his being "perfect in beauty" (*v.* 12), his being "perfect in his ways from the day he was created till iniquity was found in him" (*v.* 15), and as being "lifted up because of his beauty" (*v.* 17).

These all compel the belief that Satan was *the shining one* (*Nāchāsh*) in Gen. 3, and especially because the following words could be addressed to him:—"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee" (*v.* 17).

Even supposing that these things were spoken to, and of, an exalted human being in later days (in Ezek. 28), still "the king of Tyre" is not compared to a being who was non-existent; and facts and circumstances which never happened are not introduced into the comparison.

There is more about "the king of Tyre" in Ezek. 28. 11–19 than was literally true of "the prince of Tyre" (*vv.* 1–10). The words can be understood only of the mightiest and most exalted supernatural being that God ever created; and this for the purpose of showing how great would be his fall. The *history* must be true to make the *prophecy* of any weight.

Again, the word rendered "subtle" in Gen. 3. 1 (see note) means *wise*, in a good sense as well as in a bad sense. In Ezek. 28. 12 we have the good sense, "Thou sealest up the sum, full of wisdom"; and the bad sense in *v.* 17, "thou hast corrupted thy wisdom" (referring, of course, to his fall). So the word rendered "subtle" is rendered "prudent" in Prov. 1. 4; 8. 12; 12. 23; 14. 8; and in a bad sense in Job 15. 5. 1 Sam. 23. 22. Ps. 83. 3.

The word "beast" also, in Gen. 3. 1, *chay*, denotes *a living being*, and it is as wrong to translate *zōa* "beasts" in Rev. 4, as it is to translate *chay* "beast" in Gen. 3. Both mean *living creature*. Satan is thus spoken of as being "more wise than any other *living creature* which Jehovah Elohim had made". Even if the word "beast" be retained, it does not say that either a serpent or Satan *was* a "beast", but only that he was "more wise" than any other living being.

We cannot conceive Eve as holding converse with

[1] Ezek. 28. 11–19, who is quite a different being from "the Prince of Tyre", in *vv.* 1–10, who is purely human.

a snake, but we can understand her being fascinated[1] by one, apparently "an angel of light" (i.e. a glorious angel), possessing superior and supernatural knowledge.

When Satan is spoken of as a "serpent", it is the figure *Hypocatastasis* (see Ap. 6) or *Implication*; it no more means a snake than it does when Dan is so called in Gen. 49. 17; or an animal when Nero is called a "lion" (2 Tim. 4. 17), or when Herod is called a "fox" (Luke 13. 32); or when Judah is called "a lion's whelp". It is the same figure when "doctrine" is called "leaven" (Matt. 16. 6). It shows that something much more real and truer to truth is intended. If a Figure of speech is thus employed, it is for the purpose of expressing the truth more impressively; and is intended to be a figure of something much *more real* than the letter of the word.

Other Figures of speech are used in *vv.* 14, 15, but only for the same purpose of emphasising the truth and the reality of what is said.

When it is said in *v.* 15, "thou shalt bruise His heel", it cannot mean His literal heel of flesh and blood, but suffering, more temporary in character. When it is said (*v.* 15), "He shall crush thy head", it means something more than a skull of bone, and brain, and hair. It means that all Satan's plans and plots, policy and purposes, will one day be finally crushed and ended, never more to mar or to hinder the purposes of God. This will be effected when Satan shall be bruised under our feet (Rom. 16. 20). This, again, will not be our literal feet, but something much more real.

The bruising of Christ's heel is the most eloquent and impressive way of foretelling the most solemn events; and to point out that the effort made by Satan to evade his doom, then threatened, would become the very means of insuring its accomplishment; for it was through the death of Christ that he who had the power of death would be destroyed; and all Satan's power and policy brought to an end, and all his works destroyed (Heb. 2. 14. 1 John 3. 8. Rev. 20. 1–3, 10). What literal words could portray these literal facts so wonderfully as these expressive Figures of speech?

It is the same with the other Figures used in *v.* 14, "On thy belly shalt thou go". This Figure means infinitely more than the literal belly of flesh and blood; just as the words "heel" and "head" do in *v.* 15. It paints for the eyes of our mind the picture of Satan's ultimate *humiliation*; for prostration was ever the most eloquent sign of subjection. When it is said "our belly cleaveth unto the ground" (Ps. 44. 25), it denotes such a prolonged prostration and such a depth of submission as could never be conveyed or expressed in literal words.

So with the other prophecy, "Dust shalt thou eat". This is not true to the letter, or to fact, but it is all the more *true to truth*. It tells of constant, continuous disappointment, failure, and mortification; as when deceitful ways are spoken of as feeding on deceitful food, which is "sweet to a man, but afterward his mouth shall be filled with gravel" (Prov. 20. 17). This does not mean literal "gravel", but something far more disagreeable. It means *disappointment* so great that it would gladly be exchanged for the literal "gravel". So when Christians are rebuked for "biting and devouring one another" (Gal. 3. 14, 15), something more heart-breaking is meant than the literal words used in the Figure.

When "His enemies shall lick the dust" (Ps. 72. 9) they will not do it on their knees with their literal tongues; but they will be so prostrated and so utterly defeated, that no words could literally depict their overthrow and subjugation.

If a serpent was afterward called a *nāchash*, it was because it was more *shining* than any other creature; and if it became known as "wise", it was not because of its own innate positive knowledge, but of its wisdom in hiding away from all observation; and because of its association with one of the names of Satan (that old serpent) who "beguiled Eve" (2 Cor. 11. 3, 14).

It is wonderful how a snake could ever be supposed to speak without the organs of speech, or that Satan should be supposed able to accomplish so great a miracle[1].

It only shows the power of tradition, which has, from the infancy of each one of us, put before our eyes and written on our minds the picture of a "snake" and an "apple": the former based on a wrong interpretation, and the latter being a pure invention, about which there is not one word said in Holy Scripture.

Never was Satan's wisdom so craftily used as when he secured universal acceptance of this traditional belief: for it has succeeded in fixing the attention of mankind on the *letter* and the *means*, and thus blinding the eyes to the solemn fact that the Fall of man had to do solely with the Word of God, and is centred in the sin of believing Satan's lie instead of Jehovah's truth.

The temptation of "the first man Adam" began with the question "Hath God said?" The temptation of "the second man, the Lord from heaven" began with the similar question "If Thou be the Son of God", when the voice of the Father had scarcely died away, which said "This IS My beloved Son".

All turned on the truth of what Jehovah had said.

The Word of God being questioned, led Eve, in her reply, (1) to *omit* the word "freely" (3. 2, cp. 2. 16); then (2) to *add* the words "neither shalt thou touch it" (3. 3, cp. 2. 17); and finally (3) to *alter* a certainty into a contingency by changing "thou SHALT SURELY die" (2. 17) into "LEST ye die" (3. 3).

It is not without significance that the first Ministerial words of "the second Man" were "It is written", three times repeated; and that His last Ministerial words contained a similar threefold reference to the written Word of God (John 17. 8, 14, 17).

The former temptation succeeded because the Word of God was three times misrepresented; the latter temptation was successfully defeated because the same Word was faithfully repeated.

The history of Gen. 3 is intended to teach us the fact that Satan's sphere of activities is in the *religious* sphere, and not the spheres of crime or immorality; that his battlefield is not the sins arising from human depravity, but the *unbelief* of the human heart. We are not to look for Satan's activities to-day in the newspaper press, or the police courts; but in the pulpit, and in professors' chairs. Wherever the Word of God is called in question, there we see the trail of "that old serpent, which is the Devil, and Satan". This is why anything against the true interests of the Word of God (as being such) finds a ready admission into the newspapers of the world, and is treated as "general literature". This is why anything in favour of its inspiration and Divine origin and its spiritual truth is rigidly excluded as being "controversial".

This is why Satan is quite content that the *letter* of Scripture should be accepted in Gen. 3, as he himself accepted the letter of Ps. 91. 11. He himself could say "It is written" (Matt. 4. 6) so long as the *letter* of what is "written" could be put instead of the *truth* that is conveyed by it; and so long as it is misquoted or misapplied.

This is his object in perpetuating the traditions of the "snake" and the "apple", because it ministers to the acceptance of his lie, the hiding of God's truth, the support of tradition, the jeers of the infidel, the opposition of the critics, and the stumbling of the weak in faith.

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[1] It is remarkable that the verb *nāchash* always means to enchant, fascinate, bewitch; or of one having and using occult knowledge. See Gen. 30. 27; 44. 5, 15. Lev. 19. 26. Deut. 18. 10. 1 Kings 20. 33. 2 Kings 17. 17; 21. 6. 2 Chron. 33. 6. So also is the noun used in Num. 23. 23; 24. 1.

[1] Greater than that wrought by God Himself, who opened the mouth of Balaam's ass.

20 THE POSTERITY OF CAIN.

It is important to note that the posterity of Cain comes in the First *Tōl^{e}dōth*, viz., that of "the generations of the heavens and the earth"; and not in "the book of the generations of Adam."

The posterity of Seth commences with "the generations of Adam": showing that the two accounts are distinct, and deal with two different subjects. See the Structures on pp. 3 and 5 (Gen. 2. 4—4. 26; 5. 1—6. 8).

The generations of the heavens and the earth (2. 4—4. 26).

J^{1}	2. 4–25.	Before the Fall.
J^{2}	3. 1–34.	The Fall.
J^{3}	4. 1–26.	After the Fall.

The expansion of J^{3}. "After the Fall" (4. 1–26), p. 8.

J^{3}	L	1–16.	Adam's sons: Cain and Abel.
	M	17–24.	Cain's son: Enoch.
	L	25.	Adam's son: Seth.
	M	26.	Seth's son: Enos.

There were 130 years before Seth was born and substituted for Abel in the line of the promised seed.

In those 130 years after Cain, Adam must have begotten "sons and daughters", as in the 800 years after Seth.

If Abel died in A.M. 125, and Abel and Cain had children before that year, even supposing they had no descendants till they reached the age of sixty-five, Adam could have had 130 children. And if each of these could have a child at sixty-five years of age, one in each successive year, there would have been 1,219 in A.M. 130. If we suppose Adam's earlier sons and daughters to have had children at the age of twenty-one instead of at sixty-five, there would have been over half a million in the 130 years, without reckoning the old or young, and this at a very moderate rate of increase.

It is generally assumed that Adam and Eve had no children *beyond those named*. But, as in the line of Seth, it is clear from Gen. 5. 4 that they had, we may well conclude that the same was the case in the line of Cain. It is a gratuitous assumption that Abel had no posterity.

It is manifest that the history assumes a considerable population; and the fact that there is no attempt to explain it, proves its genuineness, and shows that we are left to explain it for ourselves in the only natural way by which it can be explained.

21 ENOS. (GEN. 4. 26.) "CALLING ON THE NAME OF THE LORD."

"Then began men to call upon the name of Jehovah." If this refers to Divine worship it is not true: for Abel and Cain both began, and their descendants doubtless followed their example.

What was really begun was *the profanation of the Name of Jehovah*. They began to call *something* by the Name of Jehovah. The A.V. suggests "themselves", in the margin. But the majority of the ancient Jewish commentators supply the Ellipsis by the words "their gods"; suggesting that they called the stars and idols their gods, and worshipped them.

The Targum of Onkelos explains it: "then in his days the sons of men desisted from praying in the Name of the Lord."

The Targum of Jonathan says: "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the Name of the Word of the Lord."

Kimchi, Rashi, and other ancient Jewish commentators agree with this. Rashi says: "Then was there profanation in calling on the Name of the Lord."

Jerome says that this was the opinion of many Jews in his days.

Maimonides, in his *Commentary on the Mishna* (a constituent part of the Talmud), A.D. 1168, in a long treatise on idolatry, gives the most probable account of the origin of idolatry in the days of Enos.

The name Enos agrees with this, for his name means *frail, weak, sickly, incurable*. The sons of men, as "Enōsh", are so called for a similar reason (Job 7. 17; 15. 14. Ps. 9. 20; 103. 15. Dan. 2. 43). See Ap. 14.

If Jonathan, the grandson of Moses, became the first idolatrous priest in Israel (see notes on Judg. 18. 30), what wonder that Enos, the grandson of Adam, introduced idolatry among mankind.

Moreover, what "ungodliness" did Enoch, "the seventh from Adam" have to prophesy about in Jude 14, 15, if purity of worship was begun in the days of Enos, instead of profanation in calling on the Name of the Lord?

Surely this is sufficient evidence that this profanation of the Name of the Lord was the reason why Enoch was raised up to prophesy against it.

22 THE ANTEDILUVIAN PATRIARCHS, AND THE FLOOD-DATE.

(Gen. 5.)

						A.M.	B.C.
Gen. 1. 27.	Adam	formed in Creation year				0 =	0 = 3996
5. 3.	Seth	born when	Adam		was	130 =	130 = 3866
6.	Enos	,,	,,	Seth	,,	105 =	235 = 3761
9.	Cainan	,,	,,	Enos	,,	90 =	325 = 3671
12.	Mehalaleel	,,	,,	Cainan	,,	70 =	395 = 3601
15.	Jared	,,	,,	Mehalaleel	,,	65 =	460 = 3536
18.	Enoch	,,	,,	Jared	,,	162 =	622 = 3374
21.	Methuselah	,,	,,	Enoch	,,	65 =	687 = 3309
25.	Lamech	,,	,,	Methuselah	,,	187 =	874 = 3122
28.	Noah	,,	,,	Lamech	,,	182 =	1056 = 2940
7. 11.	Flood year	,,	,,	Noah	,,	600 =	1656 = 2340

23 "THE SONS OF GOD" IN GEN. 6. 2, 4.

It is only by the Divine specific act of creation that any created being can be called "a son of God". For that which is "born of the flesh is flesh". God is spirit, and that which is "born of the Spirit is spirit" (John 3. 6). Hence Adam is called a "son of God" in Luke 3. 38. Those "in Christ" having "the new nature" which is by the direct creation of God (2 Cor. 5. 17. Eph. 2. 10) can be, and are called "sons of God" (John 1. 13. Rom. 8. 14, 15. 1 John 3. 1).[1]

[1] The word "offspring" in Acts 17. 28 is quite different. It is γένος (*genos*), which means merely *kin* or *kind*, our *genus* as being originated by God.

This is why angels are called "sons of God" in every other place where the expression is used in the Old Testament. Job 1. 6; 2. 1; 38. 7. Ps. 29. 1; 89. 6. Dan. 3. 25 (no art.).[1] We have no authority or right to take the expression in Gen. 6. 2, 4 in any other sense. Moreover, in Gen. 6. 2 the Sept. renders it "angels".

Angels are called "spirits" (Ps. 104. 4. Heb. 1. 7, 14), for spirits are created by God.

That there was a fall of the angels is certain from Jude 6.

The nature of their fall is clearly stated in the same verse. They left their own οἰκητήριον (*oikētērion*). This word occurs only in 2 Cor. 5. 2 and Jude 6, where it is used of the spiritual (or resurrection) body.

The nature of their sin is stated to be "in like manner" to that of the subsequent sins of Sodom and Gomorrha, Jude 7.

The time of their fall is given as having taken place "in the days of Noah" (1 Pet. 3. 20. 2 Pet. 2. 7), though there may have been a prior fall which caused the end of "the world that then was" (Gen. 1. 1, 2. 2 Pet. 3. 6).

For this sin they are "reserved unto judgment", 2 Pet. 2. 4, and are "in prison", 1 Pet. 3. 19.

Their progeny, called *Nephīlīm* (translated "giants"), were monsters of iniquity; and, being superhuman in size and character, had to be destroyed (see Ap. 25). This was the one and only object of the Flood.

Only Noah and his family had preserved their pedigree pure from Adam (Gen. 6. 9, see note). All the rest had become "corrupt" (*shīchath*) *destroyed* [as Adamites]. The only remedy was *to destroy it* (*de facto*), as it had become *destroyed* (*de jure*). (It is the same word in *v.* 17 as in *vv.* 11, 12.) See further under Ap. 25 on the *Nephīlīm*.

This irruption of fallen angels was Satan's first attempt to prevent the coming of the Seed of the woman foretold in Gen. 3. 15. If this could be accomplished, God's Word would have failed, and his own doom would be averted.

As soon as it was made known that the Seed of the woman was to come through ABRAHAM, there must have been another irruption, as recorded in Gen. 6. 4, "and also *after that*" (i.e. after the days of Noah, more than 500 years after the first irruption). The aim of the enemy was to occupy Canaan in advance of Abraham, and so to contest its occupation by his seed. For, when Abraham entered Canaan, we read (Gen. 12. 6) "the Canaanite was then (i.e. already) in the land."

In the same chapter (Gen. 12. 10–20) we see Satan's next attempt to interfere with Abraham's seed, and frustrate the purpose of God that it should be in "Isaac". This attempt was repeated in 20. 1–18.

This great conflict may be seen throughout the Bible, and it forms a great and important subject of Biblical study. In each case the human instrument had his own personal interest to serve, while Satan had his own great object in view. Hence God had, in each case, to interfere and avert the evil and the danger, of which His servants and people were wholly ignorant. The following assaults of the great Enemy stand out prominently:—

The destruction of the chosen family by famine, Gen. 50. 20.

The destruction of the male line in Israel, Ex. 1. 10, 15, &c. Cp. Ex. 2. 5. Heb. 11. 23.

The destruction of the whole nation in Pharaoh's pursuit, Ex. 14.

After David's line was singled out (2 Sam. 7), that was the next selected for assault. Satan's first assault was in the union of Jehoram and Athaliah by Jehoshaphat, notwithstanding 2 Chron. 17. 1. Jehoram killed off all his brothers (2 Chron. 21. 4).

The Arabians slew all his children, except Ahaziah (2 Chron. 21. 17; 22. 1).

When Ahaziah died, Athaliah killed "all the seed royal" (2 Chron. 22. 10). The babe Joash alone was rescued; and, for six years, the faithfulness of Jehovah's word was at stake (2 Chron. 23. 3).

Hezekiah was childless, when a double assault was made by the King of Assyria and the King of Terrors (Isa. 36. 1; 38. 1). God's faithfulness was appealed to and relied on (Ps. 136).

In Captivity, Haman was used to attempt the destruction of the whole nation (Est. 3. 6, 12, 13. Cp. 6. 1).

Joseph's fear was worked on (Matt. 1. 18–20). Notwithstanding the fact that he was "a just man", and kept the Law, he did not wish to have Mary stoned to death (Deut. 24. 1); hence Joseph determined to divorce her. But God intervened: "Fear not".

Herod sought the young Child's life (Matt. 2).

At the Temptation, "Cast Thyself down" was Satan's temptation.

At Nazareth, again (Luke 4), there was another attempt to cast Him down and destroy Him.

The two storms on the Lake were other attempts.

At length the cross was reached, and the sepulchre closed; the watch set; and the stone sealed. But "God raised Him from the dead." And now, like another Joash, He is *seated* and *expecting* (Heb. 10. 12, 13), hidden in the house of God on high; and the members of "the one body" are hidden there "in Him" (Col. 3. 1–3), like another Jehoshaba; and going forth to witness of His coming, like another Jehoiada (2 Chron. 23. 3).

The irruption of "the fallen angels" ("sons of God") was the first attempt; and was directed against the whole human race.

When Abraham was called, then he and his seed were attacked.

When David was enthroned, then the royal line was assailed.

And when "the Seed of the woman" Himself came, then the storm burst upon Him.

[1] In Hos. 1. 10, it is not *beni-hā-Elohim*, as here, but *beni-el-ḥai*.

24 THE "HUNDRED AND TWENTY YEARS" OF GENESIS 6. 3.

These are generally taken as meaning 120 years before the Flood. But this mistake has been made by not observing that the word for "men" in Gen. 6. 1, 2 is in the singular number with the definite article, as in *v.* 3 "man", and means THE MAN ADAM. The word "also" clearly refers to him. It has no meaning if "men" be read, in the plural. It means, and can mean, only that Adam himself, "*also*", *as well as the rest of mankind*, had "corrupted his way".[1] If "men" be the meaning, then it may be well asked, who are the others indicated by the word "also"?

In Gen. 2. 17, the Lord God had declared that Adam should die. Here, in Gen. 6, it was made more clear that though he had lived 810 years he should surely die; and that his breath, or the spirit of life from God, should not for ever remain in him. See the notes on Gen. 6.

This fixes the chronology of *v.* 3, and shows that long before that time, A.M. 810, and even before Enoch, this irruption of fallen angels had taken place. This was the cause of all the "ungodliness" against which the prophecy of Enoch was directed in Jude 14, and which ultimately brought on the fulfilment of his prophecy in the Judgment of the Flood. See Ap. 23 and 25.

[1] (*b'shaggam*) *because that also* is so pointed in the Codex Hilleli. This makes it the Inf. Kal. of *shāgag, to transgress, go astray*, and means, "because that in their going astray, he (Adam) also is flesh".

25 THE *NEPHĪLĪM*, OR "GIANTS" OF GEN. 6, &c.

The progeny of the fallen angels with the daughters of Adam (see notes on Gen. 6, and Ap. 23) are called in Gen. 6, *Ne-phīl'-im*, which means *fallen ones* (from *nāphal, to fall*). What these beings were can be gathered only from Scripture. They were evidently great in size, as well as great in wickedness. They were superhuman, abnormal beings; and their destruction was necessary for the preservation of the human race, and for the faithfulness of Jehovah's Word (Gen. 3. 15).

This was why the Flood was brought "upon the world of the ungodly" (2 Pet. 2. 5) as prophesied by Enoch (Jude 14).

But we read of the *Nephīlīm* again in Num. 13. 33: "there we saw the *Nephīlīm*, the sons of Anak, which come of the *Nephīlīm*". How, it may be asked, could this be, if they were all destroyed in the Flood? The answer is contained in Gen. 6. 4, where we read: "There were *Nephīlīm* in the earth in those days (i.e. in the days of Noah); and also AFTER THAT, when the sons of God came in unto the daughters of men, and they bare children to them, the same became [the] mighty men (Heb. *gibbōr*, the heroes) which were of old, men of renown" (lit. *men of the name*, i.e. who got a name and were renowned for their ungodliness).

So that "after that", i.e. after the Flood, there was a *second* irruption of these fallen angels, evidently smaller in number and more limited in area, for they were for the most part confined to Canaan, and were in fact known as "the nations of Canaan". It was for the destruction of these, that the sword of Israel was necessary, as the Flood had been before.

As to the date of this second irruption, it was evidently soon after it became known that the seed was to come through Abraham; for, when he came out from Haran (Gen. 12. 6) and entered Canaan, the significant fact is stated: "The Canaanite was then (i.e. *already*) in the land." And in Gen. 14. 5 they were already known as "Rephaim" and "Emim", and had established themselves at Ashteroth Karnaim and Shaveh Kiriathaim.

In ch. 15. 18–21 they are enumerated and named among Canaanite Peoples: "Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Girgashites, and the Jebusites" (Gen. 15. 19–21; cp. Ex. 3. 8, 17; 23. 23. Deut. 7; 20. 17. Josh. 12. 8).

These were to be cut off, and driven out, and utterly destroyed (Deut. 20. 17. Josh. 3. 10). But Israel failed in this (Josh. 13. 13; 15. 63; 16. 10; 17. 18. Judg. 1. 19. 20, 28, 29, 30–36; 2. 1–5; 3. 1–7); and we know not how many got away to other countries to escape the general destruction. If this were recognised it would go far to solve many problems connected with Anthropology.

As to their other names, they were called *Anakim*, from one Anak which came of the *Nephīlīm* (Num. 13. 23), and *Rephaim*, from Rapha, another notable one among them.

From Deut. 2. 10, they were known by some as *Emim*, and *Horim*, and *Zamzummim* (v. 20, 21) and *Avim*, &c.

As *Rephaim* they were well known, and are often mentioned: but, unfortunately, instead of this, their proper name, being preserved, it is variously translated as "dead," "deceased", or "giants". These *Rephaim* are to have no resurrection. This fact is stated in Isa. 26. 14 (where the proper name is rendered "deceased," and *v.* 19, where it is rendered "the dead").

It is rendered "dead" seven times (Job 26. 5. Ps. 88. 10. Prov. 2. 18; 9. 18; 21. 16. Isa. 14. 8; 26. 19).

It is rendered "deceased" in Isa. 26. 14.

It is retained as a proper name "Rephaim" ten times (two being in the margin). Gen. 14. 5; 15. 20. Josh. 12. 15 (marg.). 2 Sam. 5. 18, 22; 23. 13. 1 Chron. 11. 15; 14. 9; 20. 4 (marg.). Isa. 17. 5.

In all other places it is rendered "giants", Gen. 6. 4, Num. 23. 33, where it is *Nephīlīm*; and Job 16. 14, where it is *gibbōr* (Ap. 14. iv).

By reading all these passages the Bible student may know all that can be known about these beings.

It is certain that the second irruption took place before Gen. 14, for there the *Rephaim* were mixed up with the five nations or peoples, which included Sodom and Gomorrha, and were defeated by the four kings under Chedorlaomer. Their principal locality was evidently "Ashtaroth Karnaim"; while the *Emim* were in the plain of Kiriathaim (Gen. 14. 5).

Anak was a noted descendant of the *Nephīlīm*; and *Rapha* was another, giving their names respectively to different clans. Anak's father was *Arba*, the original builder of Hebron (Gen. 35. 27. Josh. 15. 13; 21. 11); and this Palestine branch of the *Anakim* was not called *Arbahim* after him, but *Anakim* after Anak. They were great, mighty, and tall (Deut. 2. 10, 11, 21, 22, 23; 9. 2), evidently inspiring the ten spies with great fear (Num. 13. 33). Og king of Bashan is described in Deut. 3. 11.

Their strength is seen in "the giant cities of Bashan" to-day; and we know not how far they may have been utilized by Egypt in the construction of buildings, which is still an unsolved problem.

Arba was rebuilt by the *Khabiri* or confederates seven years before Zoan was built by the Egyptian Pharoahs of the nineteenth dynasty. See note on Num. 13. 22.

If these *Nephīlīm*, and their branch of *Rephaim*, were associated with Egypt, we have an explanation of the problem which has for ages perplexed all engineers, as to how those huge stones and monuments were brought together. Why not in Egypt as well as in "the giant cities of Bashan" which exist, as such, to this day?

Moreover, we have in these mighty men, the "men of renown," the explanation of the origin of the Greek mythology. That mythology was no mere *invention* of the human brain, but it grew out of the traditions, and memories, and legends of the doings of that mighty race of beings; and was gradually evolved out of the "heroes" of Gen. 6. 4. The fact that they were supernatural in their origin formed an easy step to their being regarded as the demi-gods of the Greeks.

Thus the Babylonian "Creation Tablets", the Egyptian "Book of the dead", the Greek mythology, and heathen Cosmogonies, which by some are set on an equality with Scripture, or by others adduced in support of it, are all the corruption and perversion of primitive truths, distorted in proportion as their origin was forgotten, and their memories faded away.

26 NOAH "PERFECT". (GEN. 6. 9).

The Heb. word *tāmīm* means *without blemish*, and is the technical word for bodily and physical perfection, and *not moral*. Hence it is used of animals of *sacrificial purity*. It is rendered *without blemish* in Ex. 12. 5; 29. 1. Lev. 1. 3, 10; 3. 1, 6; 4. 3, 23, 28, 32; 5. 15, 18; 6. 6; 9. 2, 3; 14. 10; 22. 19; 23. 12, 18. Num. 6. 14; 28. 19, 31; 29. 2, 8, 13, 20, 23, 29, 32, 36. Ezek. 43. 22, 23, 25; 45. 18, 23; 46. 4, 6, 13.

Without spot. Num. 19. 2; 28. 3, 9, 11; 29. 17, 26.

Undefiled. Ps. 119. 1.

This shows that Gen. 6. 9 does not speak of Noah's moral perfection, but tells us that he and his family alone had preserved their pedigree and kept it pure, in spite of the prevailing corruption brought about by the fallen angels. See Ap. 23 and 25.

27 WINE.

There are *eight* Hebrew words translated wine. A careful observation of their use will tell us all that there is to be known on the subject.

I. *Yayin*, from the root *yāyan*, to *ferment*, used of every sort of wine. The word occurs 142 times, and includes fermented wine of all kinds.

The first occurrence is:

Gen. 9. 21. "Noah planted a vineyard and drank *yayin* and was drunken."

Gen. 14. 18. "Melchizedek . . . brought forth bread and wine."

1 Sam. 25. 36, 37. Nabal drank *yayin* and "was very drunken."

Isa. 28. 1. "The drunkards of Ephraim . . . are overcome (i.e. knocked down) with *yayin*."

Jer. 23. 9. "I am like a drunken man, and like a man whom *yayin* hath overcome".

It is perfectly certain, therefore, from these passages, that *yayin* was fermented, and was intoxicating.

Yayin was also used for sacred purposes and for blessing:

Gen. 49. 12. "His (Judah's) eyes shall be red with *yayin*, and his teeth white with milk."

Amos 9. 13. "I will bring again the captivity of my people, and they shall plant vineyards and drink the *yayin* thereof." (*v.* 14 is No. V.)

Ecc. 9. 7. "Drink thy *yayin* with a merry heart, for God now accepteth thy works."

The Nazarite, at the expiration of his vow, drank *yayin*. See Num. 6. 13–20. It was used at the Feasts of Jehovah (Deut. 14. 24–26), and was poured out as a drink-offering to Jehovah (Ex. 29. 40. Lev. 23. 13. Num. 15. 5).

II. *Tīrōsh*, from *yārash*, *to possess* = must, or new wine, so called because it gets possession of the brain. It occurs thirty-four times in the Old Testament.

Hos. 4. 11. "Whoredom and *yayin* and *tīrōsh* take away the heart" (i.e. they blunt the feelings, derange the intellect).

Some say that *tīrōsh* means *grapes*, and is used as *solid* food, because in Gen. 37. 28 we read of "*tīrōsh* and corn". We might as well say that when we speak of "bread and water", that water is also a solid, because bread is a solid. On the contrary, "*tīrōsh* and corn" mean *liquids and solids*, by the figure of *Synecdoche* (of Genus), Ap. 6.

Prov. 3. 10. "Thy presses shall burst out with *tīrōsh*."

Isa. 62. 8. "The sons of the stranger shall not drink thy *tīrōsh*."

Joel 2. 24. "The fats (vats) shall overflow with *tīrōsh* and oil."

Mic. 6. 15. "Thou shalt tread . . . *tīrōsh*, but shalt not drink *yayin*."

III. *Ḥemer*, from *ḥamar*, *to ripen*. Hence used of strong *red wine*. It occurs eight times.

Deut. 32. 14. 'The pure *ḥemer* of the grape."

Is. 27. 2, 3. "A vineyard of *ḥemer*. I the Lord do keep it".

Ezra 6. 9. Cyrus and Artaxerxes commanded that *ḥemer* should be given to the people of Israel for the service of the God of Heaven.

The Rabbins called it *neat wine*, because, unmixed with water, it disturbs the head and brain.

IV. *Shēkār*=strong drink (from *shākar*, *to get drunk*), a very intoxicating drink made from barley, honey, or dates.

Num. 28. 7. "In the holy place shalt thou cause the *shēkar* (strong wine) to be poured unto the Lord for a drink offering."

Deut. 14. -25, 26. "Thou . . . shalt go unto the place which the Lord thy God shall choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for *yayin* (wine), or for *shēkar* (strong drink), or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household".

V. *'Āṣīṣ* (from *'āṣaṣ*, *to tread*) *new or sweet wine* of the vintage year.

Isa. 49. 26. "They shall be drunken with their own blood, as with *'āṣīṣ* (sweet wine)".

The drinking of this was held out by God as a blessing conferred by Him. Joel 3. 17, 18. Amos 9. 13.

VI. *Ṣob'e*, any kind of strong intoxicating drink: from *ṣāb'ā*, *to drink to excess*, *become drunk*: occurs twice.

Isa. 1. 22. "Thy silver is become dross, thy *ṣob'e* (wine) mixed with water".

Hos. 4. 18. "Their *ṣob'e* (*drinking bout* or *carouse*) is over" (A.V. their drink is sour (marg. *gone*). R.V. marg. *their carouse is over*).

VII. *Mimṣāḳ*, *mixed* or *spiced wine*.

Prov. 23. 30. "They that tarry long at the *yayin*; they that go to seek *mimṣāḳ* (mixed wine)."

Isa. 65. 11. "That prepare a table for Fortune, and that fill up mingled wine (*mimṣāḳ*) unto Destiny" (R.V.).

VIII. *Sh^{e}mārīm*, from *shāmar*, *to keep*, *preserve*, *lay up*; hence, *old wine*, purified from the lees and racked off.

Ps. 75. 8. "But the *sh^{e}mārīm* (dregs), all the wicked of the earth shall wring them out, and drink them."

Isa. 25. 6. "Wines on the lees."

Zeph. 1. 12. "I will . . . punish the men that are settled on their *sh^{e}mārīm* (lees)".

Jer. 48. 11. "Moab . . . hath settled on his lees."

N.B. The word translated "flagons of wine" is *'ăshīshāh*, from *'āshash*, to press; hence a hardened syrup made of grapes, a sweet cake of dried grapes or pressed raisins. It occurs in 2 Sam. 6. 19. 1 Chron. 16. 3. Song 2. 5. Hos. 3. 1.

With these *data* it will be seen that the modern expression, "unfermented wine", is a *contradiction of terms*. If it is wine, it must have fermented. If it has not been fermented, it is not wine, but a syrup.

Leaven is sour dough, and not wine. It is that which *causes* the fermentation. There can be no leaven after the process of fermentation has ceased.

28 NIMROD. GEN. 10. 8, 9. 1 CHRON. 1. 10.

Josephus (*Ant. Jud.* i. c. 4. 2) says: "Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God, than by making them rely upon his own power."

The Targum of Jonathan says: "From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord."

The Jerusalem Targum says: "He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, 'Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!' Therefore is it said: 'As Nimrod [is] the strong one, strong in hunting, and in wickedness before the Lord.'"

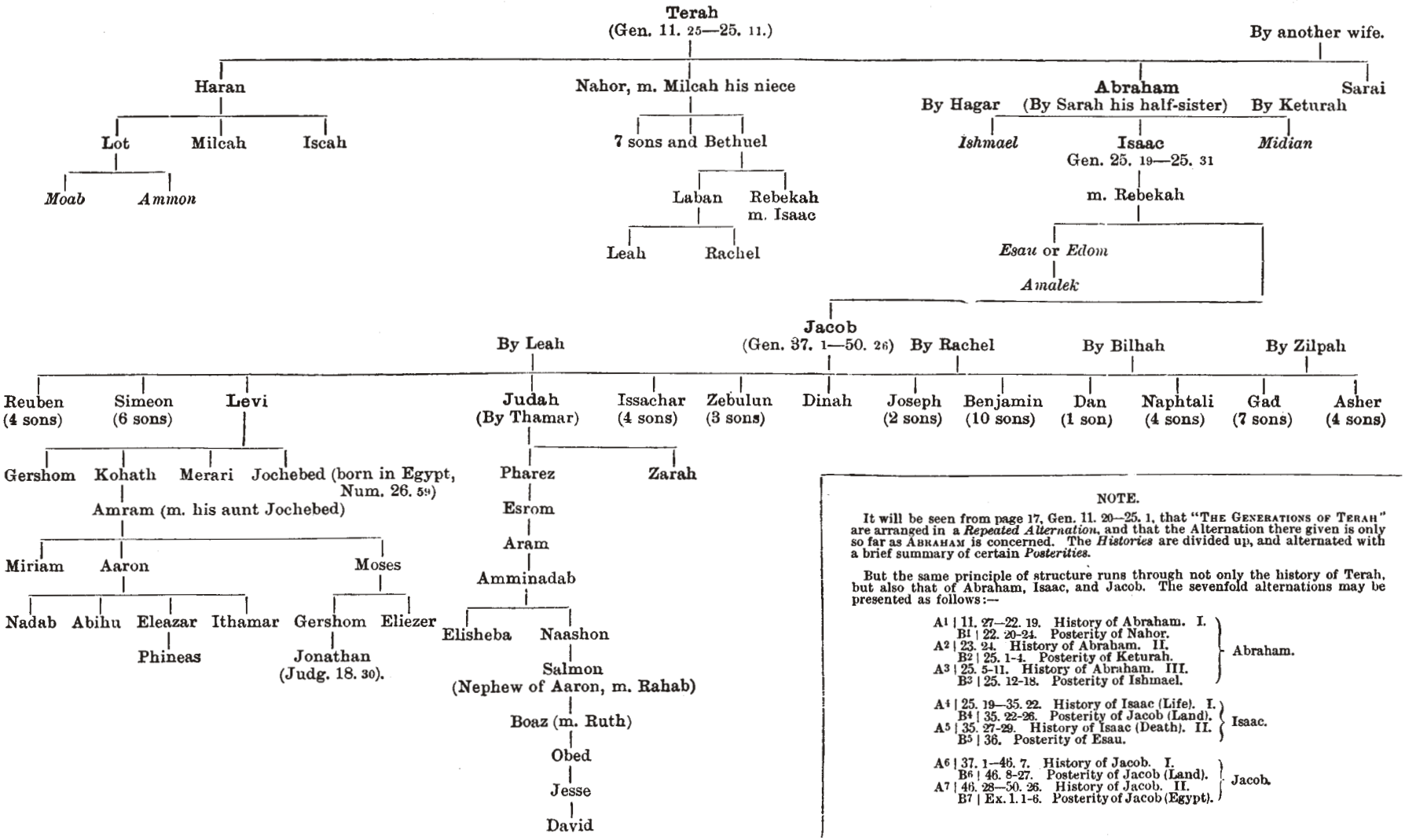
The Chaldee paraphrase of 1 Chron. 1. 10 says: "Cush begat Nimrod, who began to prevail in wickedness, for he shed innocent blood, and rebelled against Jehovah."

Nimrod was the founder of Babylon, which partook of his character as being the great antagonist of God's Truth and God's People.

We cannot fail to see, in Nimrod, Satan's first attempt to raise up a human universal ruler of men. There have been many subsequent attempts, such as Nebuchadnezzar, Alexander, Napoleon, and others. He will finally succeed in the person of the Antichrist.

THE GENERATIONS OF TERAH, ISAAC, AND JACOB.

The generations of ABRAHAM are not given separately, but are included in Terah's.



NOTE.

It will be seen from page 17, Gen. 11. 20—25. 1, that "THE GENERATIONS OF TERAH" are arranged in a *Repeated Alternation*, and that the Alternation there given is only so far as ABRAHAM is concerned. The *Histories* are divided up, and alternated with a brief summary of certain *Posterities*.

But the same principle of structure runs through not only the history of Terah, but also that of Abraham, Isaac, and Jacob. The sevenfold alternations may be presented as follows:—

A1 | 11. 27—22. 19. History of Abraham. I.		
B1 | 22. 20-24. Posterity of Nahor.		
A2 | 23. 24. History of Abraham. II.		
B2 | 25. 1-4. Posterity of Keturah.		
A3 | 25. 5-11. History of Abraham. III.		
B3 | 25. 12-18. Posterity of Ishmael.		Abraham.
A4 | 25. 19—35. 22. History of Isaac (Life). I.		
B4 | 35. 22-26. Posterity of Jacob (Land).		
A5 | 35. 27-29. History of Isaac (Death). II.		Isaac.
B5 | 36. Posterity of Esau.		
A6 | 37. 1—46. 7. History of Jacob. I.		
B6 | 46. 8-27. Posterity of Jacob (Land).		
A7 | 46. 28—50. 26. History of Jacob. II.		Jacob.
B7 | Ex. 1. 1-6. Posterity of Jacob (Egypt).		

30 THE *MASSŌRAH.*

All the oldest and best manuscripts of the Hebrew Bible contain on every page, beside the Text (which is arranged in two or more columns), a varying number of lines of smaller writing, distributed between the upper and lower margins. This smaller writing is called the *Massōrah Magna* or Great *Massōrah*, while that in the side margins and between the columns is called the *Massōrah Parva* or Small *Massōrah*.

The illustration given on p. 32 is a reduced facsimile of a Hebrew MS. (16¼ inches × 12⅝), written in a German hand, about the year A.D. 1120.

The small writing in the margins in this particular MS. is seen to occupy seven lines in the lower margin, and four lines in the upper; while in the outer margins and between the three columns is *the Massōrah Parva*.

The word *Massōrah* is from the root *māsar, to deliver something into the hand of another*, so as to commit it to his trust. Hence the name is given to the small writing referred to, because it contains information necessary to those into whose trust the Sacred Text was committed, so that they might transcribe it, and hand it down correctly.

The Text itself had been fixed before the *Massorites* were put in charge of it. This had been the work of the *Sōpherīm* (from *ṣāphar*, to *count*, or *number*). Their work, under Ezra and Nehemiah, was to set the Text in order after the return from Babylon; and we read of it in Neh. 8. 8 [1] (cp. Ezra 7. 6, 11). The men of "the Great Synagogue" completed the work. This work lasted about 110 years, from Nehemiah to Simon the first, 410–300 B.C.

The *Sōpherīm* were the authorised revisers of the Sacred Text; and, their work being completed, the *Massorites* were the authorised custodians of it. Their work was to preserve it. The *Massōrah* is called "A Fence to the Scriptures," because it locked all words and letters in their places. It does not contain notes or comments as such, but facts and phenomena. It records the number of times the several letters occur in the various books of the Bible; the number of words, and the middle word; the number of verses, and the middle verse; the number of expressions and combinations of words, &c. All this, not from a perverted ingenuity, but for the set purpose of safeguarding the Sacred Text, and preventing the loss or misplacement of a single letter or word.

This *Massōrah* is not contained in the margins of any one MS. No MS. contains the whole, or even the same part. It is spread over many MSS., and Dr. C. D. Ginsburg has been the first and only scholar who has set himself to collect and collate the whole, copying it from every available MS. in the libraries of many countries. He has published it in three large folio volumes, and only a small number of copies has been printed. These are obtainable only by the original subscribers.

When the Hebrew Text was printed, only the large type in the columns was regarded, and the small type of the *Massōrah* was left, unheeded, in the MSS. from which the Text was taken.

When translators came to the printed Hebrew Text, they were necessarily destitute of the information contained in the *Massōrah*; so that the Revisers as well as the Translators of the Authorised Version carried out their work without any idea of the treasures contained in the *Massōrah*; and therefore, without giving a hint of it to their readers.

This is the first time that an edition of the A.V. has been given containing any of these treasures of the *Massōrah*, that affect so seriously the understanding of the Text. A vast number of the Massoretic notes concern only the orthography, and matters that pertain to the Concordance. But many of those which affect the sense, or throw any additional light on the Sacred Text, are noted in the margin of *The Companion Bible*.

Some of the important lists of words which are contained in the *Massōrah* are also given, viz. those that have the "extraordinary points" (Ap. 31); the "eighteen emendations" of the *Sōpherīm* (see Ap. 33); the 134 passages where they substituted *Adonai* for Jehovah (see Ap. 32); and the Various Readings called *Severin* (see Ap. 34). These are given in separate Appendixes; but other words of any importance are preserved in our marginal notes.

Readers of *The Companion Bible* are put in possession of information denied to former generations of translators, commentators, critics, and general Bible students.

For further information on the *Massōrah* see Dr. Ginsburg's *Introduction to the Hebrew Bible*, of which only a limited edition was printed; also a small pamphlet on *The Massōrah* published by the King's Printers.

[1] The Talmud explains that "the book" meant the original text; "distinctly" means explaining it by giving the Chaldee paraphrase; "gave the sense" means the division of words, &c. according to the sense; and "caused them to understand the reading" means to give the traditional pronunciation of the words (which were then without vowel points).

31 THE FIFTEEN EXTRAORDINARY POINTS OF THE *SŌPHERĪM.*

There are fifteen words which present an abnormal appearance in the printed Hebrew Bibles. These are of the utmost importance, as they represent the most ancient result of Textual Criticism on the part of the *Sōpherīm*.

Ten of these words are in the Pentateuch, and five occur in the Prophets and Hagiographa.

Some are without effect as to translation or interpretation; others are more important, and will be noted in the passages where they occur. The following is the list. (For further information see Dr. Ginsburg's *Introduction to the Hebrew Bible*, pp. 318–34):

Gen. 16. 5.	Num. 3. 39.	2 Sam. 19. 29.
,, 18. 9.	,, 9. 10.	Isa. 44. 9.
,, 19. 33, 35.	,, 21. 30.	Ezek. 41. 20.
,, 33. 4.	,, 29. 15.	,, 46. 22.
,, 37. 12.	Deut. 29. 29.	Ps. 27. 13.

32 THE 134 PASSAGES WHERE THE *SŌPHERĪM* ALTERED "JEHOVAH" TO "ADONAI".

Out of extreme (but mistaken) reverence for the Ineffable Name "Jehovah", the ancient custodians of the Sacred Text substituted in many places "Adonai" (see Ap. 4. viii. 2). These, in the A.V. and R.V., are all printed "Lord". In all these places we have printed it "LORD", marking the word with an asterisk in addition to the note in the margin, to inform the reader of the fact.

The official list given in the *Massōrah* (§§ 107–15, Ginsburg's edition) contains the 134.

Gen. 18. 3, 27, 30, 32; 19. 18; 20. 4.
Ex. 4. 10, 13; 5. 22; 15. 17; 34. 9, 9.
Num. 14. 17.
Josh. 7. 8.
Judg. 6. 15; 13. 8.
1 Kings 3. 10, 15; 22. 6.
2 Kings 7. 6; 19. 23.
Isa. 3. 17, 18; 4. 4; 6. 1, 8, 11; 7. 14, 20; 8. 7; 9. 8, 17; 10. 12; 11. 11; 21. 6, 8, 16; 28. 2; 29. 13; 30. 20; 37. 24; 38. 14, 16; 49. 14.
Ezek. 18. 25, 29; 21. 13; 33. 17, 29.
Amos 5. 16; 7. 7, 8; 9. 1.
Zech. 9. 4.
Mic. 1. 2.
Mal. 1. 12, 14.
Ps. 2. 4; 16. 2; 22. 19, 30; 30. 8; 35. 3, 17, 22; 37. 12;

REDUCED FACSIMILE OF MS. IN THE BRITISH MUSEUM LIBRARY
(ARUNDEL ORIENTAL 16. FOL. 372 A), CONTAINING DAN. 9. 17–10. 6 (SEE P. 31).

38. 9, 15, 22; 39. 7; 40. 17; 44. 23; 51. 15; 54. 4; 55. 9; 57. 9; 59. 11; 62. 12; 66. 18; 68. 11, 17, 19, 22, 26, 32; 73. 20; 77. 2, 7; 78. 65; 79. 12; 86. 3, 4, 5, 8, 9, 12, 15; 89. 49, 50; 90. 1, 17; 110. 5; 130. 2, 3, 6.
Dan. 1. 2; 9. 3, 4, 7, 9, 15, 16, 17, 19, 1?, 19.
Lam. 1. 14, 15, 15; 2. 1, 2, 5, 7, 18, 19, 20; 3. 31, 36, 37, 58.
Ezra 10. 3.
Neh. 1. 11; 4. 14.
Job 28. 28.

(See Ginsburg's ed. of *The Massōrah*, §§ 107-115.)

To these may be added the following, where "Elohim" was treated in the same way:—

2 Sam. 5. 19-25, ,, 6. 9-17 } Where the A.V. has "LORD."

1 Chron. 13. 12, ,, 14. 10, 11, 14, 16, ,, 16. 1
Ps. 14. 1, 2, 5, ,, 53. 1, 2, 4, 5
} Where in A.V. and R.V. it still appears as "God". It is printed "GOD*" in the *Companion Bible*.

33 THE "EIGHTEEN EMENDATIONS" OF THE *SŌPHERĪM*.

The *Massōrah* (Ap. 30), i.e. the small writing in the margins of the standard Hebrew codices, as shown in the plate on p. 32, consists of a concordance of words and phrases, &c., safeguarding the Sacred Text.

A note in the *Massōrah* against several passages in the manuscripts of the Hebrew Bible states: "*This is one of the Eighteen Emendations of the Sopherim*," or words to that effect.

Complete lists of these emendations are found in the *Massōrah* of most of the model or standard codices of the Hebrew Bible, and these are not always identical; so that the total number exceeds eighteen: from which it would appear that these examples are simply typical.

The *Siphri*[1] adduces seven passages; the *Yalkut*,[2] ten; the *Mechiltha*,[3] eleven; the *Tanchuma*,[4] seventeen; while the St. Petersburg Codex gives two passages not included in any other list (Mal. 1. 12; 3. 9; see below).

These emendations were made at a period long before Christ, before the Hebrew text had obtained its present settled form, and these emendations affect the Figure called *Anthropopatheia*. See Ap. 6.

The following is a list of the eighteen "Emendations," together with eight others not included in the official lists. Particulars will be found on consulting the notes on the respective passages.

Gen. 18. 22.
Num. 11. 15.
,, 12. 12.
1 Sam. 3. 13.
2 Sam. 12. 14.
,, 16. 12.
1 Kings 12. 16.
,, 21. 10.
,, 21. 13.
2 Chron. 10. 16.
Job 1. 5.
,, 1. 11.
,, 2. 5.
,, 2. 9.
,, 7. 20.
,, 32. 3.
Ps. 10. 3.
,, 106. 20.
Ecc. 3. 21.
Jer. 2. 11.
Lam. 3. 20.
Ezek. 8. 17.
Hos. 4. 7.
Hab. 1. 12.
Zech. 2. 8 (12).
Mal. 1. 13.
,, 3. 9.

[1] An ancient commentary on Leviticus (*circa* A.D. 219-47).
[2] A *catena* of the whole Hebrew Scriptures, composed in the eleventh century, from ancient sources by Rabbi Simeon.
[3] An ancient commentary on Exodus, compiled about A.D. 90 by Rabbi Ishmael ben Elisa.
[4] A commentary on the Pentateuch, compiled from ancient sources by Rabbi Tanchuma ben Abba, about A.D. 380.

34 THE READINGS CALLED *SEVERĪN*.

Josephus tells us (*Life*, § 75) that Titus brought away with him from Jerusalem the *codices* (or manuscripts) that were in the Temple. These were among the spoils he took to Rome, and were deposited in the royal palace, about A.D. 70.

About A.D. 220 the Emperor Severus, who built a synagogue in Rome which was called after his name, handed over the codex of the Pentateuch to the Jewish community.

Both codex and synagogue have perished, but a list of thirty-two passages is preserved in the *Massōrah*, wherein this codex differed in letters and words from other codices. There are two lists extant: one (prior to A.D. 1280) in the possession of the Jewish community of Prague, and the other in the Paris National Library (no. 31, folio 399 a). But there are other *Severin* preserved, which are noted in the margin of this edition.

The following is the complete list. Those that affect the sense and furnish instruction are referred to in the margin, in notes on the passages affected. Some of them relate only to spelling, and have no instruction in them.[1]

1. Gen. 1. 31.
2. ,, 3. 21*.
3. ,, 18. 21*.
4. ,, 24. 7*.
5. ,, 25. 33*.
6. ,, 27. 2.
7. ,, 27. 7.
8. ,, 36. 5.
9. ,, 36. 10.
10. ,, 36. 14.
11. ,, 43. 15.
12. Gen. 45. 8*.
13. ,, 46. 8.
14. ,, 48. 7.
15. Ex. 12. 37.
16. ,, 19. 3.
17. ,, 26. 27.
18. Lev. 4. 34.
19. ,, 14. 10.
20. ,, 15. 8.
21. Num. 4. 3.
22. ,, 15. 21.
23. Num. 30. 12.
24. ,, 31. 12.
25. ,, 36. 1.
26. Deut. 1. 26.
27. ,, 1. 27.
28. ,, 3. 20.
29. ,, 22. 6.
30. ,, 29. 22.
31. ,, 29. 22.
32. ,, 32. 26

[1] For further information see Ginsburg's *Introduction to the Hebrew Bible*, pp. 409-20.

35 "SHEŌL". HEBREW, *SHEŌL*.

The first occurrence of this word is in Gen. 37. 35, where it is rendered "grave". It occurs sixty-five times in the Hebrew of the Old Testament; and only by studying each passage by itself can the student hope to gather the *Biblical usage* of the word. All heathen or traditional usages are not only worthless, but mischievous. The following are all the passages where the word "Sheol" occurs, with the rendering in each passage indicated thus: 1=grave, 2=pit, 3=hell.

1. Gen. 37. 35.
1. ,, 42. 38.
1. ,, 44. 29, 31.
2. Num. 16. 30, 33.
3. Deut. 32. 22.
1. 1 Sam. 2. 6.
3. 2 Sam. 22. 6.
1. 1 Kings 2. 6, 9.
1. Job 7. 9.
3. Job 11. 8.
1. ,, 14. 13.
1. ,, 17. 13.
2. ,, 17. 16.
1. ,, 21. 13.
1. ,, 24. 19.
3. ,, 26. 6.
1. Ps. 6. 5.
3. ,, 9. 17.
3. Ps. 16. 10.
3. ,, 18. 5.
1. ,, 30. 3.
1. ,, 31. 17.
1. ,, 49. 14, 14, 15.
3. ,, 55. 15 (marg. *grave*).
3. Ps. 86. 13 (marg. *grave*).
1. ,, 88. 3.
1. ,, 89. 48.
3. ,, 116. 3.
3. ,, 139. 8.
1. ,, 141. 7.
1. Prov. 1. 12.
3. ,, 5. 5.
3. ,, 7. 27.
3. ,, 9. 18.
3. ,, 15. 11, 24.
3. Prov. 23. 14.
3. ,, 27. 20.
1. ,, 30. 16.
1. Ecc. 9. 10.
1. Song 8. 6.
3. Isa. 5. 14.
3. ,, 14. 9 (marg. *grave*).
1. ,, 14. 11.
3. ,, 14. 15.
3. ,, 28. 15, 18.
1. ,, 38. 10.
1. Isa. 38. 18.
3. ,, 57. 9.
1. Ezek. 31. 15.
3. ,, 31. 16, 17.
3. ,, 32. 21, 27.
1. Hos. 13. 14, 14.
3. Amos 9. 2.
3. Jonah 2. 2 (marg. *grave*).
3. Hab. 2. 5.

As meaning "THE grave," it is to be distinguished from *keber*, *A grave*, or, *burying-place* (from *kāḇar*, to bury, first occurrence Gen. 23. 4): and *bōr*, a *pit*, generally *hewn* in the rock, hence used of a cistern (Gen. 37. 20) or a dungeon, &c., when dry. (See note on the word "well" in Gen. 21. 19.)

36 "THY SALVATION". GEN. 49. 18.

"I have waited for Thy salvation, O Jehovah."

These words are repeated three times (and in three different ways) by every pious Jew, morning and evening.

In the note on Gen. 49. 18 it is pointed out that by the Fig. *Metonymy* (of Effect), see Ap. 6, "salvation" is put for Him Who brings it. The meaning is beautifully put, thus, in the Jerusalem Targum:—

"Not to the salvation wrought by Gideon, the son of Joash, does my soul look, for it is temporal. Not to the salvation wrought by Samson, the son of Manoah, is my longing directed, for it is transient: but to the salvation, the completion of which Thou hast promised, by Thy everlasting Word, to bring to Thy people the descendants of Israel.

"To Thy salvation, O Jehovah, to the salvation of Messiah the son of David, Who will one day redeem Israel and bring her back from the dispersion, to that salvation my soul looks forward; for Thy salvation is an everlasting salvation."

37 THE PHARAOHS OF GENESIS AND EXODUS.

It was intended to include a list of the Pharaohs mentioned in Genesis and Exodus, and an elaborate table had been drawn up. But, as the data are still incomplete, and scholars and explorers are not fully agreed, it is felt to be wiser to postpone a subject which is still a subject of controversy.

The title "Pharaoh," being an appellative, leaves the dynasties and individuals referred to open to question and doubt.

Of only one thing we are assured; that, when all the real facts have been discovered, they will be confirmed and attested by "the scriptures of truth."

38 "LEAVEN."

Its first occurrence in Ex. 12. 15 significantly marks it as something to be "put away." There is no dispute as to the meaning of the word, which is *sour* or *fermenting dough*. The difference lies in its interpretation. This can be gathered only from its usage by the Holy Spirit.

1. It is used of its work in permeating *the whole* of that with which it is mixed (Matt. 13. 33. Luke 13. 21. 1 Cor. 5. 6. Gal. 5. 9. Hos. 7. 4).
2. It is used of the *bread* which is made from the meal so permeated (Ex. 12. 15, 19, 20, 34, 39; 13. 7).
3. It is used in connection with sacrifices, as *never to be offered* to God with any offering made by fire (Lev. 2. 11; 6. 17; 10. 12).
4. It is used by *Metaphor* (see Ap. 6) for doctrine (Matt. 16. 12. Mark 8. 15. Luke 12. 1. Gal. 5. 9).
5. It is used of the effects of evildoers (1 Cor. 5. 6–8; 15. 33).
6. In Lev. 23. 17 it is used in that which symbolizes mankind, and in a proper sense of being corrupted. The sin-offering associated with the leaven in the two wave-loaves corresponds with this.
7. In Amos 4. 4, 5 it is either the language or Figure of *Irony* (see Ap. 6); or, it shows that the "thanksgiving with leaven" is symbolical of the sin which is ever present even in the worshippers of God.

Thus in every instance it is associated with, and symbolical of, only that which is evil.

39 THE DECALOGUE. EXODUS 20. 2-17.

The Ten Commandments have been divided in various ways. The table below exhibits the principal differences.

Commands.	English (Reformed).	Jewish (Talmud).	Massoretic.	Greek (Origen).	Roman and Lutheran.
I.	*v.* 2, 3	2	3–6	3	3–6
II.	*v.* 4–6	3–6	7	4–6	7
III.	*v.* 7	7	8 11	7	8–11
IV.	*v.* 8–11	8–11	12	8–11	12
V.	*v.* 12	12	13	12	13
VI.	*v.* 13	13	14	13	14
VII.	*v.* 14	14	15	14	15
VIII.	*v.* 15	15	16	15	16
IX.	*v.* 16	16	17-	16	17-
X.	*v.* 17	17	-17	17	-17

The difference between the Roman Catholic and Lutheran is this: that the Roman Catholic makes Commandment IX protect the *wife*, while the Lutheran makes it protect the *house*. The Massoretic divisions agree with the Roman Catholic. The English Reformed division agrees with the Jewish and Talmudical division in including *v.* 2, but differs in including *v.* 3 in Commandment I instead of in Commandment II. The Structure proves this to be correct.

It is interesting to note here, that Christ put His seal upon each one of the ten, in the following passages:—

I. Matt. 22. 37. II. John 4. 24. III. Matt. 5. 34. IV. Mark 2. 27. Luke 13. 14–16. V. Matt. 15. 4–6; 19. 19. Mark 7. 10. VI. Matt. 5. 21. VII. Matt. 5. 28; 19. 9, 18. VIII. Matt. 15. 19. IX. Matt. 12. 34–37. X. Matt. 5. 28.

In Matt. 19. 18, the Lord omitted Commandment X in order to convict His questioner, who said, "ALL these have I kept." Upon which the Lord's command in *v.* 21 convicted him of its breach, as shown by the man's sorrow in *v.* 22.

40 THE NAMES OF THE TABERNACLE.

It is important to distinguish the different words used by the Holy Spirit to describe the Tabernacle, and to express His design. They are variously translated in the A.V. They are distinguished severally in the notes; and are here brought together, so that the different shades of meaning may be compared and understood. It is called:

1. The House (*Beth*).
2. The Tabernacle (*Mishkān*)=dwelling-place, from *shākān, to dwell*: or, habitation, indicating it as containing the *presence* of Jehovah in the Light, called *Shechinah*, cp. Ex. 25. 8.
3. The Tent (*'Ohel*). Erected as a special place of worship before the Tabernacle was set up. Hence to be always distinguished from the Tabernacle proper. Its full title was
4. *'Ohel Moh'ed* = Tent of assembly, or of the congregation.
5. The Tabernacle of witness, *'ohel ha-eduth.*=The Tent as containing the tables of the Law, which were an abiding *witness* to their covenant with Jehovah. (See Ex. 16. 32–34; 25. 21.)
6. Sanctuary. Heb. *ḳodesh*, or holy place.

In this connection it is well to notice that congregation is *'edah*, which is general; while assembly is *ḳahal*, which is more local and partial.

41 THE *CHERUBIM.*

It is hopeless to arrive at the meaning of the *Cherubim* from etymology. Only by the *usage* of the whole of Scripture can we form an approximately true idea.

Their description is twice given (Ezek. 1. 5–14; 10. 20; and Rev. 4. 6–9).

By a process of elimination we arrive at the fact that they are a celestial order of spirit-beings, and we can form no more notion of them than we can of other heavenly orders which are named, but not explained, and for the want of better words are called "Thrones," "Dominions," "Principalities," "Powers," &c.

They are to be distinguished from the symbolic figures of them, which were made to represent them.

Negatively, we may note:

1. That they cannot be the Godhead, or Divine in their nature, for (1) likeness of any kind was strictly forbidden (Deut. 4. 15, 16, &c.); and (2) the Godhead is distinguished from them by being mentioned at the same time.

2. Though heavenly, or celestial and spiritual in their nature and character, they are distinguished from the *angels* (who, as their name implies, were spirits used as *messengers*). Compare Rev. 5. 8, 11 and 7. 11, where, first the *cherubim* offer worship, and then the angels. They must therefore be real spirit-beings, for they could hardly be represented emblematically and really in the same verse. Moreover, they are never dismissed on errands as angels are, and are never seen apart from the Throne.

3. They cannot be *merely* symbols, for, though symbolic and emblematic representations of them were allowed to be made, they themselves are not symbolic, or we should have symbolic symbols of symbols, and no reality at all.

4. They cannot be a symbol of the "Church" or any portion of redeemed humanity, for they are distinguished from them in Rev. 5. 9, 10, according to the best readings of the most ancient MSS. and critical Greek texts, where the "us" of *v.* 9 should be omitted, and the "us" and "we" of *v.* 10 should be "them" and "they." Compare also Rev. 7. 9–11.

5. For the same reason they cannot be symbols of "the four gospels" or books of any kind, for the cherubim are ministers associated with wrath; and call for the judgment plagues. See Rev. 6. and 15. 7. Moreover, there is no connection between these and the presence of the cherubim in Eden, in the Tabernacle, in the Temple, and the Throne of God.

Positively, we may note:

1. That the three root letters of *kᵉrūb*, כ=k, ר=r, and ב=b, are the root letters of the word KaRaB, which reappear in our GRiP, GRaB, GRiPe, GRasP. In a passive sense the notion would be that of *holding* something in safe keeping: and, as a matter of fact, the symbolic representation of them were held fast to the mercy-seat, being made out of the same piece of gold (Ex. 25. 18, 23).

2. In Gen. 3. 24 they were placed to KEEP (or guard) the way to the tree of life, and *preserve* the hope of re-genesis for a ruined creation (cp. Gen. 2. 15, where we have the word "keep" in this sense).

3. Their presence on the mercy-seat binds this hope with atonement, and with Israel.

4. On the vail the hope is bound up with the coming of the Christ in incarnation and redemption.

5. They are four in number, and four is the number of Creation (see Ap. 10).

6. They are represented by the symbolic heads of the four great divisions of animate creation: the lion (of wild beasts), the ox (of tame beasts), the eagle (of birds), man (of humanity).

7. They are *beneath* the Throne, for the earth is Jehovah's footstool.

8. Their song, when they speak, is of *creation* (Rev. 4. 11), and is in connection with *the earth*.

Redemption is a "new song" for them, relating to others.

9. We conclude therefore, that the *cherubim* are celestial or real spirit-beings, associated in some way with the embodiment of *creation's hope* as expressed in Rom. 8. 19–23. The emblematic representations made of them connect that hope with "the hope of Israel" and associate it with the blood-sprinkled mercy-seat, and the rent vail (Heb. 10. 10, 20).

42 THE *'ASHĒRAH.*

The word *'Ashērah* is from the root *'āshar*, *to be straight, erect*, or *upright*. From this comes the meaning, in a moral sense, *to be upright*, hence, *to prosper* or *be happy*. The *'Ashērah* was so called because it was something set *upright* or *erect* in the ground, and worshipped. The word occurs forty times, and only a careful study of each passage will give a correct view.

Compared with this, all that men may think or say about the *'Ashērah* is of little value. The word is always rendered *grove* or *groves* in the A.V.; and always left as a proper name in the R.V.

From a conspectus of the passages, we learn that it was either a living tree with the top cut off, and the stump or trunk fashioned into a certain shape (Deut. 16. 21); or it was artificially fashioned and set erect in the ground (Isa. 17. 8. 1 Kings 14. 15; 16. 33). It was made of wood (Judg. 6. 26) or stone. What the shape was is indicated in 1 Kings 15. 13, and 2 Chron. 15. 16, where the A.V. "an idol in a grove", should be (as in the R.V.) "an abominable image for an Ashērah". It could be "cut down" (Ex. 34. 13, the first occurrence of the word); "plucked up" (Mic. 5. 14); "burnt" (Deut. 12. 3); or "broken in pieces" (2 Chron. 34. 4).

It is often coupled with *maẓẓevoth*, or stone "pillars" (R.V.) (and rendered images in A.V.), connected with Baal-worship.

That it could not have been a "grove" is clear from 2 Kings 17. 10, where it is forbidden to set one up "under any green tree".

While it is distinguished from *Ashtoreth* the goddess, it is yet associated with that goddess, *Ashtoreth* being representative of the *productive* (or passive) principle of life; and *Baal* being representative of the *generative* (or active) principle.

The image which represents the Phoenician *Ashtoreth* of Paphos, as the sole object of worship in her temple, was an *upright block of stone*, anointed with oil, and covered with an embroidered cloth.

Such stones are to be met with all over the Semitic world; especially in Babylonia, in Syria, Palestine and Arabia. Even the Mahommedan sacred stone (*kaaba*) at Mecca remains an object of reverence.

The place Beth-el was so called because of its anointed stone. There was another Beth-el in Northern Israel.

Two columns of stone stood before every Phoenician temple. Those at Tyre are described by Herodotus (ii. 44); and the "pillars of the sun" are mentioned in 2 Chron. 34. 4. Isa. 17. 8, &c.

Like every form of "religion," it had to do with the "flesh;" and hence, by the law of evolution (which is seen operating only in human affairs) it soon became corrupted. Evolution is seen in the progress of man's works, because he begins from ignorance, and goes on learning by his mistakes and failures. From the

moment he ends his works devolution at once sets in and deterioration begins. This is specially true in the "religious" sphere. All religions have become corrupt.

So with the *'Ashērah*. Originally a tree, symbolical of the "tree of life," it was an object of reverence and veneration. Then came the perversion of the earlier idea which simply honoured the origin of life; and it was corrupted and debased into the organ of procreation, which was symbolized by the form and shape given to the *'Ashērah*. It was the *Phallus* image of Isa. 57. 8, and the "image of the male", Ezek. 16. 17.

These symbols, in turn, became the incentive to all forms of impurity which were part of its libidinous worship, with the swarms of "devotees" involved in its obscene orgies.

The serpent was accepted as the symbol of the nexus, and was thus associated with the "pillar" and the "tree". Hence, it too became an object of worship.

The principal factor in this form of Canaanite idolatry is that it was not a primitive conception of a religious rite, but *the corruption of an earlier idea* which began with honouring the origin of life.

All the ancient systems of idolatry, connected with Astrology and Mythology, &c., were, in the same way, not original inventions of what was new; but the corruption of what was old, and the perversion of primitive truth.

There can be no doubt about its being, in its essence, *Phallic* worship pure and simple, whatever may have been its origin. This abomination was common to all the ancient nations; and relics of it are found to-day in various forms, in India and elsewhere. The *menhirs* of the Celtic religion are the true descendants of the *'Ashērim*.

At first it was centred in the Canaanitish nations; and from them it spread to the others. It was the great abomination of Canaan, and that is one reason why the Canaanites, as the descendants of the *Nᵉphīlīm*, had to be destroyed by the sword of Israel. The other reason was the origin of those nations themselves (see Ap. 23 and 25), with which it was closely connected. The first mention of the *'Ashērah* stamps it as being the special object of Jehovah's hatred. It is given to explain His name as "jealous"; for that is the name He takes in denouncing it. Compare His threats in 1 Kings 14. 15; 15. 13; 16. 32, 33; 2 Chron. 36. 14. &c.

It led to Israel's banishment from the land; and subsequently to that of Judah's.

It is still preserved in veiled language in secret fraternities, Freemasonry, Theosophy[1], and in the Roman Church; language so conceals it that probably those who use it to-day have little idea of what they are perpetuating; while the ancient symbols I O proclaim "sex as the true God of Hosts," as the *Kabbala* declares.

A recrudescence of this is more than hinted at; and it will be better understood when "the abomination" of Antichrist shall stand once again[2] in the Temple at Jerusalem (Matt. 24. 15).

The following passages will show further the nature of this form of idolatry:—Jer. 5. 7; 7. 30, 31; 19. 4, 5; 37. 34–35. Hos. 4. 12–14. Amos 2. 7–9.

The word *'Ashērah* is noted in the margin of each passage where it occurs in *The Companion Bible*, but the following complete list is given to put the student in possession of the whole of the data; and thus to enable him to form his own conclusions.

Exod.	34. 13.	2 Kings	23. 4, 6, 7, 14, 15.
Deut.	7. 5.	2 Chron.	14. 3.
	12. 3.		15. 16.
	16. 21.		17. 6.
Judg.	3. 7.		19. 3.
	6. 25, 26, 28, 30.		24. 18.
1 Kings	14. 15, 23.		31. 1.
	15. 13.		33. 3, 19.
	16. 33.		34. 3, 4, 7.
	18. 19 (sing).	Isa.	17. 8.
2 Kings	13. 6.		27. 9.
	17. 10, 16.	Jer.	17. 2.
	18. 4.	Mic.	5. 14.
	21. 3, 7.		

[1] See *The Perfect Way*, p. 2, and *The Computation of 666*, pp. 105–9.

[2] Matt. 24. 15; cp. Dan. 9. 27; 12. 11.

43 "OFFER" AND "OFFERINGS".

There are some twenty-four Hebrew words, more or less synonymous, which are translated "offer" and "offering" in the Hebrew Old Testament. These Hebrew words are also translated in other ways, so that it is important for the truth-seeker to know, in every passage, which word is used.

The various words are noted in the margin, except when they are clearly translated by their distinctive meanings, such as burnt-offering, peace-offering, heave-offering, &c.

I. The VERB "to offer".

i. **Ḳārab** means *to draw near*, but in the Hiphil conjugation, *to make to approach*, or *draw near*: hence, *to bring near*. See *Ḳorban*, No. 1 below.

ii. **Nāgash** = *to come near*, after having been so brought, i.e., to enjoy the presence which the *Ḳorban* (see below II. i.) has secured. Cp. Jer. 30. 21 where we have both words. Hence used of *coming near* with offerings. Cp. Greek *engizō*, Heb. 7. 19, and *prospherō*, Matt. 2. 11; 5. 23; 8. 4. Mark 1. 44. Luke 5. 14. John 16. 2. In the Epistle to the Hebrews it is used twenty times in a sacrificial sense, except Heb. 12. 7, "God brings you near as sons". See also Heb 9. 14, 28. Used also of the sinner's approach to God by offering, Heb. 4. 16; 7. 25; 10. 1, 22; 11. 6.

iii. **ʿĀsāh,** *to make ready* or *prepare* a victim for sacrifice; to make a victim a specific offering. Hence, *to offer*. First occurrence in Ex. 10. 25 (sacrifice). Then Ex. 29. 36, 38, 39 (offer), &c.

iv **Zābāch,** *to slay* [and offer up]; hence *to offer what has been slain*; *to sacrifice*. Hence No. xii. below.

v. **Shaḥaṭ,** *to kill* or slay (as a butcher); used of men as well as of animals. Judg. 12. 6. 1 Kings 18. 40. First occurrence Gen. 22. 10; 37. 31. Then Ex. 12. 6.

vi. **ʿĀlāh** = *to offer up*, especially a burnt offering, from its name in II. ii. below.

vii. **Ḳāṭar** = *to burn* or *turn into vapour*. Used of the incense which = *Ḳethoreth*, but also of the *ʿOlah* (II. ii.) and parts of the *Minḥah* (II. iii.) and the Zebach (II. xii.) because these ascended to Jehovah.

viii. **Sāraph** is used of *burning up* (or rather, down) the sin-offering, because nothing ascended up to God in that offering.

ix. **Rūm,** to offer up as a heave-offering.

II. The NOUN "offering".

i. **Ḳorban** = *a gift*, or *an admittance-offering*: from I. i. above. It is the present brought, to this day in the East, in order to secure an audience, or to see the face of the superior, and find access to his presence. Hence called to-day, "the *face*-offering". When the admittance has

been secured and entrance has been obtained, then the real offering or present has to be given. Hence *Korban* is essentially an *admittance-offering*; securing the entrée. Cp. the verb, Judg. 3. 18. Cp. its use in New Testament, Matt. 5. 23; 8. 4; 23. 18. Mark 7. 11. Heb. 5. 1.

ii. **ʿOlāh** = *the burnt offering*: so called from the Hiphil of the verb *ʾālāh, to cause to ascend* [as the flame and smoke ascend by burning]. In Greek *holocausta*, which conveys its meaning as being *wholly* burnt.

iii. **Minchah** = *the Meal offering* = a present, as such. Hence a gift-offering, not necessarily to secure admittance, but to secure favour. It might be sacrifice by blood, or more generally and later, without blood. It is used of the offerings of Cain and Abel (Gen. 4. 3, 4, 5), of Jacob's present to Esau (Gen. 32. 13-21), &c. In Exodus and Leviticus it acquires a special limitation, and is the only word rendered "meat", or better (with R.V.), "meal offering" (though it has a wider signification than literal "meal").

iv. **Shelem** = *the Peace offering*, from the root *Shālam*, which conveys the idea of peace on the ground of perfection of compensation or recompense. Hence connected with the thought of rendering payment of vows or praises because of peace enjoyed. Sometimes combined with *Zebach* (No. xii, below). It is eucharistic rather than propitiatory.

v. **Chattāth** = *the Sin offering*, from *chaṭʾa*, to sin by *coming short of*, by missing the mark in sins of commission. In the *Piel* it means to purge from such sin (Ps. 51. 7). In the *ʾOlah* (II. ii) the blood went *upward*, in the *chattath* it went *downward and outward* "without the camp". The former was *burnt up* on the altar, the latter *went down* on the ground.

vi. **ʾAsām** = *the Trespass offering*. Relates to sins of *omission*, while *chattath* relates to sins of *commission* = sin in general; *ʾAshām* sin in relation to Mosaic Law; sins of error arising from ignorance or negligence.

vii. **Nᵉdābāh** = *Free-will or Voluntary offerings*. See Lev. 22. 18, &c. It refers not to the *nature* or *mode* of the offering, but to the *motive*. Not the same as Lev. 1. 4, "voluntary will", which = "for his acceptance".

viii. **Tᵉrūmāh** = *the Heave offering*. So called because it was *lifted* up on high in presentation to Jehovah for Himself alone. See I. ix. above and Ex. 29. 27.

ix. **Tᵉnūphāh** = *the Wave offering*, because it was waved to and fro (not up and down like No. viii), and presented for the four quarters of the earth.

x. **Neṣek** = *the Drink offering*. From *nasak*, to pour out. Cp. Ps. 2. 6 (set). Phil. 2. 17. 2 Tim. 4. 6.

xi. **ʾIshsheh** = any offering made by fire (cp. Ex. 29. 18. Lev. 24. 7, 9).

xii. **Zebach** = *any offering slain* (from No. II. iv, above). The proper word for a victim, *slain* and offered. The Hebrew name for altar (*mizbeah*) is derived from the same root, and denotes *the place of slaughter*. Cp. Gen. 22.

44

SIN, TRESPASS, INIQUITY, &c.

There are many synonymous words to represent the outworking of man's fallen nature. As these are not always translated by the same English word, it is necessary that we should distinguish them. The student, by reference to the following list, will be able to do so:—

i. **chāṭʾā**, *to sin*; to miss the mark (as in Judg. 20. 16). Also of the feet, *to stumble* and *fall* (Prov. 19. 2). Hence, morally, *a coming short*, blameworthiness—not necessarily wilful. An act of thought, word, or deed, not a condition. Usually (but by no means always) rendered *sin*, and other words also so rendered.

ii. **ʾāshām**, *trespass*, to sin through error or ignorance. Cp. Lev. 4. 13; 5. 2, 3. Num. 5. 6, 7. Judg. 21. 22. 1 Chron. 21. 3. 2 Chron. 19. 10; 28. 10, 13. *ʾAshām* is a breach of commandment, done in ignorance, but, when the guilt is proved, requiring atonement.

iii. **ʿāven**, iniquity, specially connected with idolatry. Used because an idol is nothing and vanity (cp. Hos. 4. 15; 5. 8; 10. 5, 8. Amos 5. 5, marg.). Hence, *ʾavēn* comes to mean *vanity* (cp. Job 15. 35. Ps. 10. 7. Prov. 22. 8, &c.). The word has many renderings, which are pointed out in the passages when it occurs. *ʾAvēn* is rather a course of bad conduct flowing from the evil desires of fallen nature, than breaches of the law as such.

iv. **ʿāvāh**, *perverseness*, from the root *to be bent*, or *crooked*. English *wrong*, i.e. wrung out of course, expresses it (cp. 1 Sam. 20. 30. 2 Sam. 19. 19. 1 Kings 8. 47. Job 33. 27, &c.).

v. **ʿāmāl**, *trouble*, *labour*, *toil*. Sin viewed in the light of the trouble it causes; and of its *burden*; and its *grievousness* (Isa. 10. 1. Hab. 1. 3). Often rendered *perverseness* (Num. 23. 21), also *mischief* (Job 15. 35).

vi. **ʿāval**, *unjust*, unfairness, sin in its nature as *deceitful*, dishonesty, that which is not equal and right, unfairness in dealings. Rendered *unjust* (Ps. 43. 1; 82. 2. Prov. 29. 27. Isa. 26. 10), *unrighteous* (Lev. 19. 15, 35).

vii. **ʿābar**, to pass beyond, transgress. Hence, *transgression* (Ps. 17. 3. Hos. 6. 7; 8. 1).

viii. **rāʿaʿ**, *wicked*, *injurious*. From its root, which indicates its nature as *breaking up* all that is good or desirable; injurious to all others. In Greek *ponēros*, *evil*, or *kakos*, *bad*. Hence especially of moral depravity and corruption, and lewdness. English "good-for-nothing" (1 Sam. 17. 28), *naughty* (2 Kings 2. 19. Prov. 20. 14. Jer. 24. 2).

ix. **pashʿa**, *revolt*, *rebellion*. Sin against lawful authority. Often rendered *transgression* (Ps. 51. 13. Prov. 28. 21. Isa. 43. 27). In Prov. 10. 12 the action of love or mercy shown stands in strong contrast to this character of the sin.

x. **rāshāʿ**, *wickedness*, in the sense of the restless activity of fallen nature (Job 3. 17. Isa. 53. 9; 57. 20, 21); where it refers to the activity of the impious and ungodly, or robbers.

xi. **māʿal**, *treachery*, *unfaithfulness*, *breach of trust*, often rendered trespass and transgression. It is used of Achan (Josh. 7. 1; 22. 20). Cp. Josh. 22. 16. 2 Chron. 26. 18; 28. 22; 33. 19. Ezra 9. 2, 4. Neh. 13. 27, &c.

xii. **shāgag**, erring from imprudence, rashness, being deceived, not wilfully; and **shāgāh**, erring wilfully through passion or wine, hence, *to go astray*. As sin it is to be distinguished from presumptuous or high-handed sin. Cp. Lev. 4. 13. Num. 15. 22, &c., with Num. 15. 30. Ps. 119. 21.

xiii. **zimmah**, *meditated wickedness*, plotted, planned, and designed; wicked, or lewd purpose, especially of sins of unchastity.

xiv. **chasad** = shameful. A *Homonym*, meaning (1) Here. and Job 37. 13 (where it is rendered "mercy" in A.V. and R.V.). But "lightning" is not "mercy", but chastisement. (2) The other meaning is *mercy*, *lovingkindness*, or *grace*. See note on Lev. 20. 14.

xv. **shal**, *fault*, committed inadvertently through negligence.

45

THE ORDER AND GROUPING OF THE TWELVE TRIBES.

There are twenty different lists given of the Twelve Tribes. These vary according to the different objects with which they are given, and the different connections in which they stand, according to birth: mothers, encampment, numeration, blessing, geographical relation, &c. All are worthy of attention and study[1]. They may be thus presented:—

	GENESIS.			EX.	NUMBERS.						DEUT.		JOSH.	JUDGES.	I CHRONICLES.				EZEK.	REV.
	29, 35	46	49	1	1. 1-15	1. 20-43	2. 7, 10	13	26	34	27	33	13, &c.	5	2. 1-	2. 3-8	12	27	48	7
1	Reuben				Simeon	Simeon	Issachar	Simeon	Simeon	‡	Simeon	Reuben	Reuben	Ephraim	Reuben	Judah	Judah	Reuben	Dan	Judah
2	Simeon				Judah	Gad	Zebulun	Judah	Gad	Judah	Levi	Judah	Gad	Benjamin	Simeon	Simeon	Simeon	Simeon	Asher	Reuben
3	Levi				Issachar	Judah	Reuben	Issachar	Judah		Judah	Levi	Man. E.	Machir = Man.	Levi	Reuben	Levi	Levi	Naphtali	Gad
4	Judah				Zebulun	Issachar	Simeon	Ephraim	Issachar	Simeon	Issachar	Benj.	Judah		Judah	Gad	Benj.	Aaron = Levi	Man.	Asher
5	Dan	Issachar	Zebulun	Issachar	Ephraim	Zebulun	Gad	Benj.	Zebulun	Benj.	Joseph	Joseph	Ephraim	Zebulun	Issachar	Man. E.	Ephraim	Judah	Ephraim	Naphtal.
6	Naphtali	Zebulun	Issachar	Zebulun	Man.	Ephraim	Ephraim	Zebulun	Man.	Dan	Benj.	Zebulun	Man. W.	Issachar	Zebulun	Levi	Man. E.	Issachar	Reuben	Man.
7	Gad		Dan	Benj.	Benj.	Man.	Man.	Man.	Ephraim	Man.	Reuben	Issachar	Benj.	Reuben	Dan	Issachar	issachar	Zebulun	Judah	Simeon
8	Asher		Gad	Dan	Dan	Benj.	Benj.	Dan	Benj.	Ephraim	Gad	Gad	Simeon		Joseph	Benj.	Zebulun	Naphtali	Levi	Levi
9	Issachar	Joseph	Asher	Naphtali	Asher	Dan	Dan	Asher	Dan	Zebulun	Asher	Dan	Zebulun	Gilead = Gad	Benj.	Naphtali	Naphtali	Ephraim	Benj.	Issachar
10	Zebulun	Benj.	Naphtali	Gad	Gad	Asher	Asher	Naphtali	Asher	Issachar	Zebulun	Naphtali	Issachar	Dan	Naphtali	Man. W.	Dan	Man. W.	Simeon	Zebulun
11	Joseph	Dan	Joseph	Asher	Naphtali	Naphtali	Naphtali	Gad	Naphtali	Asher	Dan	Asher	Asher	Asher	Gad	Ephraim	Asher	Man. E.	Issachar	Joseph
12	Benj.	Naphtali	Benj.	*	†	†	‡	†	†	‖	Naphtali		Naphtali	Zebulun	Asher	Asher	Reuben	Benjamin	Zebulun	Benj.
13												§	Dan	Naphtali		**	Gad	Dan	Gad	
14													§§	¶			Man. W.	††		::

* Joseph omitted, he being in Egypt.
† Levi omitted.
‡ This is the only order which occurs three times. Levi mentioned in ch. 2. 17 after Gad. The order is that of importance.
‖ Eastern Tribes omitted.
§ Simeon omitted. Benjamin before Joseph, because the order is geographical.
§§ Here the Tribes are in the four groups which are to furnish cities for the four classes of Priests.
¶ Judah and Simeon omitted.
** Zebulun and Dan omitted, unless Dan is read in 7. 12.
†† Gad and Asher omitted.
:: Dan omitted.

[1] Two orders mentioned but not detailed. (1) The order "according to *birth*", on the two stones on the High Priest's shoulders (the place of strength). (2) The order on the twelve stones of the High Priest's breastplate (the place of love). This was according to their *tribes*, as chosen by Jehovah's love.

46

DEUTERONOMY.

References to Deuteronomy in the New Testament, quoted by Jesus Christ in His conflict with Satan. Deut. 6. 13, 16; 8. 3; 10. 20. Cp. Matt. 4. 4, 7, 10.

The following important passages are referred to:—

Deut. 1. 31.	See Acts 13. 18 (R.V. margin).
4. 24.	,, Heb. 12. 29.
4. 35.	,, Mark 12. 32.
6. 4, 5.	,, Matt. 22. 37, 38. Luke 10. 27.
10. 17.	,, Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
17. 6.	,, Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.
Deut. 18. 15.	See Acts 3. 22; 7. 37.
19. 15.	,, Deut. 17. 6, above.
21. 23.	,, Gal. 3. 13.
24. 1.	,, Matt. 5. 31; 19. 7.
25. 4	,, 1 Cor. 9. 9. 1 Tim. 5. 18.
27. 26.	,, Gal. 3. 10.
29. 4.	,, Rom. 11. 8.
29. 18.	,, Heb. 12. 15.
30. 4.	,, Matt. 24. 31.
30. 11-14.	,, Rom. 10. 6-8.
31. 6-8.	,, Heb. 13. 5 (cp. Josh. 1. 5).
32 and 33. 1-29.	,, Rev. 15. 3.
32. 17.	,, 1 Cor. 10. 20.
32. 21.	,, Rom. 10. 19. 1 Cor. 10. 22.
Deut. 32. 35, 36.	See Heb. 10. 30.
32. 43 (Sept.).	,, Heb. 1. 6. Rom. 15. 10.

Any variations in the laws, as compared with those given nearly forty years before, are explained (1) either by reference to different events (cp. 1. 13, 18 with Ex. 18 and Num. 11); (2) or, repeated with a different object, and from a different point of view (cp. 1. 22 with Num. 13. 1-3); (3) or, because wilderness laws were not suitable for the Land (cp. 12. 15 with Lev. 17. 3, 4): (4) or, modified for the same reason (cp. 1, 12, and 16 with Lev. 23 and Num. 28 and 29). Other variations are complementary (1. 45; 3. 4; 25. 17, 18).

47 "THE BOOK OF THE LAW."

It is an allegation of the "Higher" Criticism (which dispenses with documentary or MS. evidence, and therefore differs altogether from "Textual" Criticism) that the five books known as the Pentateuch were not written by, or during the time of Moses, but in the time of king Manasseh, or even as late as Ezra.

But a definite "book" is spoken of throughout the Old Testament as being constantly written in, with directions how it was to be added to and kept up by the prophets raised up from time to time for that purpose, among others.

The first occurrence is in Ex. 17. 14. To this, in the margin, all the others are referred back. They are given below, so that the chain may be examined link by link and its completeness and perfection seen.

1. Ex. 17. 14. Written by Jehovah's command (cp. Deut. 25. 19). Heb. "the book" (*bassēpher*).
2. Ex. 24. 4, 7. Written by Moses, and "the book of the covenant sprinkled", with the people.
3. Ex. 34. 27. Jehovah's command, "Write thou".
4. Num. 33. 1, 2. Written by Moses "by the commandment of Jehovah". From the first three months of first year to last quarter of fortieth year (cp. Deut. 1. 2, 3 with 2. 14).
5. Deut. 1. 5. The word "declare" = *set forth plainly*, and implies *writing* (the word occurs only in Deut. 27. 8 and Hab. 2. 2), and includes from Deut. 1. 6 to 33. 29.
6. Deut. 4. 8 includes more than this book of Deuteronomy, and 4. 2 must refer to what was then written (cp. 26. 16; 29. 21).
7. Deut. 17. 18. The book kept "before the priests the Levites", and to be copied by the king. This was the standard copy (ch. 31. 9, 25, 26); to be read at the Feast of Tabernacles in the Sabbatic years (ch. 31. 10-13).
8. Deut. 31. 19, 22, 24. "The song of Moses" to be written (cp. the reason, *vv.* 16-18). Ascribed to Jehovah.
9. Josh. 1. 8. "This book of the law" came into the custody of Joshua (cp. 1-8) as distinct from the book of Joshua, and containing, not Deuteronomy merely, but the whole "book of the law" as thus traced above (cp. Ps. 1. 2. Luke 24. 44).
10. Josh. 8. 30-35. A copy of the law made from "the book" on the rocks in mount Ebal.
11. Josh. 23. 6, 7 again referred to.
12. Josh. 24. 26. Joshua himself "wrote in the book", and doubtlessly added Deut. 34.
13. 1 Sam. 10. 25. Samuel continued the writing in "the book". (So the Hebrew.)
14. 1 Kings 2. 1-4. David charges Solomon with regard to this "written" law of Moses.
15. 2 Chron. 17. 7-9. Jehoshaphat sent the princes, Levites, and priests, and they "taught in Judah, and had the book of the law of Jehovah with them".
16. 2 Chron. 23. 11 (2 Kings 11. 12). It was given to Joash according to Deut. 17. 18.
17. 2 Chron. 25. 4 (2 Kings 14. 6). Amaziah spared the children of his father's murderers according to "that which was written in the book of the law of Moses" (cp. Deut. 24. 4).
18. 2 Chron. 30. 2, 5, 18. Hezekiah's passover kept in second month as "it was written". This was written in Num. 9. 6-14.
19. 2 Chron. 35. 12. Josiah's passover kept "as it is written in the book of Moses".
20. 2 Kings 17. 37. "The law . . . which He wrote for you", i.e., Jehovah (cp. *v.* 35).
21. 2 Kings 22. 8. "Hilkiah, the high priest . . . found the book of the law in the house of the Lord". In *v.* 10, "Shaphan read it before the king" (Josiah). Huldah the prophetess confirms this reference (*vv.* 14-20). In 2 Chron. 34. 14 it is described as "the book of the law of Jehovah *by* the hand of Moses".
22. Jeremiah refers to this event when he speaks, as in ch. 15. 16.
23. Isaiah refers to this book as, in his day, a "sealed" book (ch. 29. 11-13). The Lord Jesus refers to this as opposed to the "precepts of man" (Matt. 15. 1-9. Mark 7. 1-13).
24. Ezra ascribes the law to Moses. Cp. 3. 2 (Num. 28, 29); 6. 18; 7. 6, 10, 14, 21, 25. And all is to be done according to it (cp. 10. 3 with 9. 11, 12. Lev. 18. 24-30, and Deut. 23. 3-6).
25. In Esther 3. 8, the laws were extant, and known as "diverse from all people".
26. Nehemiah (1. 7-9) speaks to Jehovah of the "statutes and judgments He gave by Moses".
27. Neh. 8. 8. The book is read according to its requirements.
28. Neh. 8. 14, 17. The Feast of Tabernacles was kept according to Lev. 23. 39-43.
29. Neh. 10. 28, 29. A solemn covenant was made "to walk in God's law, which was given by Moses the servant of God".
30. Neh. 13. 1. "They read in the book of Moses" concerning the law as written in Deut. 23. 3, 4.
31. Daniel in his prayer (ch. 9. 11) refers to the curse fulfilled on the nation as "written in the law of Moses the servant of God".
32. Mal. 4. 4 completes the cycle, and refers all to Horeb where the people received the law (as distinct from Sinai, where Moses received it), and to Moses by whom it was given (not to Ezra or to some "Redactors" of a later day).

48 THE USE OF VARIOUS TYPES IN THE ENGLISH BIBLE.

The practice of indicating, by different types, words and phrases which were not in the Original Text, was, it is believed, first introduced by Sebastian Münster, of Basle, in a Latin version of the Old Testament published in 1534.

The English New Testament (published at Geneva, 1557) and the Geneva Bible (1560) "put in that word which, lacking, made the sentence obscure, but set it in such letters as may easily be discerned from the common text." The example was followed and extended in the Bishops' Bible (1568, 1572), and the *roman* and *italic*[1] types of these Bibles (as distinguished from the *black letter* and *roman* type of previous Bibles) were introduced into the A.V. (1611).

[1] The word *italic* means relating to Italy, and is used of a kind of type dedicated to the States of Italy, by Aldus Manutius, about the year 1500.

The following seem to have been the principles guiding the translators of the A.V.:—

1. To supply the omissions under the Figure *Ellipsis*, or what they considered to be *Ellipsis*.
2. To supply the words necessary to give the sense, when the Figure *Zeugma* is employed.
3. Once, at least, to indicate a word or words of doubtful MS. authority, 1 John 2. 23 (first introduced in Cranmer's Bible—doubtless from the Vulgate). Perhaps also Judg. 16. 2 and 20. 9.
4. Where the English idiom differs from that of the Originals, and requires essential words to be added, which are not necessary in the Hebrew or Greek.

For the use of italic type in the R.V. see Ap. 7.

The use of large capital letters for certain words and phrases originated with the A.V. None of the previous or "former translations" have them.

The revisers abandoned this practice, but have not been consistent in the plan they substituted for it. In most of the cases they have used small capital letters instead of the large capitals; but in three cases (Jer. 23. 6. Zech. 3. 8; 6. 12) they have used ordinary roman type.

The use of the large capitals by the translators of the A.V. is destitute of any authority, and merely indicates the importance which they attached to such words and phrases thus indicated.

The following is a complete list:—

Large capitals in A.V. Small capitals in R.V.

Ex. 3. 14. "I am that I am."
Ex. 3. 14. "I am."
Ex. 6. 3. "Jehovah."
Ex. 28. 36; 39. 30. "Holiness (R.V. "Holy") to the Lord."
Deut. 28. 58. "The Lord thy God."
Ps. 68. 4. "Jah."
Ps. 83. 18. "Jehovah."
Isa. 26. 4. "Jehovah."
Dan. 5. 25–28. "Mene, Mene, Tekel, Upharsin." (*v.* 28, "Peres".)
Zech. 14. 20. "Holiness (R.V. "Holy") unto the Lord."
Matt. 1. 21. "Jesus."
Matt. 1. 25. "Jesus."
Matt. 27. 37. The inscriptions on the Cross. Also Mark 15. 26. Luke 23. 38. John 19. 19.
Luke 1. 31; 2. 21. "Jesus."
Acts 17. 23. "To the (R.V. "an") unknown God."
Rev. 17. 5. "Mystery, Babylon the Great, the Mother of (R.V. "the") Harlots and (R.V. "the") Abominations of the Earth."
Rev. 19. 16. "King of Kings, and Lord of Lords."

Large capitals in A.V. Small roman letters in R.V.

Jer. 23. 6. "The Lord our Righteousness."
Zech. 3. 8. "Branch."
Zech. 6. 12. "Branch."

49 "THE MAN OF GOD."

The first occurrence of this expression is in Deut. 33. 1, and is used of Moses.

Its use in connection with Moses (Ps. 90, title), who was, *par excellence*, the prophet, like unto whom Christ was to be "raised up" (Deut. 18. 15–19), shows that it is to be understood of what Moses was, viz., "the prophet".

He was so called, not because he foretold, but because he spoke FOR God. This is the meaning of the word "prophet" as taught by its first occurrence in Gen. 20. 7. The prophet was God's "spokesman" (Ex. 4. 16. Cp. Ex. 7. 1).

God's spokesman could know what to speak for Him only (1) from His Spirit (Neh. 9. 30. Cp. Hos. 9. 7, margin, and see Num. 11. 16, 17, 25–29); (2) from Jehovah making Himself known (Num. 12. 6. Ezek. 3. 17. Jer. 15. 19. Cp. 2 Chron. 36. 12); and (3) from God's written word. This is why Timothy is the only one called a "man of God" in the New Testament (1 Tim. 6. 11), and why, to-day, one, and only one who knows "all scripture", which is so profitable, can be called a "man of God" (2 Tim. 3. 17).

All such are God's spokesmen because they alone know what He wishes to be spoken. They are His witnesses (Acts 1. 8; 22. 15). Christ was THE prophet because He spoke only those things which were given Him to speak (see note on Deut. 18. 18), and He alone is "the faithful Witness" (Rev. 1. 5).

It was for the above reasons that the expression "the man of God" (i.e. God's man) became the general name for a *prophet* among the common people.

See all the occurrences:—

Deut. 23. 1.
Josh. 14. 6.
Judg. 13. 6, 8.
1 Sam. 2. 27.
,, 9. 6, 7, 8, 10.
1 Kings 12. 22.
,, 13. 1, 4, 5, 6, 6, 7, 8, 11, 12, 14, 14, 21, 26, 29, 31.
,, 17. 18, 24.
,, 20. 28.
2 Kings 1. 9, 10, 11, 12, 13.
,, 4. 7, 9, 16, 21, 22, 25, 25, 27, 27, 40, 42.
,, 5. 8, 14, 15, 20.
,, 6. 6, 9, 10, 15.
,, 7. 2, 17, 18, 19.
,, 8. 2, 4, 7, 8, 11.
,, 13. 19.
,, 23. 16, 17.
1 Chron. 23. 14.
2 Chron. 8. 14.
,, 11. 2.
,, 25. 7, 9, 9.
,, 30. 16.
Ezek. 3. 2, 2.
Neh. 12. 24, 36.
Ps. 90, title.
Jer. 35. 4.

Number of occurrences:—

Pentateuch	1
Prophets	65
Other books	12
	78 = 6 × 13 (see Ap. 10).
New Testament	2
	80 = 8 × 10 (see Ap. 10).

50 CHRONOLOGICAL CHARTS, AND TABLES.

INTRODUCTION.

1. Systematic tabulation being the only satisfactory method, to eye and understanding alike, of presenting Biblical, or any other numbers, this course has been adopted in the following charts.

To ensure accuracy, "Section" paper has been used throughout.

The importance of this is, that, for the first time, (it is believed) Bible readers will have placed in their hands a series of Chronological Tables of the main dated events in the Old Testament, which they can test and check for themselves.

As a rule, the Chronological Charts already available are set before the reader, either on a scale so minute that they must be received or rejected as a whole, or else so encumbered with extraneous matter relating to Babylon, Egypt, Greece, Rome, &c., as to be hopelessly bewildering to the ordinary Bible reader.

2. The problems of Biblical Chronology cannot be solved by mere computation, after the manner of some.

Neither must they be dealt with by arbitrarily adopting a particular date, and reckoning from that onward to Christ, and back to Adam. This is a position that cannot be maintained; as the charts will show.

3. Again, the use of "Sothic cycles", eclipses, and other astronomical methods for "settling" Biblical dates, has not been sought. On the contrary, any

appeals for aid from such sources have been carefully avoided.

If the record of the Scripture as to its own times and numbers is not self-contained, then it must be hopeless to *supplement* it by guesses and "explanations" as to the movements of the heavenly bodies, used mainly in support of human arguments and assumptions.

4. The position occupied in *The Companion Bible* is that *all* Scripture is "given by inspiration of God," θεόπνευστος (*theopneustos*) = *God breathed*. Therefore, the record of the dates and periods stated in the Bible are as much inspired as any other portion of it; and are as much to be relied on for accuracy as those statements upon which we rest in hope of eternal salvation. They must be as unreservedly received and believed as any other statements contained in its pages.

5. When it is stated that a certain king began to reign in such or such a year of the reign of another king, and that he reigned for so many years, it is accepted, and charted down accordingly.

6. One of the greatest difficulties which chronologers have to face is, and always has been, the *apparent* conflict between the record in 1 Kings 6. 1, that Solomon's temple was commenced "in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt"; while in Acts 13. 17–22 the same period amounts to 573 years; a difference of ninety-three years.

In the majority of cases 1 Kings 6. 1 has been adopted by chronologists as being correct, St. Paul's reckoning being left to take care of itself; or, they say he was "misinformed", or "only speaking generally."

The simple fact is *both are right*.

The solution of the difficulty is that St. Paul's statement is according to *Anno Mundi* years (573)—the other on the principle of what we may call *Anno Dei* reckoning (480). (See the "*Lo-Ammi*" periods chart, 50. vii. 11).

The charts show that, on the plain and straightforward statements of the Scriptures themselves, the actual *Anno Mundi* period from the Exodus to the commencement of Solomon's temple was exactly 573 years, thus agreeing with St. Paul, and absolutely verifying the reckoning in Acts 13. 17–22.

But the four hundred and eightieth year of 1 Kings 6 is also as absolutely correct, only it is reckoned from the Exodus on a different principle—viz. *according to God's reckoning*.

The difference in years between the two statements is, as already said, the ninety-three years of the servitudes.

Now, to ignore ninety-three years in *the lifetime of the world* cannot be done without upsetting all other dates.

Yet this is precisely what is generally done.

Understanding the "four hundred and eightieth year" as being on *Anno Mundi* reckoning instead of according to *Anno Dei* reckoning, chronologers are compelled, in order to make things "agree", to handle and compress the figures and facts of the *Judges* period in the most arbitrary manner.

St. Paul's testimony is that "God gave (them) Judges about 450 years *until* Samuel the prophet". (Acts 13. 20.)

The adverb of time here translated *until* (ἕως, *heōs*, *until, as long as*), marks the completion of an action up to the time of the commencement of another. Here, it denotes the *fulfilment* of the times of the Judges, ending with the close of Samuel's forty years, and the commencement of the kingdom. (Cp. the use of ἕως —*heōs*—in Matt. 1. 25, "*until* she had brought forth her firstborn son.")

The chart 50. iv. exactly coincides with St. Paul's statement. The *Judgeship* period ends, and the kingdom time begins with Saul in 1000 B. C.

7. The advantage of the SECTIONAL LINES in the charts will be apparent to all students of the Word of God.

The difficulty experienced in making the two lines of the kings of Judah and Israel "agree" is overcome quite simply by setting the Davidian dynasty, and those of the kings of Israel, on what may be termed an *interlocking* system, by the use of the parallel horizontal section lines.

When, for instance, it is stated in 2 Kings 8. 16, "In the fifth year of Joram the son of Ahab king of Israel (Jehoshaphat *being* then king of Judah), Jehoram the son of Jehoshaphat king of Judah began to reign": Chart 50. vii shows this; and, while vindicating the accuracy of the statement in the text—followed in the A.V. and R.V. (with a doubtful note in the latter) as to Jehoshaphat being *at that time* king of Judah—it shows further that Jehoshaphat had joined his son with him in associate-kingship in the third year before his death.

The extreme value to the student of this principle will be seen in this and other instances, especially in the Ezra–Nehemiah period. See Chart 50. vii. 5.

8. In Chart 50, vii. 7, 8, 9, 10, are given a few of the significant periods of 430, 450, 490, and 1,000 years.

The Tables will enable others to follow up these figures on the same lines; and doubtless many other important periods will be noted by those who delight in searching into the wonders of the Word of Life.

This, by means of the Section lines, can be done accurately.

9. In the Charts themselves the *terminus a quo* is the creation of Adam; while the *terminus ad quem* is the Crucifixion (although the charting is continued on to the destruction of Jerusalem by Titus).

The *unit of measurement* is the number of years given as the lifetime of Adam: viz. 930. (Gen. 5. 5.)

Commencing with this, and taking each link as it follows, the chain is seen to extend in perfect sequence until it ends with the "cutting off of the Messiah" at the *close* of the sixty-ninth of the seventy sevens of Dan. 9. 25, 26—in A. D. 29. That is, 4,033 from the Creation.

It shows also that the period from Adam to the Nativity was eighty jubilees (on *Anno Mundi* reckoning, but see note on p. 70) or 4,000 years.

Each shaded column stands for 100 years (same in the detail charts) consisting of 10 sections of 10 years each.

Every year, therefore, from beginning to end is shown, and nothing is left, in this respect, to chance or guesswork.

The figures to the left of this shaded column are B.C. dates: that is, they are reckoned from the common era of A.D. 0. But, all are agreed that the birth of Christ took place four years earlier:—therefore, for any date required from the *Nativity itself*, these four years must be deducted in each case.

On so small a scale it is almost humanly impossible to avoid some slight *overlappings* in connection with the periods of the kings, owing to the use of the cardinal and ordinal numbers, and the absence in most cases of hints as to the time of year at which some of the reigns began or ended. But the "charting" has been done with the most careful and anxious exactitude, and the "interlocking" system, above referred to, has reduced such minutiæ to (it is believed) the narrowest limits.

10. The principle employed in the Scriptures of this interlocking, or cross-checking, is of great significance and importance.

On the charts these are set down exactly as they are given.

No attempt is made to manipulate the figures, e.g.—

(*a*) When the record says "in the *thirty and eighth* year of Asa king of Judah began Ahab the son of Omri to reign over Israel, and Ahab . . . reigned over Israel in Samaria *twenty and two* years" (1 Kings 16. 29), it is charted accordingly, and this shows that Ahaziah was joined in

co-regency with his father Ahab two years before the death of the latter, in the *seventeenth* year of Jehoshaphat (1 Kings 22. 51).

(*b*) In 2 Kings 14. 23 it is stated—"in the *fifteenth* year of Amaziah, the son of Joash king of Judah Jeroboam (II) the son of Joash king of Israel began to reign in Samaria, (and reigned) *forty and one* years."

Now, Amaziah's twenty-nine years of reigning in Jerusalem (2 Kings 14. 2) end, as the chart shows, in the *fourteenth* year of Jeroboam; and, as Uzziah, Amaziah's son, began his reign in the *twenty-seventh* year of Jeroboam (2 Kings 15. 1), it follows that a *gap of thirteen years* intervenes in the line of Judah between Amaziah and Uzziah.

No attempt is made to bridge this gap, much less to curtail or ignore it.

The Scriptures are silent as to the *reason* for this break. The interval stands there, a plainly recorded fact, and is charted down accordingly.

In the same way there is an interval of twenty-four years on the Israel side between Jeroboam II and his son Zechariah's accession. But Scripture gives no detail as to how the intervening space was occupied.

In the case of the Davidian dynasty, *the periods omitted* (shown in black) were not to be included in the *Anno Dei* reckoning.

11. The "LO-AMMI" periods. It will be noticed at once that, in many instances, from shortly after the entry into the Land and onwards, there are wide differences between the chart dates and the "received dates" for certain events.

For instance, Jehoiakim's fourth and Nebuchadnezzar's first years (Jer. 25. 1) are charted as 496 B.C., whereas the generally "received" date is 606 B.C. (according to some, 605 or 604).

This means a discrepancy of 108–110 years; and shortens the period between the year in which Judah became tributary to Babylon, and the Gentile supremacy over the land of Jerusalem began, and the time of Christ, by those 108-110 years.

At once, it may be said, "Here is manifest error! We are told that leading chronologers are 'agreed' that the point of contact between sacred and profane chronology, and therefore the first certain date in Biblical history, is the accession of Nebuchadnezzar to the throne of Babylon in B.C. 625."

But the chart of the "Lo-Ammi" periods (50. VII. 11) shows that chronologists have mixed up *Anno Mundi* reckoning with the *Anno Dei* reckoning.

The *black* portions of the columns in the charts show the times when the children of Israel were in servitude or under usurped authority (as in Athaliah, &c.), and therefore such periods were not to be reckoned, while Israel was *Lo-Ammi*, "Not My People!"

Take, for example, from the Exodus to Jehoiachin's Captivity. On "received" dates this period is 1491–599 = 892 years. According to the charts this period is 1491–489 = 1003 years.

A difference of 110 years.

The explanation is in the charts, and shows that the *Anno Mundi* years include the ninety-three of servitude in the *Judges*, and the three intervals in the Kings (together twenty years), totalling 113 years.

Deducting this 113 from 1002, or adding it to 892, we have 889 and 1005 respectively.

Allowing for the portions of years at beginning and end of this period, and the overlapping at the intervals, it will be seen that these figures are practically identical.

The same *Anno Dei* reckoning removes the difficulty presented by "the four hundred and eightieth year," and shows that every date from the time of Eli to the usurpation of Athaliah is ninety-three years out of place in the *ordinary* reckoning; from Joash to the end of Amaziah every date is ninety-nine years wrong; and from Uzziah's death to the Captivity every date is 113 years wrong.

This is not inference but fact, as those who use the charts can test for themselves.

This one date in 1 Kings 6. 1, having been accepted by almost all the "leading chronologers" as representing literal *Anno Mundi* years, has become the pivot upon which *all* chronology, "sacred" and secular, has been made to turn, and all the "received" dates gathered from "monumental" or other sources, as well as by "computation", have been forced to "fit in" accordingly.

12. This also applies to the JUBILEE YEARS. On *Anno Mundi* reckoning, from the entry into the Land till the Nativity, there are exactly twenty-nine jubilees; but on *Anno Dei* reckoning there are only twenty-five jubilees (the number of grace again, 5×5, i.e., 5^2. See Ap. 10): and the Sabbatic years accordingly, as shown on the charts.

13. THE SCALES of the *detailed* charts explain themselves.

14. The EZRA-NEHEMIAH period (50. vi. and vii. 5).

According to "received" dates, the building of the second Temple was begun in 536 B.C., and finished in 516–515 B.C., and the walls of Jerusalem were built by Nehemiah in 444 B.C., that is seventy-two years later, and ninety-one years from the going forth of the decree to build *Jerusalem*.

Now, in the second year of DARIUS HYSTASPES (Hag. 1. 1) the LORD'S HOUSE *was not built*. Hence the word of Jehovah: "Is it time for you to dwell in your ceiled houses, and *this house lie waste?*" (1. 4). "Go up and BUILD the House" (*v.* 8).

If this be so, we may ask—When was Jerusalem rebuilt?

On "received" dates we are asked to believe that this was completed by Nehemiah in 444, i.e. seventy-two years later. According to this dating the Temple was finished and dedicated in 516 B.C., *seventy-two years before the houses and walls of Jerusalem were built!*

The key to this period—indeed, to the whole of Scripture chronology—is in Dan. 9. 25, "From the going forth" of the decree to BUILD JERUSALEM. Not a word is said about the Temple in this important passage; whereas the decree of Cyrus is entirely concerned with the Temple, "the House of the LORD God of Israel . . . which is in Jerusalem." Ezra 1. 3.

The charts show that the going forth of the decree to build JERUSALEM was issued in the twentieth year of Artaxerxes (ASTEIAGES="Darius the Median,"—the father of Cyrus), and in the forty-second year of Nebuchadnezzar's reign. This was just at the close of the great king's seven years of "madness." (See the Structures of Ezra–Nehemiah, and Ap. 58.)

This decree to build Jerusalem was in 454 B.C.; and the decree of Cyrus to build the Temple was issued in 426 B.C.; *twenty-eight years later.*

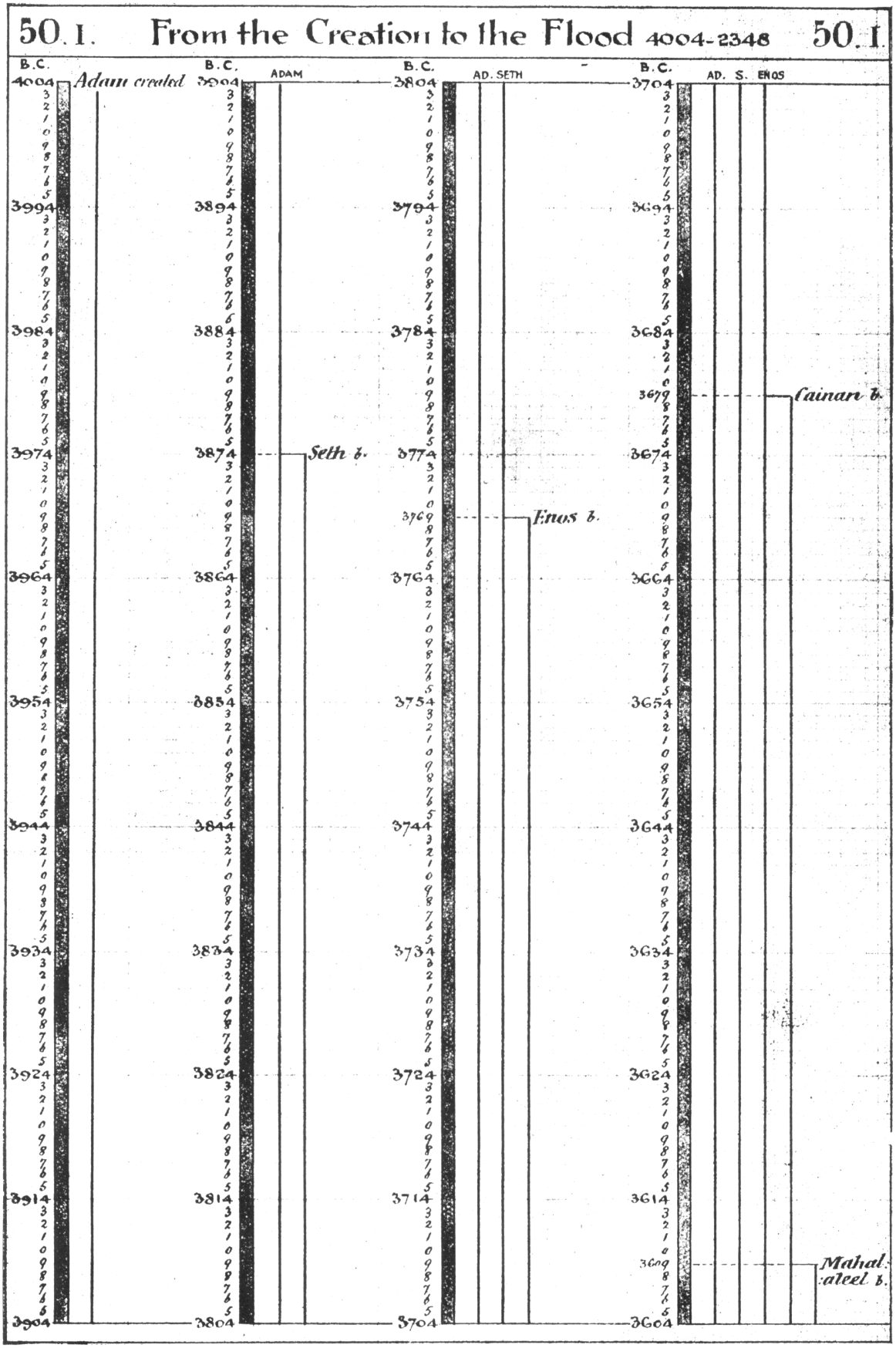
An illustration from the Book of Exodus may help to illustrate the *principle* on which the books of Ezra-Nehemiah are placed in the Jewish (and our own) Bible.

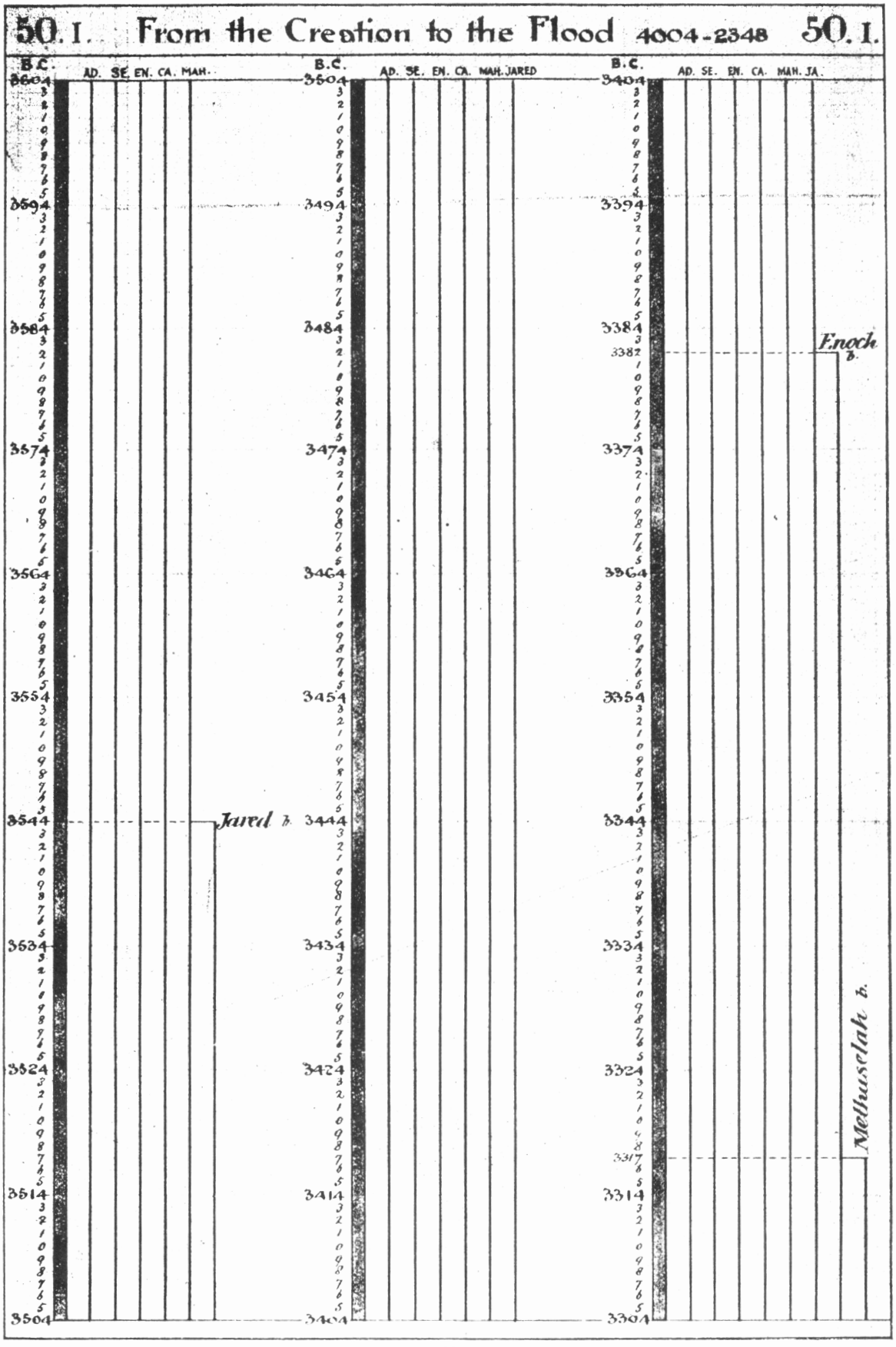
The specification of the Tabernacle, its materials and furniture, is placed first (canonically), beginning with the ARK. Then the construction itself follows. The order is reversed in actual building; and the chronological order comes first.

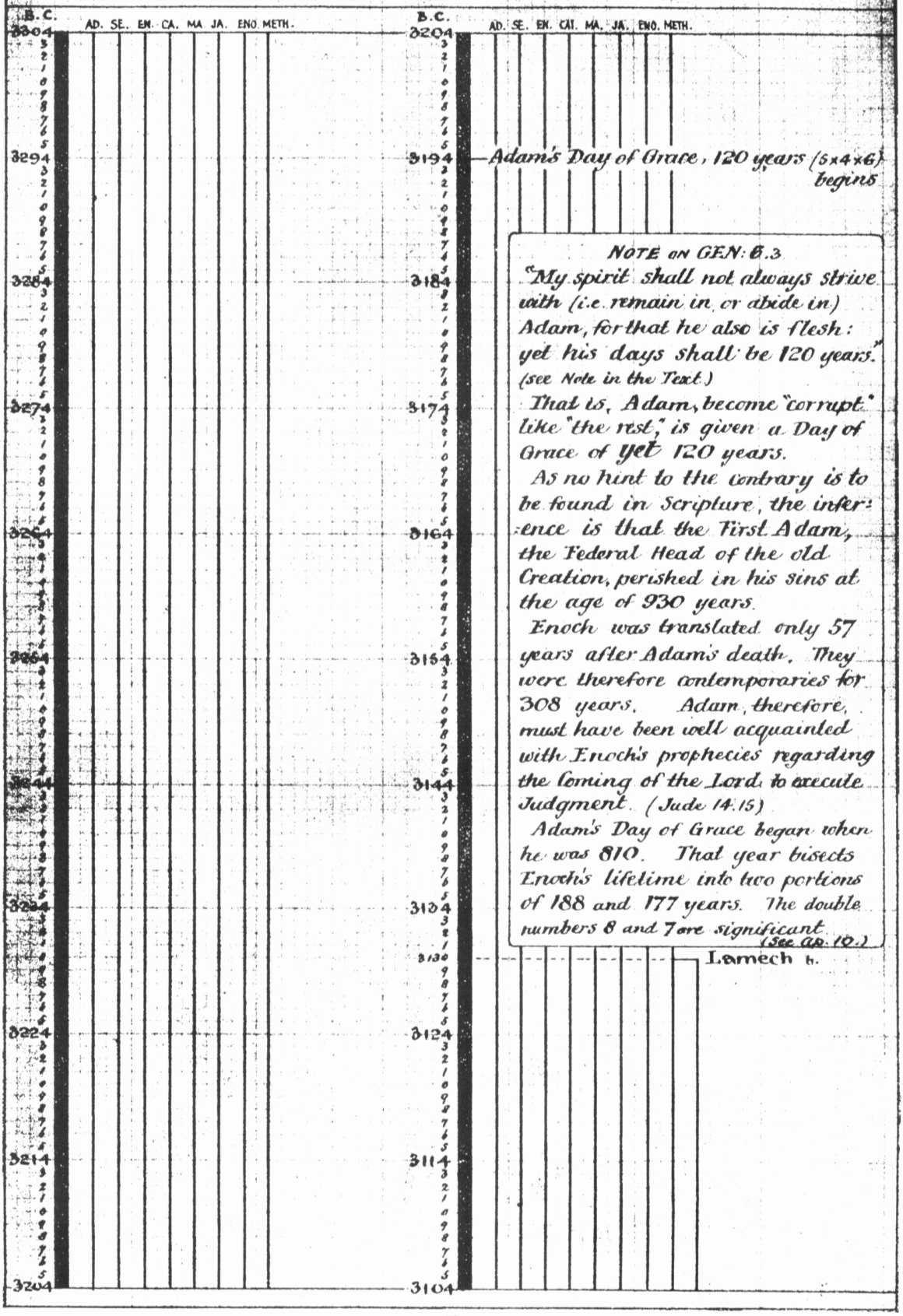
It is the same here. The building of the House of God being paramount, the decree, &c., concerning it comes first (canonically), on the same Divine principle. Afterwards we have the detail of the *setting* for the gem, so to speak—the building of Jerusalem. Just as the Tabernacle was (chronologically) built first (Ex. 36) to contain the ark, so here, the city was built *first* to contain, guard, and protect the "House of Jehovah."

Finally, the best explanation of the charts will be found in the charts themselves. They are presented in the order set forth on p. 3 of the Appendixes.

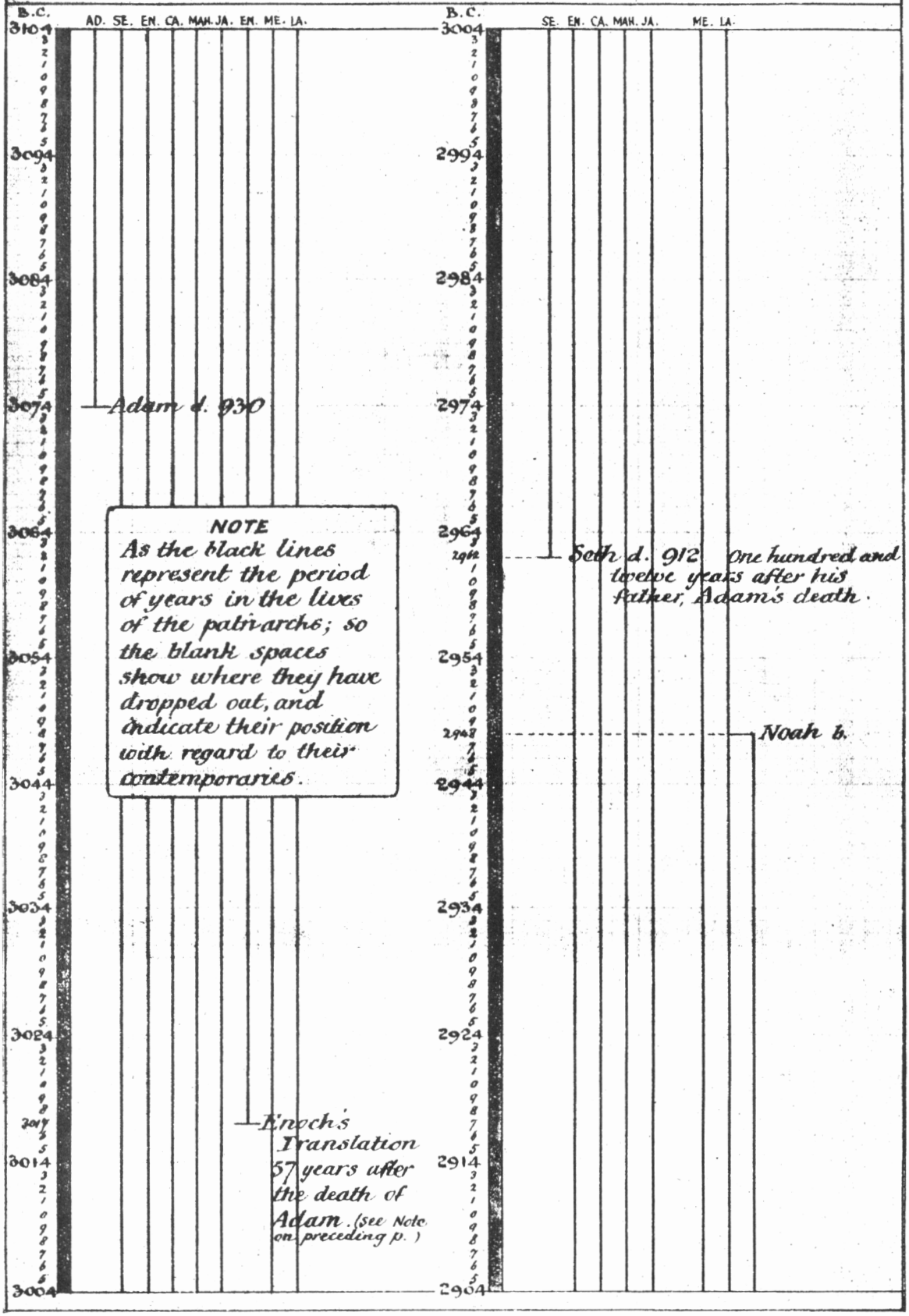
50.1. From the Creation to the Flood 4004-2348 50.1.

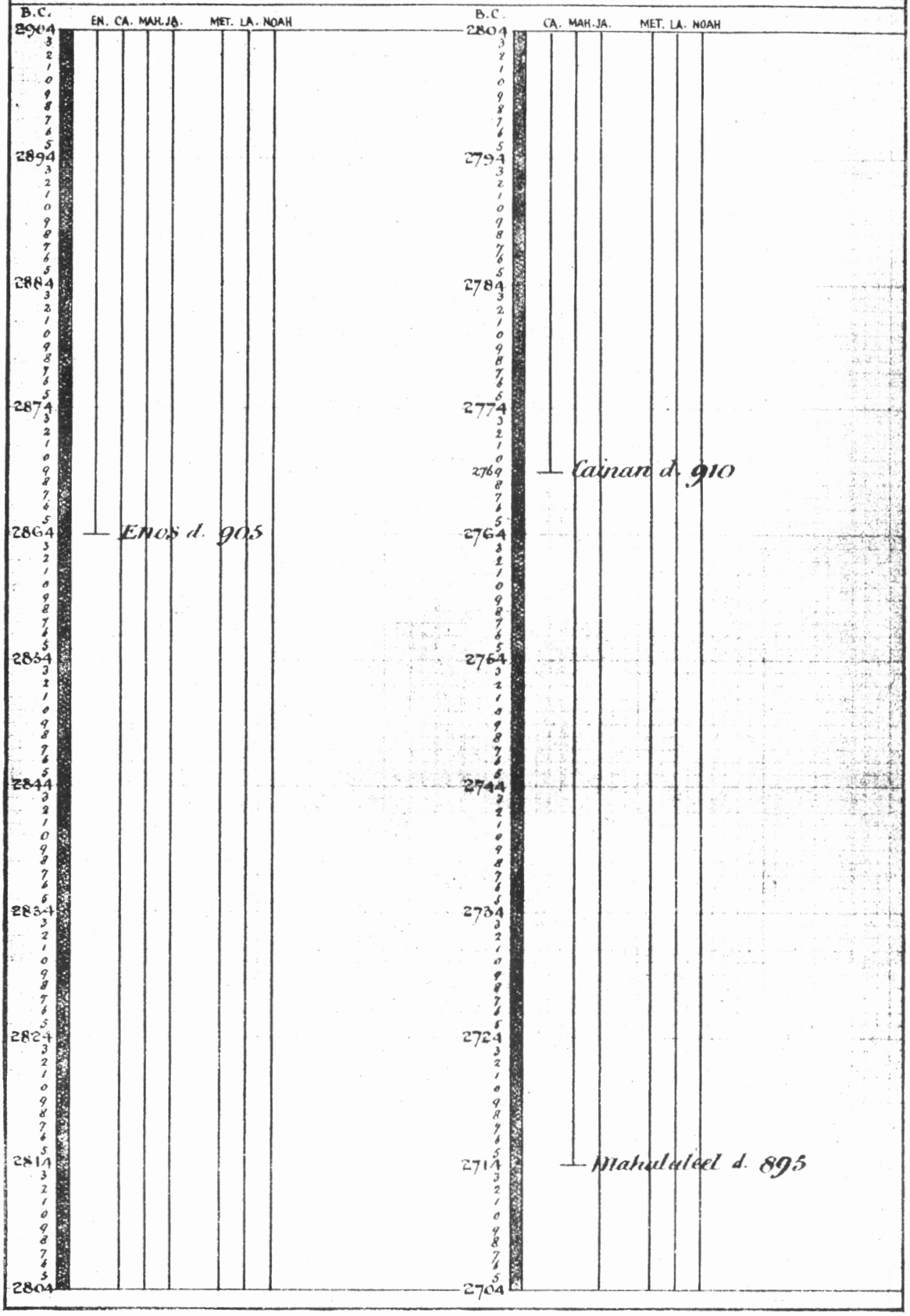


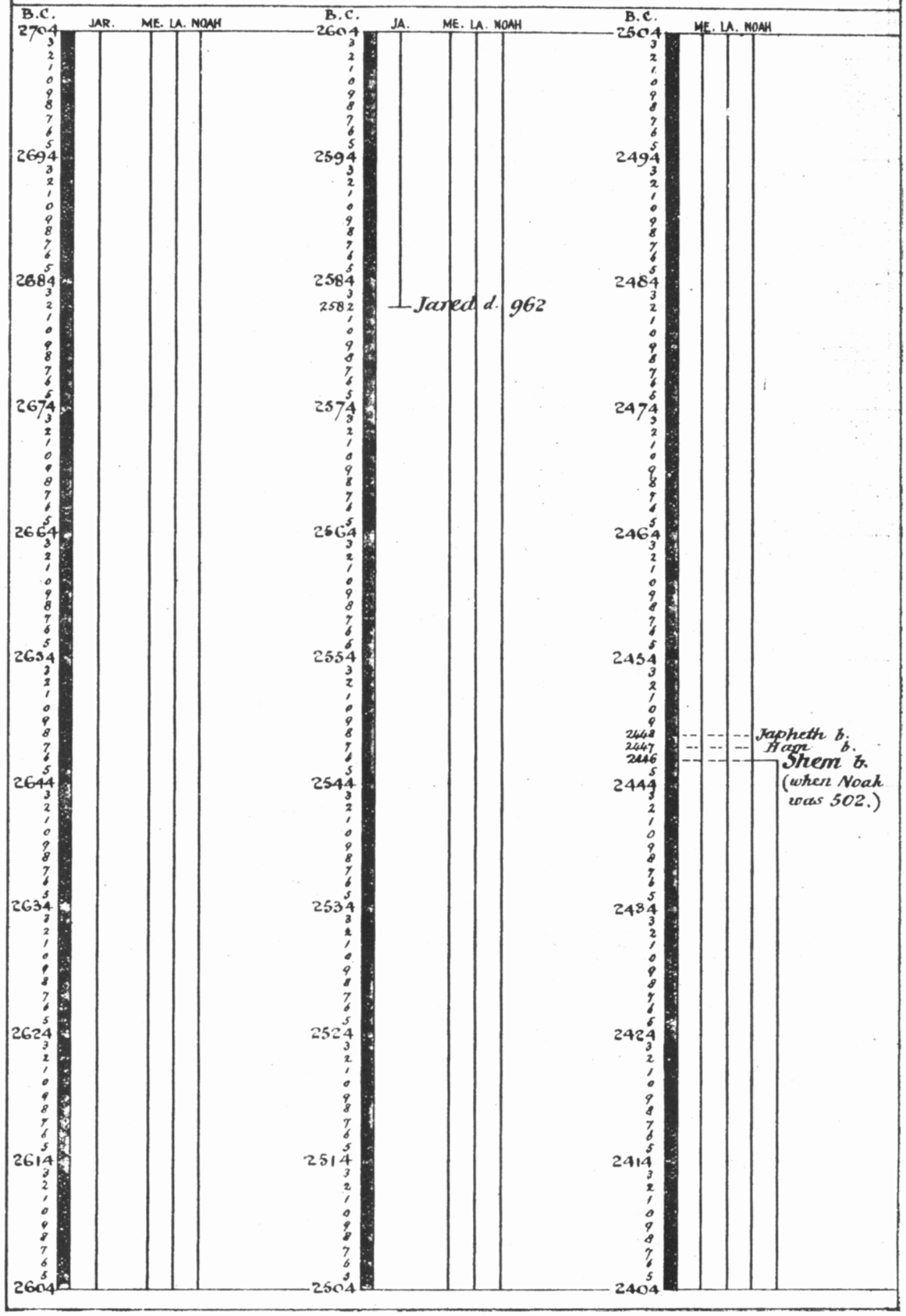

50. I. From the Creation to the Flood 4004-2348 50. I.
B.C.
AD. SE. EN. CA. MAH.
3604
3594
3584
3574
3564
3554
3544
3534
3524
3514
3504
Jared b.
B.C.
AD. SE. EN. CA. MAH. JARED
3504
3494
3484
3474
3464
3454
3444
3434
3424
3414
3404
B.C.
AD. SE. EN. CA. MAH. JA.
3404
3394
3384
3382
3374
3364
3354
3344
3334
3324
3317
3314
3304
Enoch b.
Methuselah b.


B.C.
AD. SE. EN. CA. MA. JA. ENO. METH.
3204
3194
Adam's Day of Grace, 120 years (5x4x6) begins
3184
3174
3164
3154
3144
3134
Lamech b.
3124
3114
3104
NOTE on GEN: 6.3
"My spirit shall not always strive with (i.e. remain in, or abide in) Adam, for that he also is flesh: yet his days shall be 120 years." (see Note in the Text)
That is, Adam, become "corrupt" like "the rest," is given a Day of Grace of yet 120 years.
As no hint to the contrary is to be found in Scripture, the inference is that the First Adam, the Federal Head of the old Creation, perished in his sins at the age of 930 years.
Enoch was translated only 57 years after Adam's death. They were therefore contemporaries for 308 years. Adam, therefore, must have been well acquainted with Enoch's prophecies regarding the coming of the Lord to execute Judgment. (Jude 14.15)
Adam's Day of Grace began when he was 810. That year bisects Enoch's lifetime into two portions of 188 and 177 years. The double numbers 8 and 7 are significant.
(See AD. 10.)

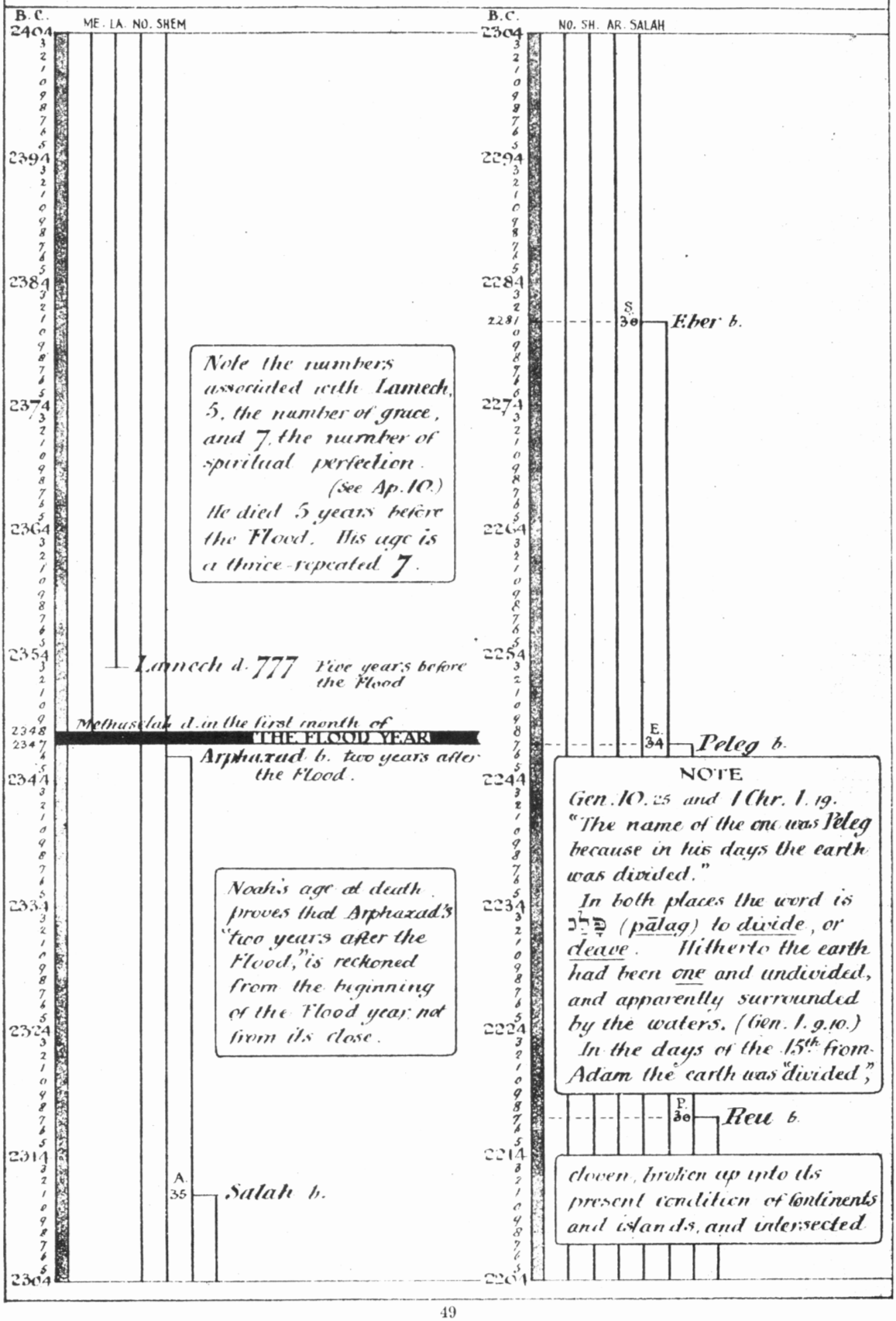
50.1. From the Creation to the Flood 4004-2348 50.1.

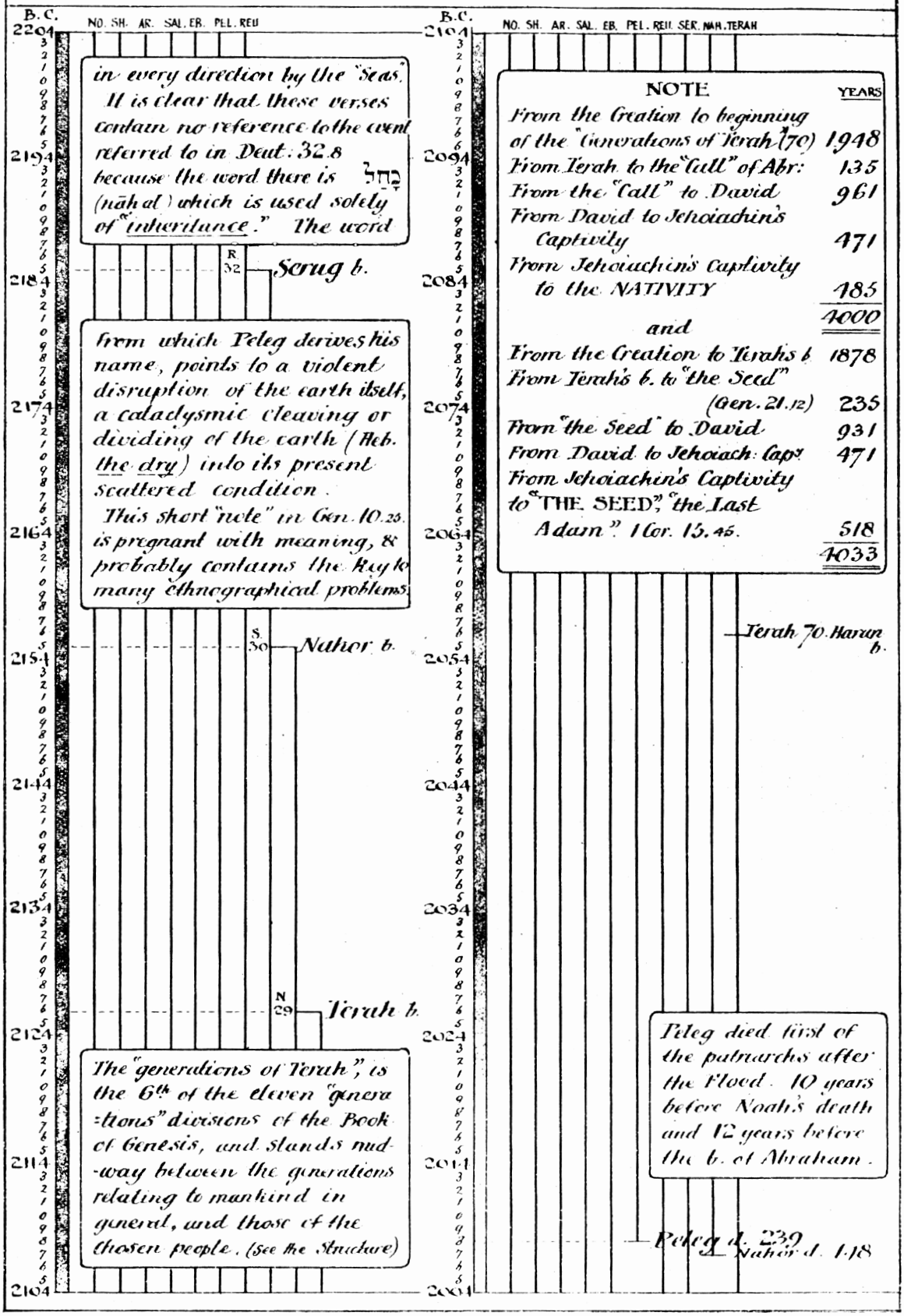



B.C.
EN. CA. MAH. JA. MET. LA. NOAH
2904
2894
2884
2874
2864
2854
2844
2834
2824
2814
2804
Enos d. 905
B.C.
CA. MAH. JA. MET. LA. NOAH
2804
2794
2784
2774
2769
2764
2754
2744
2734
2724
2714
2704
Cainan d. 910
Mahalaleel d. 895

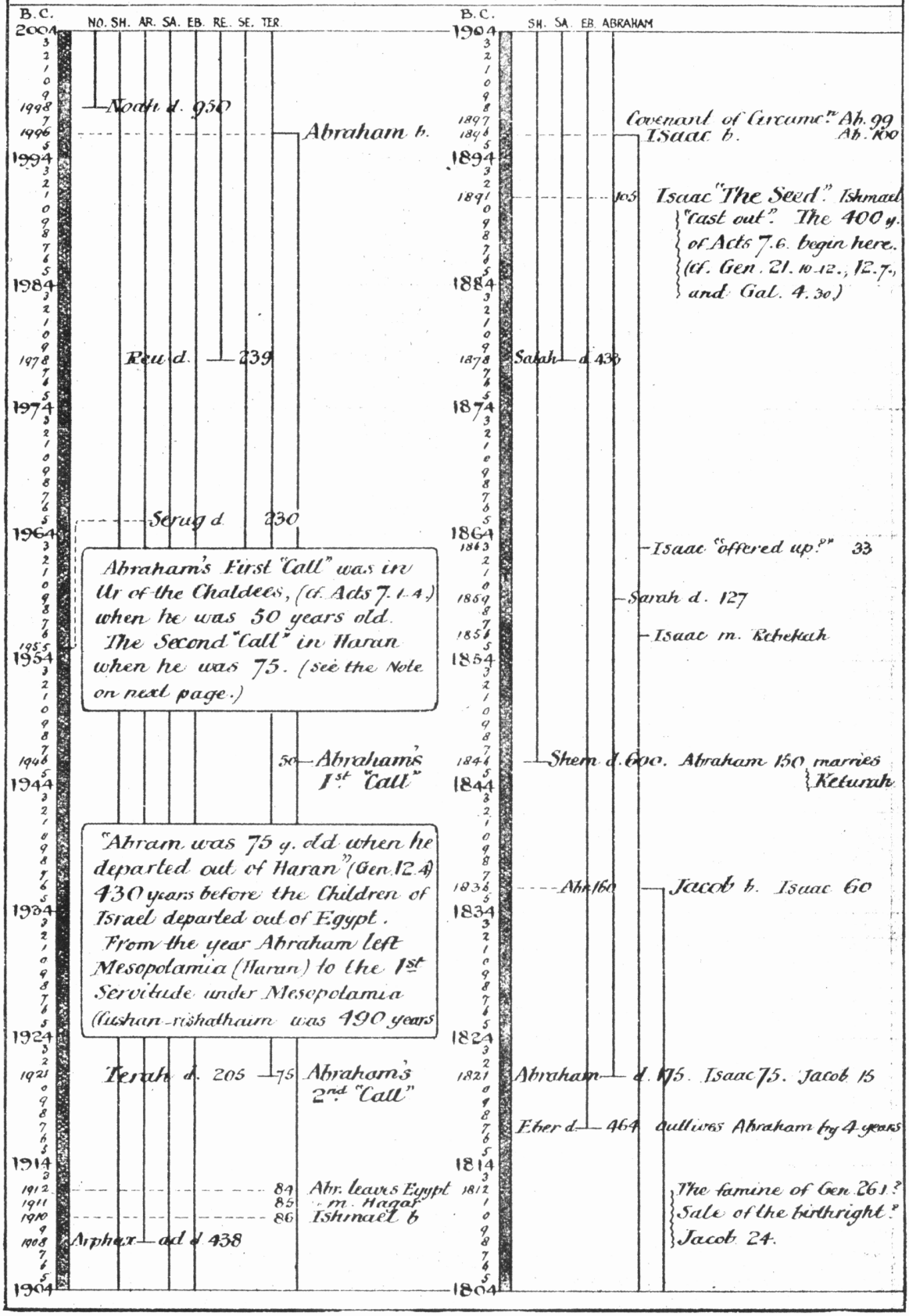

B.C.
JAR.
ME.
LA.
NOAH
2704
2694
2684
2674
2664
2654
2644
2634
2624
2614
2604
B.C.
JA.
ME.
LA.
NOAH
2604
2594
2584
2582
Jared d. 962
2574
2564
2554
2544
2534
2524
2514
2504
B.C.
ME.
LA.
NOAH
2504
2494
2484
2474
2464
2454
2448
Japheth b.
2447
Ham b.
2446
Shem b.
(when Noah was 502.)
2444
2434
2424
2414
2404

50.I. From the Creation to the Flood 4004-2348 50.II.


B.C.
ME. LA. NO. SHEM
2404
2394
2384
2374
2364
2354
2348
2347
2344
2334
2324
2314
2304
Note the numbers associated with Lamech, 5, the number of grace, and 7, the number of spiritual perfection. (See Ap. 10.) He died 5 years before the Flood. His age is a thrice-repeated 7.
Lamech d. 777 Five years before the Flood
Methuselah d. in the first month of THE FLOOD YEAR
Arphaxad b. two years after the Flood.
Noah's age at death proves that Arphaxad's "two years after the Flood," is reckoned from the beginning of the Flood year, not from its close.
A. 35
Salah b.
B.C.
NO. SH. AR. SALAH
2304
2294
2284
2274
2264
2254
2244
2234
2224
2214
2204
S. 30
Eber b.
E. 34
Peleg b.
NOTE
Gen. 10. 25 and 1 Chr. 1. 19. "The name of the one was Peleg because in his days the earth was divided."
In both places the word is פָּלַג (pālag) to divide, or cleave. Hitherto the earth had been one and undivided, and apparently surrounded by the waters. (Gen. 1. 9, 10.)
In the days of the 15th from Adam the earth was "divided";
P. 30
Reu b.
cloven, broken up into its present condition of continents and islands, and intersected
2201


B.C.
NO. SH. AR. SAL. EB. PEL. REU
in every direction by the "Seas."
It is clear that these verses contain no reference to the event referred to in Deut. 32.8 because the word there is נַחֲל (nāhal) which is used solely of "inheritance." The word
R 32
Serug b.
from which Peleg derives his name, points to a violent disruption of the earth itself, a cataclysmic cleaving or dividing of the earth (Heb. the dry) into its present scattered condition.
This short "note" in Gen. 10.25. is pregnant with meaning, & probably contains the Key to many ethnographical problems.
S 30
Nahor b.
N 29
Terah b.
The "generations of Terah", is the 6th of the eleven "genera-tions" divisions of the Book of Genesis, and stands mid-way between the generations relating to mankind in general, and those of the chosen people. (See the Structure)
B.C.
NO. SH. AR. SAL. EB. PEL. REU. SER. NAH. TERAH
NOTE
YEARS
From the Creation to beginning of the "Generations of Terah" (70) 1948
From Terah to the "Call" of Abr: 135
From the "Call" to David 961
From David to Jehoiachin's Captivity 471
From Jehoiachin's Captivity to the NATIVITY 485
4000
and
From the Creation to Terah's b 1878
From Terah's b. to "the Seed" (Gen. 21.12) 235
From "the Seed" to David 931
From David to Jehoiach: Capt 471
From Jehoiachin's Captivity to "THE SEED," "the Last Adam." 1 Cor. 15.45. 518
4033
Terah 70. Haran b.
Peleg died first of the patriarchs after the Flood. 10 years before Noah's death and 12 years before the b. of Abraham.
Peleg d. 239
Nahor d. 148

50.III. From Abraham to the Exodus 1996-1491 50.III



B.C. IS. JACOB

NOTE on Gen. 17.5., (See note on Gen. 17.5. p. 23 & Up. 10) as to the addition of the letter ה to Abram's name;

1796 -- Esau m. Hittite wives at 40.

ה = H = 5, the number of grace, and this number appears in Abraham's subsequent history, remarkably. The years of his life are given in Gen. 25.7. as 175. When he left Haran he was 75. At Isaac's birth 100 When Isaac became "The Seed" (21.12.) Abraham was 105 When Isaac married he was 140. At Shem's d. 150, (at which age he married Keturah.) At Jacob's b. 160. Seven times 25 (7×5×5) = 175. As there are so many 25 year periods in his life, probably his 1st "call" was at 50

1773 --- Ishmael d. 137. Jacob 63

The use of the plaperfect tense in Gen. 12.1. by the A.V. is misleading. The verb אָמַר (āmar - to say) is used in the KAL Future some 3000 times, but only twice or thrice is it translated by the pluperfect. It is simply, "Now Jehovah said," as the verb is used in Gen. 1.3. &c

1759 -- 77 -- Jacob gets the Blessing and flees to Padan-Aram.
-- -- His "Servitude" commences

1752 --- Jacob's marriages
--- Reuben b.
--- Simeon b.
--- Levi and Dan b.
--- Judah and Naphtali b
--- Gad b.
J. --- Asher and Issachar b.
1745 -- 99 -- Zebulun and Dinah b. (twins?) Joseph b.

1742 --- Jacob's bargain re the Cattle

1739 --- Jacob flees from Padan-Aram
--- " meets Esau.
--- " at Succoth.
--- " comes to Shechem.

--- Dinah raped
--- Jacob at Bethel
} The 6 years of "Jacob's trouble in the Land.

1728 -- 108 -- Rachel d. Benjamin b.
-- Reuben forfeits birthr.
1726 -- 110 -- Jacob joins Isaac at Hebron after a separation of 33 years
} Joseph sold 18 years old

I. ------ Joseph in Egypt interprets the butler's dream
1718 180 -- Isaac d. 180. Jacob 120. and Joseph ---- 29
------ Joseph interprets Phar: 30 aoh's dream

--- First year of the Famine.
1706 -- 130 -- Jacob goes to Egypt. The 215 y. of the Sojourning in Egypt begin. Midway (Between Gen. 12.4 & Ex. 12.40 (215+215=430) 41
1704

B.C. JA. JOSEPH

42 5th y. of the famine
43 6th " " "
44 7th " " "
45
46
47
48
49
50
51
52
53
54
J. 55
1689 147 56 -- Jacob d. 147
Joseph 56
Benjam: 39

1635 --- 110 -- Joseph d. 110

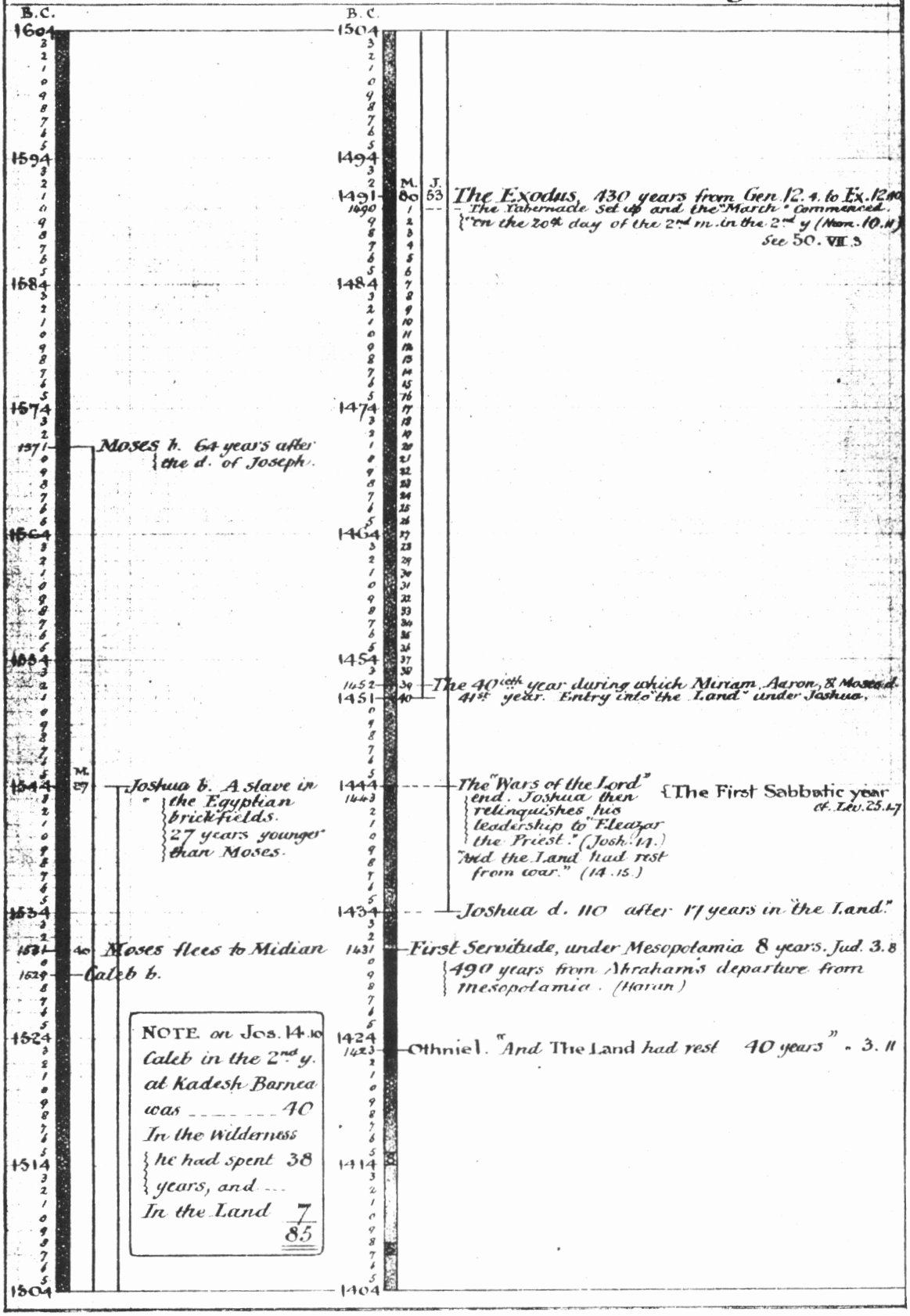
The command concerning his bones fulfilled 144 years later. Note, the rest of Jacob's sons were also embalmed and carried into Canaan for burial. cf. Acts 7.15.16.

A "gap" of 64 y. intervenes between the d. of Joseph & the b. of Moses.

Levi d. 137. outlives Joseph 23 y.

1604

50.III Abraham to the Exodus. Exodus to the Kingdom 50.IV



B.C.

1404 — 1394 — FIRST JUBILEE YEAR (Anno Dei reckoning)

1384 — 2nd Servitude. Moab 18 y.

1374

1365 — Ehud. "The Land had rest" 80 y.

1364

1354

1344

1334

1325

1324 — Jubilee Year. (Anno Dei reckoning).

1314

1304

The key to the arrangement and sequence of the periods of "Servitude" and "Rest," is found in Judg. II.26. Jephtha was called to be "Captain" in Gilead (II.c) in 1151. In the diplomatic dispute with Ammon and Moab, Jephtha's argument is one that would be advanced now in a Court of Law;—"If the lands are yours, why have you not claimed possession during the 300 years they have been held by us?" The 300 is made up as follows;— viz.—

Jair's	4 years (see Note on Jair)
Tola	23
Gideon	40
Midian	7
Barak	40
Jabin	20
Ehud	80
Moab	18
Othniel	40
Cushan	8
To the Entry	20 into the Land.
	300

Therefore, from the time "Israel first dwelt in Heshbon," (Jud. II.26) till the end of Jephtha's 1st year (the pourparlers with Ammon would occupy about twelve months);— we have — first, this — 300 years, which leaves a balance of 150 "until Samuel the prophet". (Acts 13.20) And this is apportioned as follows;— viz.—

1304

Jephtha's remaining	5 years
Ibzan	7
Elon	10
Abdon	8
Philistine domination	40
Eli	40
Samuel	40
	150
This with Jephtha's	300
gives the total of	450 years

1284 — 3rd Servitude. Canaan 20 y.

according to St. Paul's reckoning in Acts 13. This removes the "difficulties" about Samuel, as it shows, not only that Eli had a clear 40 years of "judging"; but that Samuel had also 40 years of Judgship, until Saul begins.

1274

1265 — Barak. "The Land had rest" 40 y.

1264

1254 — Jubilee Year

1244

1234

1225

1224 — 4th Servitude. Midian 7 y.

1218 — Gideon. "The Land had rest" 40 y.

1214

1204

1204 Jubilee Year

1194

1184

1178 Tola *judged Israel* 23 y.
(Jud. 10. 2.)

1174

Note. As the Philistines & Ammon "vexed" and "oppressed" the Children of Israel "on the other side Jordan" (Judg: 10. 8.) for 18 years out of Jair's 22, this obviously leaves him only 4 clear y. of "Judging."

1164

1155 Jair *judged Israel* 4. y.
1154 (Judg. 10. 2. 8. & see Note.)

1151 Jephtha *judged Israel* 6 y.
(12. 7. and see Note under "Ehud.")

Jubilee Year

1146 Eli born

1145 Ibzan *judged Israel* 7 y.
1144 (12. 9.)

Elon *judged Israel* 10 y.
(12. 11.)

1134

1128 Abdon *judged Israel* 8 y.
(12. 14.)

1124

1120 5th Servitude. Philistine. 40 y.

1114

1104

1104

Note That the "Servitudes" are marked by the number of grace, 5. And these periods of grace shown by punishment, are only 93 out of 450 years in the times of the Judges. The "Servitudes" being only about 1/5th of the "Rest" periods.

1094

1084

1080 Eli *judged Israel* 40 y.
(1 Sam. 4. 18.)

Periods of the 5 Servitudes, from the Entry into the Land, until Samuel the prophet;—

Mesopotamia	8 years
Moab	18
Canaan	20
Midian	7
Philistine	40
	93

(Cf. the Note under "Saul", and Table 50. VII. 11.)

1074

1064

Jubilee Year

1054

1044

1040 Samuel "judged Israel all the days of his life" (1 Sam. 7. 15.) 40 y.
(See Note, and Cf. Acts 13. 20.)

1034

1024

1020 The Reformation (1 Sam. 7.) Recovery of the Ark and its Contents.
(130 years after the Entry into the Land.)

1014

Jubilee Year

1004

1004

B.C.

1004

1000 — **Saul.** 40 years. The Kingdom begins. With the anointing of Saul the 450 years of Acts 13. 20. end, completing the time of Samuel the prophet. (see NOTE below.)

Saul's accession took place 490 years after the Tabernacle was "set up" for Jehovah to dwell among, and reign over the children of Israel. cf. Exod. 25.8 & 1 Sam 8.7

994

990 — David. b.

984

974 — David's first "anointing". 1 Sam. 16
1000 years before the anointing of the "Man after God's own heart" at his baptism in Jordan.
(cf 1 Sam. 16.12. "This is he," and Matthew. 3.17. "This is my Beloved Son)"

964

960 — **David** 40 years 1 K. 2.11
(Second anointing)

Jubilee.

954

953

952 — David's reign "over all Israel and Judah" begins. (2 Sam. 5.5)
(Third anointing.)

944

934

924

920 — **Solomon** 40 years 1 K. 4.1

917 — The Temple was begun in the 2nd m. of Solomons 4th y (1 K. 6.1.)
according to Anno Mundi reckoning this was 573 y. from the Exodus,

914 — but on Anno Dei reckoning, the Temple was begun in the 480th year.
(see Table 50. VII. II.)

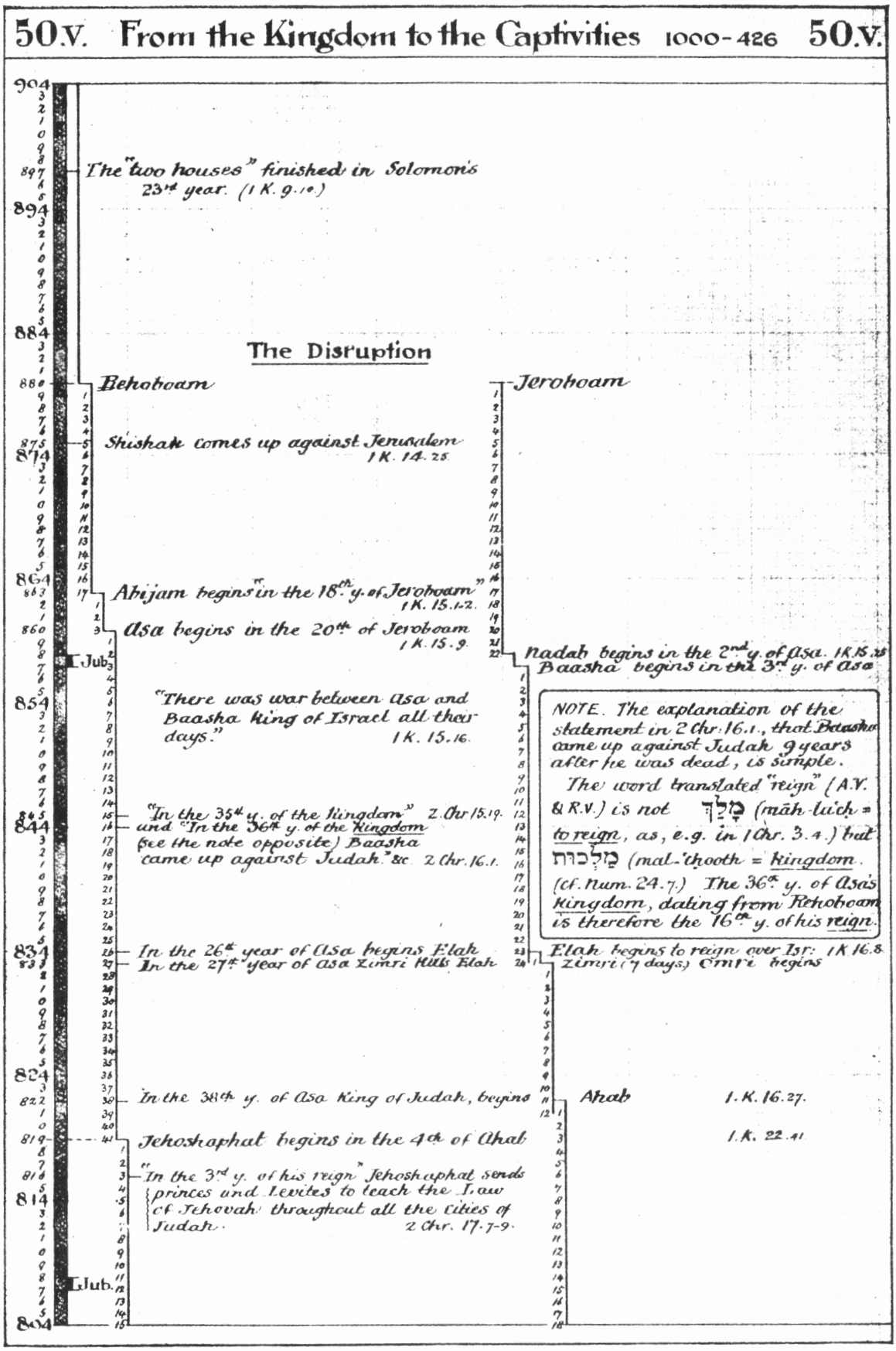
910 — The Temple "finished" in Solomon's 11th year (1 K. 6.38)
433 years before its destruction in the 19th year of Nebuchadnezzar; and

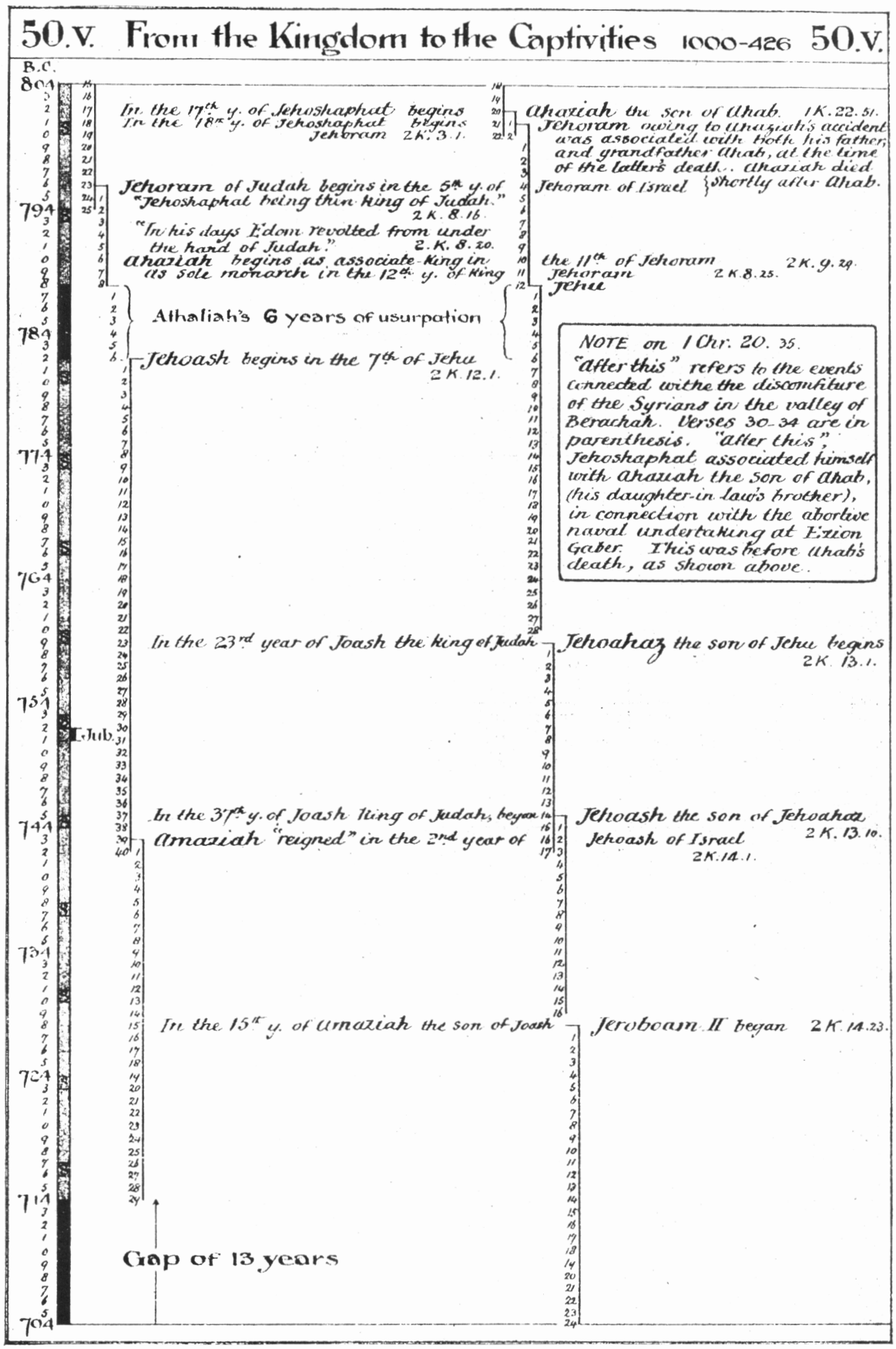
Jubilee — 505 years before the dedication of the Second Temple.

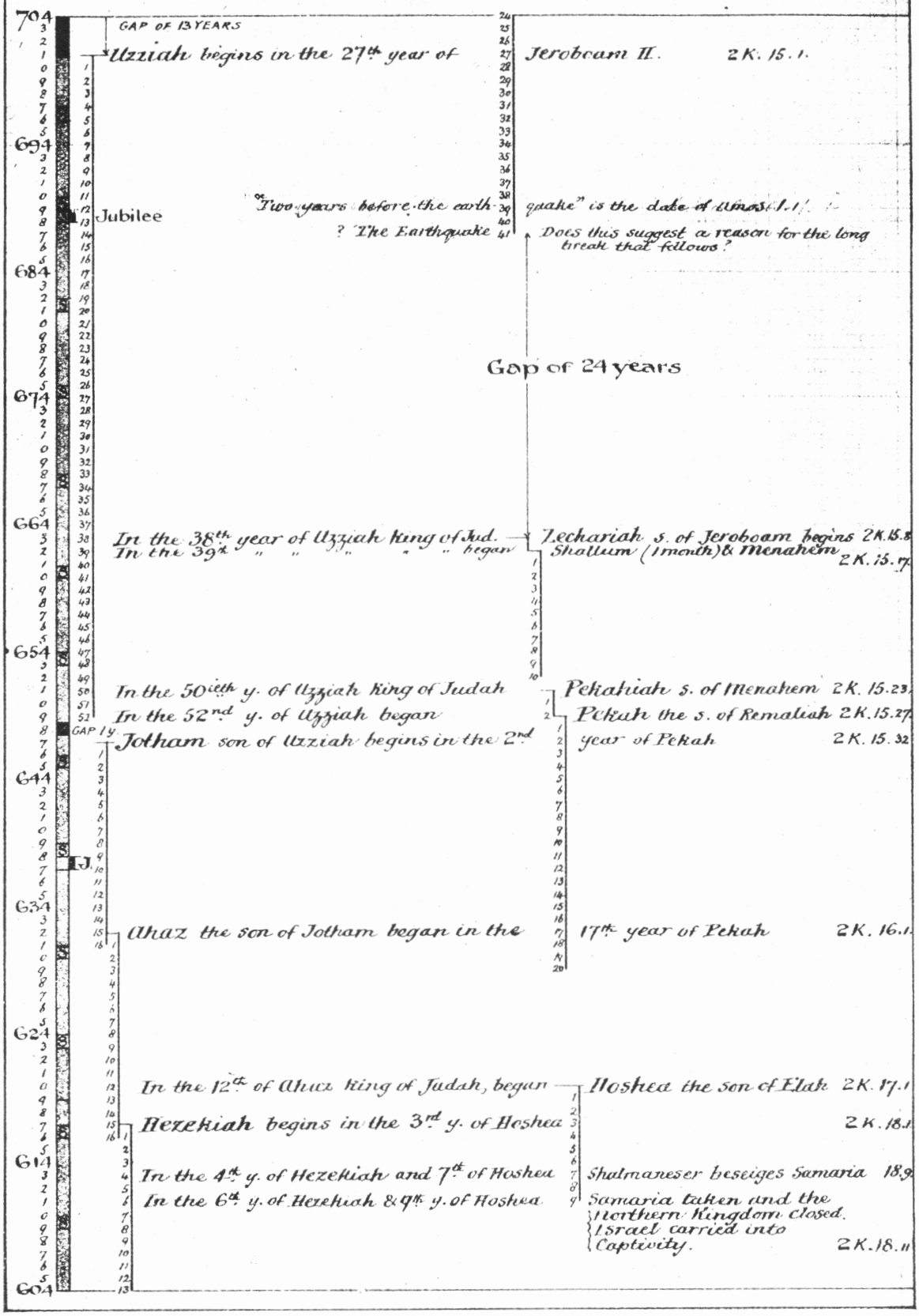
904

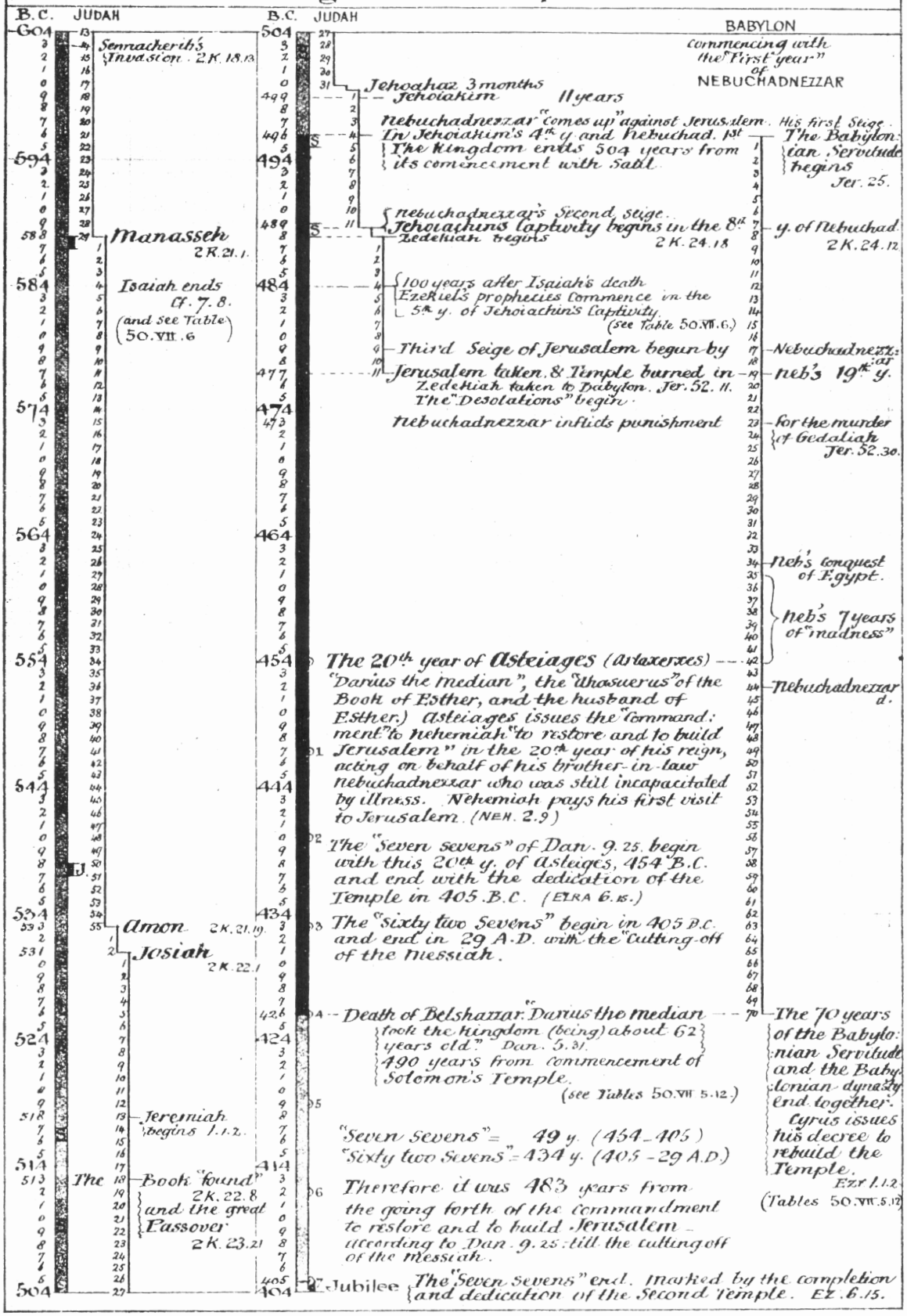
NOTE. The chronology in Acts 13. 18.23. gives us the following:-
"Forty years.... in the Wilderness,"-
(then follows verse 19 in parenthesis and the record continues with v. 20)-
"After that He gave (unto them) Judges about the space of 450 years until (ἕως - heōs = completing the time of) Samuel the prophet."

The Wilderness years	40
The Judges period	450
Saul	40
David	40
Solomon's first three	3
(see Table 50 VII. II.)	573


The "two houses" finished in Solomon's 23rd year. (1 K. 9.10.)
The Disruption
Rehoboam
Jeroboam
Shishak comes up against Jerusalem 1 K. 14.25
Abijam begins "in the 18th y. of Jeroboam" 1 K. 15.1-2.
Asa begins in the 20th of Jeroboam 1 K. 15.9.
Jub.
Nadab begins in the 2nd y. of Asa. 1 K. 15.25
Baasha begins in the 3rd y. of Asa
"There was war between Asa and Baasha king of Israel all their days." 1 K. 15.16.
NOTE. The explanation of the statement in 2 Chr. 16.1., that Baasha came up against Judah 9 years after he was dead, is simple.
The word translated "reign" (A.V. & R.V.) is not מָלַךְ (māh-lŭch = to reign, as, e.g. in 1 Chr. 3.4.) but מַלְכוּת (mal-'thooth = kingdom. (cf. Num. 24.7.) The 36th y. of Asa's kingdom, dating from Rehoboam is therefore the 16th y. of his reign.
"In the 35th y. of the kingdom" 2 Chr. 15.19.
and "In the 36th y. of the kingdom (see the note opposite) Baasha came up against Judah." &c. 2 Chr. 16.1.
In the 26th year of Asa begins Elah
In the 27th year of Asa Zimri kills Elah
Elah begins to reign over Isr: 1 K 16.8
Zimri (7 days) Omri begins
In the 38th y. of Asa King of Judah, begins
Ahab 1. K. 16.27.
Jehoshaphat begins in the 4th of Ahab 1. K. 22.41
"In the 3rd y. of his reign" Jehoshaphat sends princes and Levites to teach the Law of Jehovah throughout all the cities of Judah. 2 Chr. 17.7-9.
Jub.

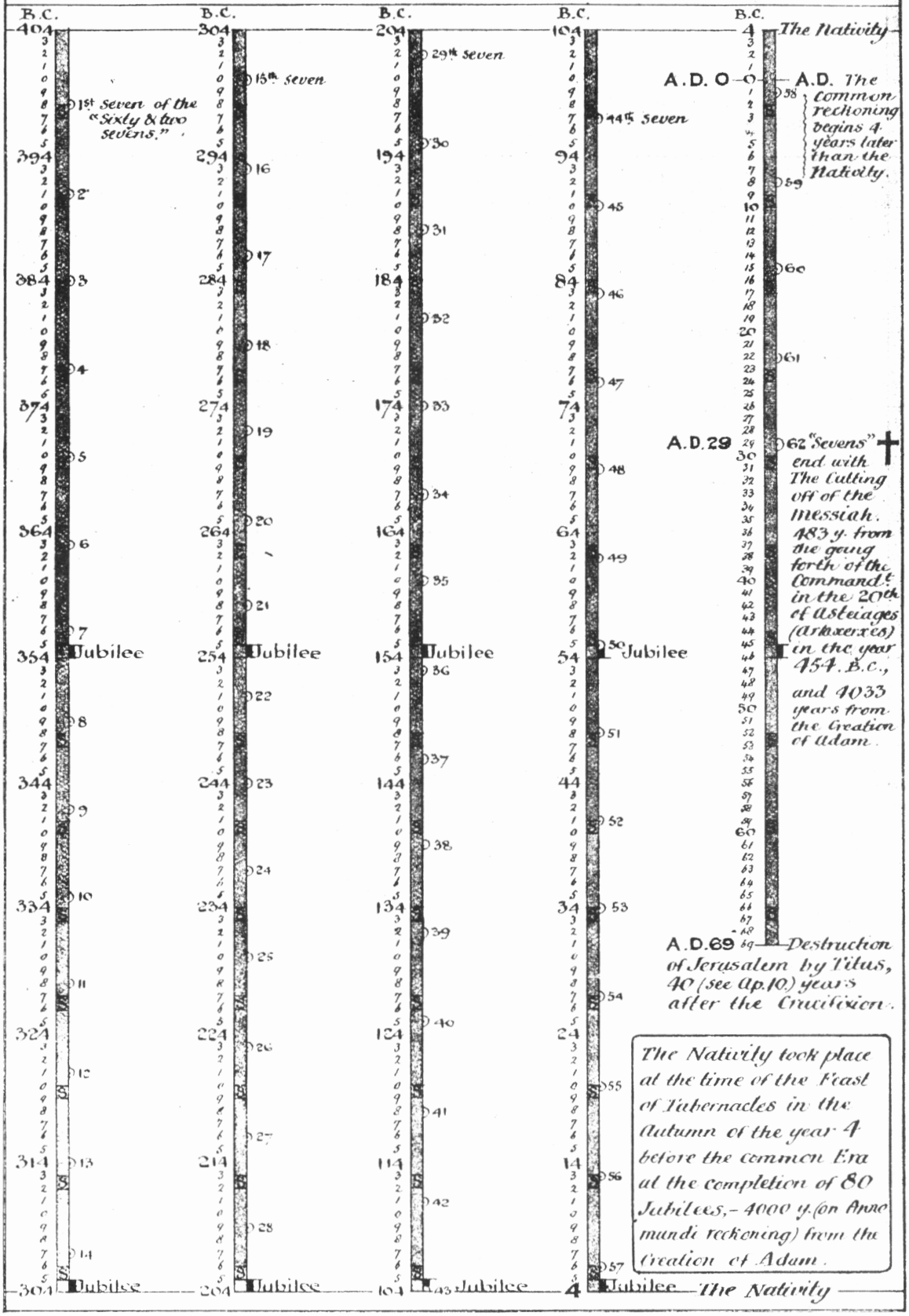

B.C.
804
794
784
774
764
754
744
734
724
714
704
In the 17th y. of Jehoshaphat begins
In the 18th y. of Jehoshaphat begins Jehoram 2K. 3.1.
Jehoram of Judah begins in the 5th y. of "Jehoshaphat being then king of Judah." 2K. 8.16.
"In his days Edom revolted from under the hand of Judah." 2.K. 8.20.
Ahaziah begins as associate-king in as sole monarch in the 12th y. of king
Athaliah's 6 years of usurpation
Jehoash begins in the 7th of Jehu 2K. 12.1.
In the 23rd year of Joash the king of Judah
Jub.
In the 37th y. of Joash king of Judah, began
Amaziah "reigned" in the 2nd year of
In the 15th y. of Amaziah the son of Joash
Gap of 13 years
Ahaziah the son of Ahab. 1K. 22.51.
Jehoram owing to Ahaziah's accident was associated with both his father and grandfather Ahab, at the time of the latter's death... Ahaziah died
Jehoram of Israel } shortly after Ahab.
the 11th of Jehoram 2K. 8.25.
Jehu
2K. 9.29.
Jehoahaz the son of Jehu begins 2K. 13.1.
Jehoash the son of Jehoahaz
Jehoash of Israel 2K. 14.1.
2K. 13.10.
Jeroboam II began 2K. 14.23.
NOTE on 1 Chr. 20. 35.
"After this" refers to the events connected with the discomfiture of the Syrians in the valley of Berachah. Verses 30-34 are in parenthesis. "After this", Jehoshaphat associated himself with Ahaziah the son of Ahab, (his daughter-in-law's brother), in connection with the abortive naval undertaking at Ezion Gaber. This was before Ahab's death, as shown above.


GAP OF 13 YEARS
Uzziah begins in the 27th year of
Jeroboam II. 2K. 15.1.
Jubilee
"Two years before the earthquake" is the date of Amos 1.1
? The Earthquake
Does this suggest a reason for the long break that follows?
Gap of 24 years
In the 38th year of Uzziah King of Jud.
In the 39th " " " " " began
Zechariah s. of Jeroboam begins 2K.15.8
Shallum (1 month) & Menahem 2K. 15.17.
In the 50ieth y. of Uzziah King of Judah
In the 52nd y. of Uzziah began
Pekahiah s. of Menahem 2K. 15.23.
Pekah the s. of Remaliah 2K.15.27.
GAP 14
Jotham son of Uzziah begins in the 2nd
year of Pekah 2K. 15.32
Ahaz the son of Jotham began in the
17th year of Pekah 2K. 16.1.
In the 12th of Ahaz King of Judah, began
Hoshea the son of Elah 2K. 17.1
Hezekiah begins in the 3rd y. of Hoshea
2K. 18.1
In the 4th y. of Hezekiah and 7th of Hoshea
Shalmaneser beseiges Samaria 18.9
In the 6th y. of Hezekiah & 9th y. of Hoshea
Samaria taken and the Northern Kingdom closed. Israel carried into Captivity. 2K. 18.11
704
694
684
674
664
654
644
634
624
614
604

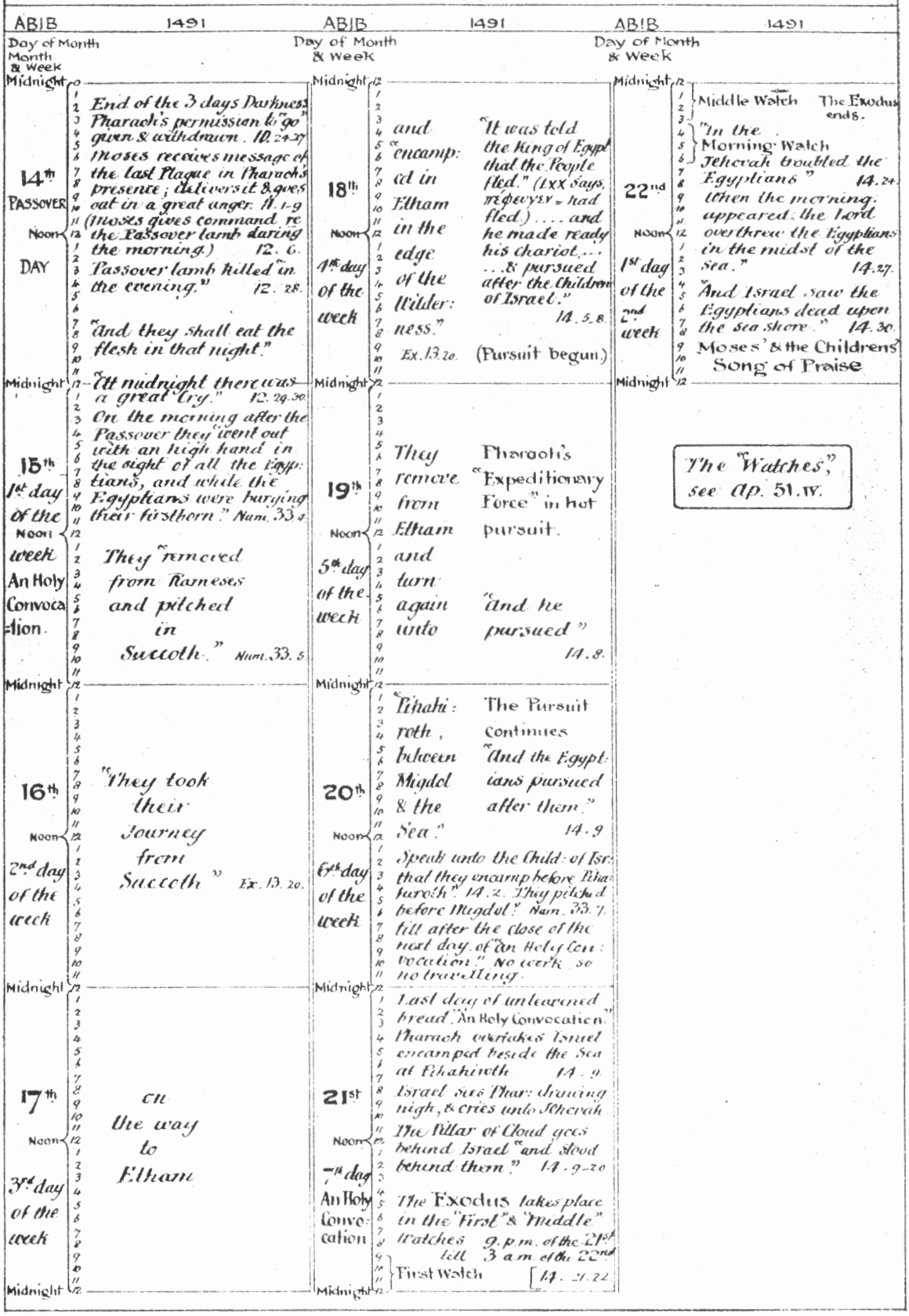

B.C. JUDAH
B.C. JUDAH
BABYLON
commencing with the "First year" of NEBUCHADNEZZAR
Jehoahaz 3 months
Jehoiakim 11 years
Nebuchadnezzar "comes up" against Jerusalem. His first Siege.
In Jehoiakim's 4th y. and Nebuchad. 1st
The Kingdom ends 504 years from its commencement with Saul.
The Babylonian Servitude begins Jer. 25.
Nebuchadnezzar's Second Siege.
Jehoiachin's captivity begins in the 8th
Zedekiah begins 2K. 24.18
y. of Nebuchad. 2K. 24.12
Sennacherib's Invasion. 2K. 18.13
Manasseh 2K. 21.1.
Isaiah ends Cf. 7.8. (and see Table 50.VII.6)
100 years after Isaiah's death
Ezekiel's prophecies commence in the 5th y. of Jehoiachin's captivity. (see Table 50.VII.6.)
Third Seige of Jerusalem begun by
Nebuchadnezzar in
Jerusalem taken, & Temple burned in
neb's 19th y.
Zedekiah taken to Babylon. Jer. 52.11.
The "Desolations" begin.
Nebuchadnezzar inflicts punishment
for the murder of Gedaliah Jer. 52.30.
Neb's conquest of Egypt.
Neb's 7 years of "madness"
The 20th year of Asteiages (Astaxerxes)
"Darius the Median", the "Ahasuerus" of the Book of Esther, and the husband of Esther.) Asteiages issues the "command: ment" to Nehemiah "to restore and to build Jerusalem" in the 20th year of his reign, acting on behalf of his brother-in-law Nebuchadnezzar who was still incapacitated by illness. Nehemiah pays his first visit to Jerusalem. (NEH. 2.9)
Nebuchadnezzar d.
The "Seven sevens" of Dan. 9.25. begin with this 20th y. of Asteiges, 454 B.C. and end with the dedication of the Temple in 405 B.C. (EZRA 6.15.)
The "sixty two Sevens" begin in 405 B.C. and end in 29 A.D. with the "cutting-off of the Messiah.
Amon 2K. 21.19.
Josiah 2K. 22.1
Death of Belshazzar. "Darius the Median took the kingdom (being) about 62 years old." Dan. 5.31.
490 years from commencement of Solomon's Temple. (see Tables 50.VII 5.12.)
The 70 years of the Babylonian Servitude and the Babylonian dynasty end together.
Cyrus issues his decree to rebuild the Temple. Ezr. 1.1.2.
(Tables 50.VII.5.12)
Jeremiah begins 1.1.2.
"Seven Sevens" = 49 y. (454-405)
"Sixty two Sevens" = 434 y. (405-29 A.D.)
The Book "found" 2K. 22.8 and the great Passover 2K. 23.21
Therefore it was 483 years from the going forth of the commandment to restore and to build Jerusalem - according to Dan. 9.25: till the cutting off of the Messiah.
Jubilee
The "Seven Sevens" end, marked by the completion and dedication of the Second Temple. EZ. 6.15.

From Ezra-Nehemiah to the destruction of Jerusalem

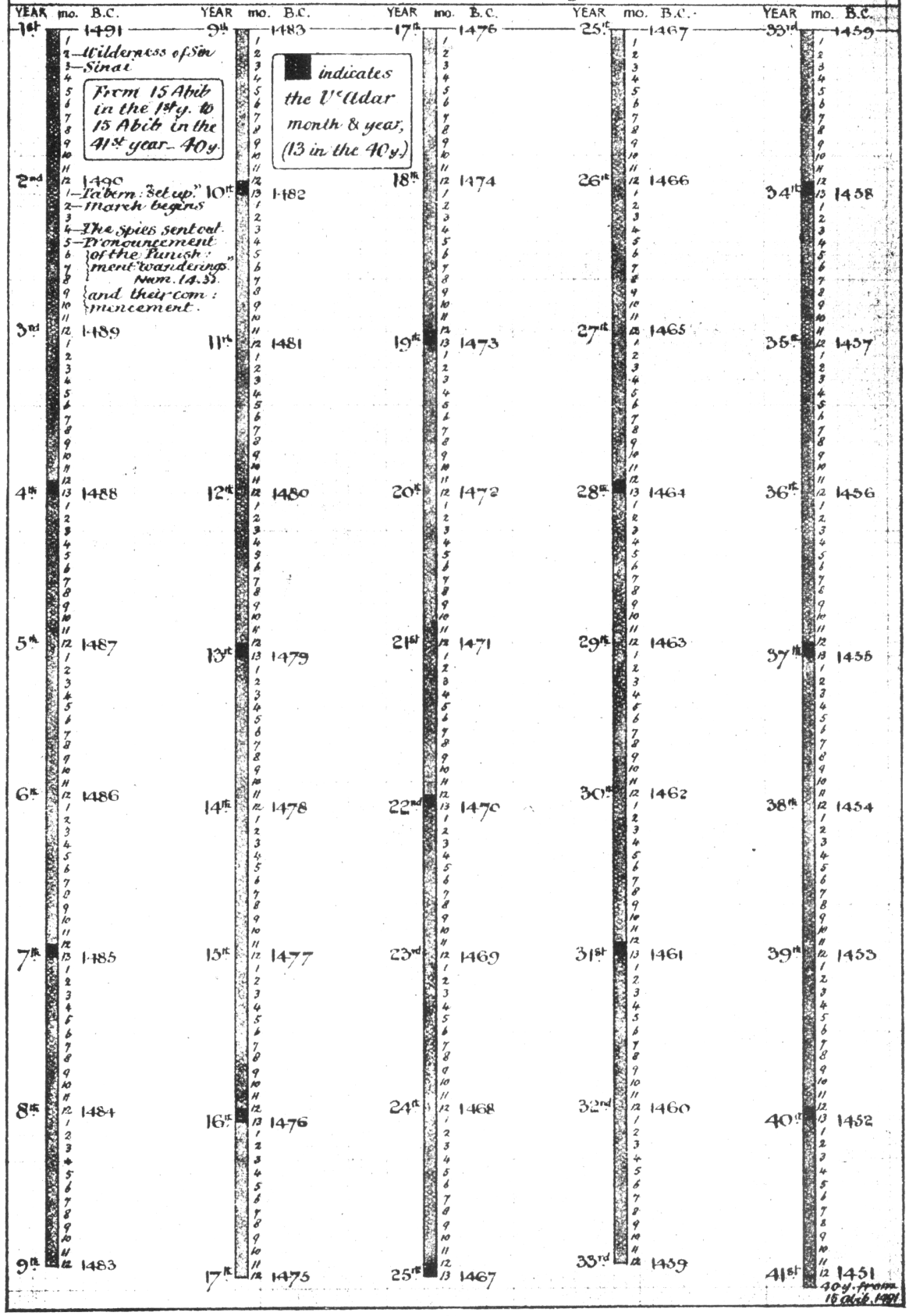
50.VI



50.VII.(1) Details of the Exodus Week in 1491 B.C. 50.VII.(1)


ABIB 1491
Day of Month & Week
Midnight
14th PASSOVER
Noon
DAY
Midnight
15th 1st day of the week An Holy Convocation.
Noon
Midnight
16th
Noon
2nd day of the week
Midnight
17th
Noon
3rd day of the week
Midnight
End of the 3 days Darkness
Pharaoh's permission to "go" given & withdrawn. 10. 24-27
Moses receives message of the last Plague in Pharaoh's presence; delivers it & goes out in a great anger. 11. 1-9
(Moses gives command re the Passover lamb during the morning.) 12. 6.
Passover lamb killed "in the evening." 12. 28.
"And they shall eat the flesh in that night."
"At midnight there was a great Cry." 12. 29-30
On the morning after the Passover they "went out with an high hand in the sight of all the Egyptians, and while the Egyptians were burying their firstborn." Num. 33. 4
They "removed from Rameses and pitched in Succoth." Num. 33. 5
"They took their Journey from Succoth" Ex. 13. 20.
on the way to Etham
ABIB 1491
Day of Month & Week
Midnight
18th
Noon
4th day of the week
Midnight
19th
Noon
5th day of the week
Midnight
20th
Noon
6th day of the week
Midnight
21st
Noon
7th day An Holy Convocation
Midnight
and "encamped in Etham in the edge of the Wilderness."
Ex. 13. 20.
"It was told the King of Egypt that the People fled." (LXX says, πέφευγεν = had fled.) ... and he made ready his chariot, ... & pursued after the Children of Israel."
14. 5. 8.
(Pursuit begun.)
They remove from Etham and turn again unto
Pharaoh's "Expeditionary Force" in hot pursuit.
"and he pursued"
14. 8.
"Pihahiroth, between Migdol & the Sea."
The Pursuit continues
"And the Egyptians pursued after them."
14. 9
Speak unto the Child: of Isr: that they encamp before Pihahiroth." 14. 2. They pitched before Migdol." Num. 33. 7.
till after the close of the next day of "an Holy Convocation." No work so no travelling.
Last day of unleavened bread. "An Holy Convocation."
Pharaoh overtakes Israel encamped beside the Sea at Pihahiroth 14. 9.
Israel sees Phar: drawing nigh, & cries unto Jehovah
The Pillar of Cloud goes behind Israel "and stood behind them." 14. 9-20
The Exodus takes place in the "First" & "Middle" Watches 9 p.m. of the 21st till 3 a.m. of the 22nd
First Watch [14. 21. 22
ABIB 1491
Day of Month & Week
Midnight
22nd
Noon
1st day of the 2nd week
Midnight
Middle Watch
Morning Watch
The Exodus ends.
"In the Morning Watch Jehovah troubled the Egyptians" 14. 24
When the morning appeared: the Lord overthrew the Egyptians in the midst of the Sea." 14. 27.
"And Israel saw the Egyptians dead upon the sea shore." 14. 30.
Moses' & the Childrens' Song of Praise
The "Watches", see Ap. 51. IV.

50.VII.(2) General Plan of the "Forty years." 50.VII.(2)



50.VII.(3) Details of the First two years 1491-1490 50.VII.(3)

1491 1491

Month

1st — Abib. 30 d. (Exod. 13.4.) (called Nisan in Esther 3.7.)

The Lamb "taken".

The Passover instituted.

The Exodus begins; 430 y. from Genesis 12.4. cf. Exod: 12.40.

They pass through the Red Sea. Bondage ends and Resurrection life begins. Ex. 14 & 15.

Marah. cf. Numb. 33.8.

Elim, where they dug 12 Wells 15.27. (and see note) in loc.

2nd — Zif — 29 d. (1K. 6.1.)

Wilderness of Sin. Quails at even } 16.1.
The manna in the morning after } 16.13.

On the 6th day they gathered double. 16.22.

So the People rested on the 7th d." 16.30.

"And they took their journey out of the wilderness of Sin & encamped in Dophkah." Num. 33.12.

And they departed from Dophkah and encamped in Alush. 33.13.

And they departed from Alush &

3rd — Sivan. 30 d. (Est. 8.9.) — pitched in Rephidim, where was no water for the People to drink. 33.14.

Water given in Horeb. Ex. 17.6.

Then came Amalek & fought with Israel. 17.8.

And they departed from Rephidim and pitched in the Wilderness of Sinai — Ex. 19.1. Num. 33.15.

Moses begins his 6 "ascents" Ex. 19.3.

Sanctifies the People 19.14.

"On the 3rd day" the LAW given 20.1-17.

"Six days" and the "Seventh", the "Glory of the Lord abode upon Mount Sinai." 24.16.

Moses' First "40 days in the Mount" begins (ends on 6th AB.) 24.18.

4th — Thammuz — 29 d. (Ezekiel 8.14.)

"S" shows the Sabbaths

5th — Ab. 30 d.

Moses First "40 days in the Mount" ends 32.15

The "Calf." 32.1-28.

Moses "returned unto the Lord:" 32.31.

Comes down again and pitches The "Tent" without the camp. 33.7.

The "cloudy Pillar" at the door of The "Tent". 33.7-34.3.

Moses "went up" and the Second "40 days in the Mount" begins (ends on 25th Elul.) 34.4.

6th — Elul. 29 d. (Neh: 6.15.)

The Second "40 days in the Mount" ends 34.29.

7th — Ethanim. 30 d. (1K. 8.2.)

The Tabernacle commenced. "Then wrought Bezaleel." 36.1.

The Tabernacle was setup on the 1st of Abib in the 2nd year. 177 days, exactly 6 months, from its commencement. Deducting the 25 Sabbaths, the time actually spent on the construction until the day it was "reared up" on 1st Abib, 1490 B.C., was 152 days. 40.17.

50.VII.(3) Details of the First two years 1491-1490 50.VII(3)

1491 | 1491-1490 | 1490

Month | Month | Month

7th — continued

"S" shows the Sabbaths

8th 30 — Bul 29 d. (1K. 6. 38)

9th 29 — Chisleu 30 d. (Zech. 7.1.)

10th 30 — Tebeth 29 d. (Est. 2.16)

11th 29 — Sebat 30 d. (Zech. 1.7.)

12th 30 — Adar 29 d. (Est. 3.7)

1st — Abib (30 d) 2nd year 1490
The Tabernacle Set up. the congregation gathered at the door "at even". Lev. 8.-2.-3.
Aaron's Consecration week (Death of Nadab & Abihu 10.2)
Command re the Passover 9.1-7
The lamb "taken" according to Ex. 12.3.
The Second Passover "in the wilderness of Sinai" Num. 9.3.14

2nd 30 — Zif 29 d.
The numbering commenced Num. 1.1 – 4.19.

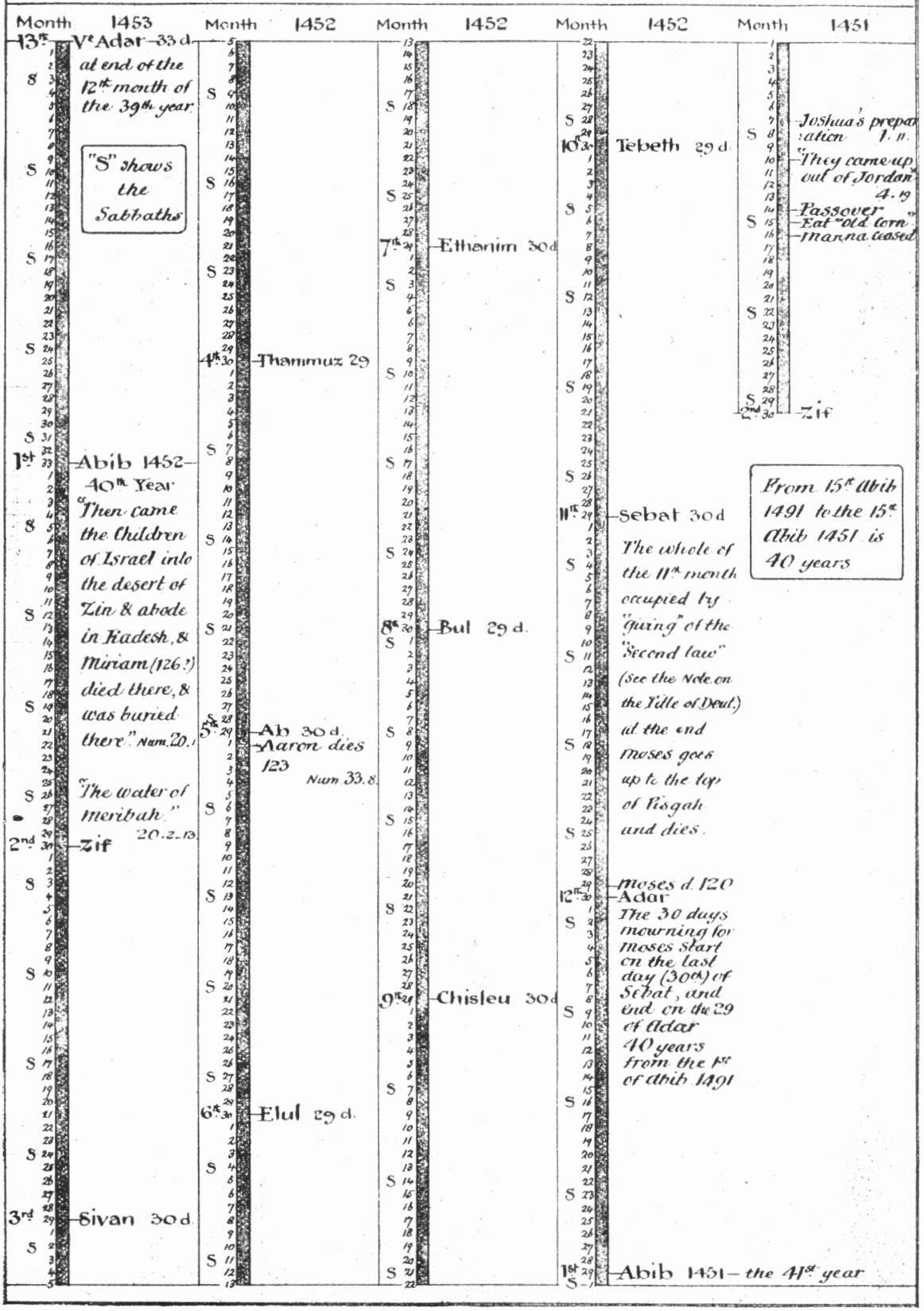
3rd 29 — Sivan 30 d.
The late Passover Numbers 9.6-14
The Tabernacle taken down.
Cloud taken up. & March begins
They departed 3 days journey and rested on the Sabbath 10.33
Taberah 11.1-3
The "flesh" lusting of the "mixed multitude" (rabble) 11.4-35
Moses "gathers" the 70 and "sets them round about the Tabernacle." 11.16-24

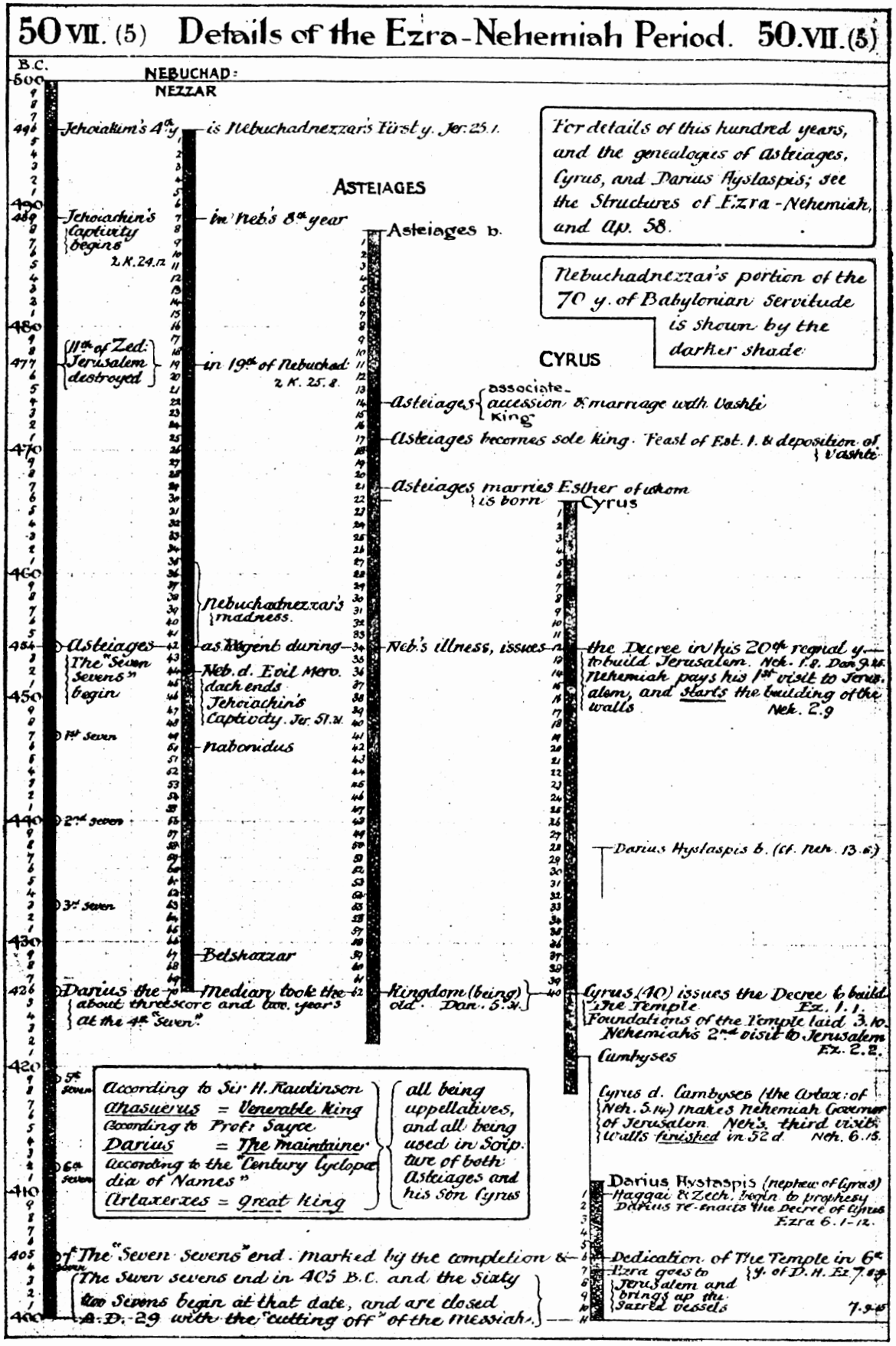
4th 30 — Thammuz 29 d.
Kibroth Hattaavah.
End of the month of "flesh" lust
And they journeyed from K.H. to Hazeroth 11.35
Miriam's leprosy 12.10. "and Shutting out"
Miriam "brought in" 12.15
Kadesh Barnea 12.16
Command to send the Spies.
The 12 Spies sent out 13.21

NOTE.
The Spies returned "after 40 days" (13.25.) The Pronouncement of the Punishment "Wanderings" by Jehovah follows 14.33.
From that date (2nd or 3rd of Elul in the 6th m. till Num. 20.1., all the record we have of 37 y. 6 m. 16 con. tained in chaps 15.19 of Num. inclusive; and verses 19-36 in Chap. 33.

5th — Ab 30 d.

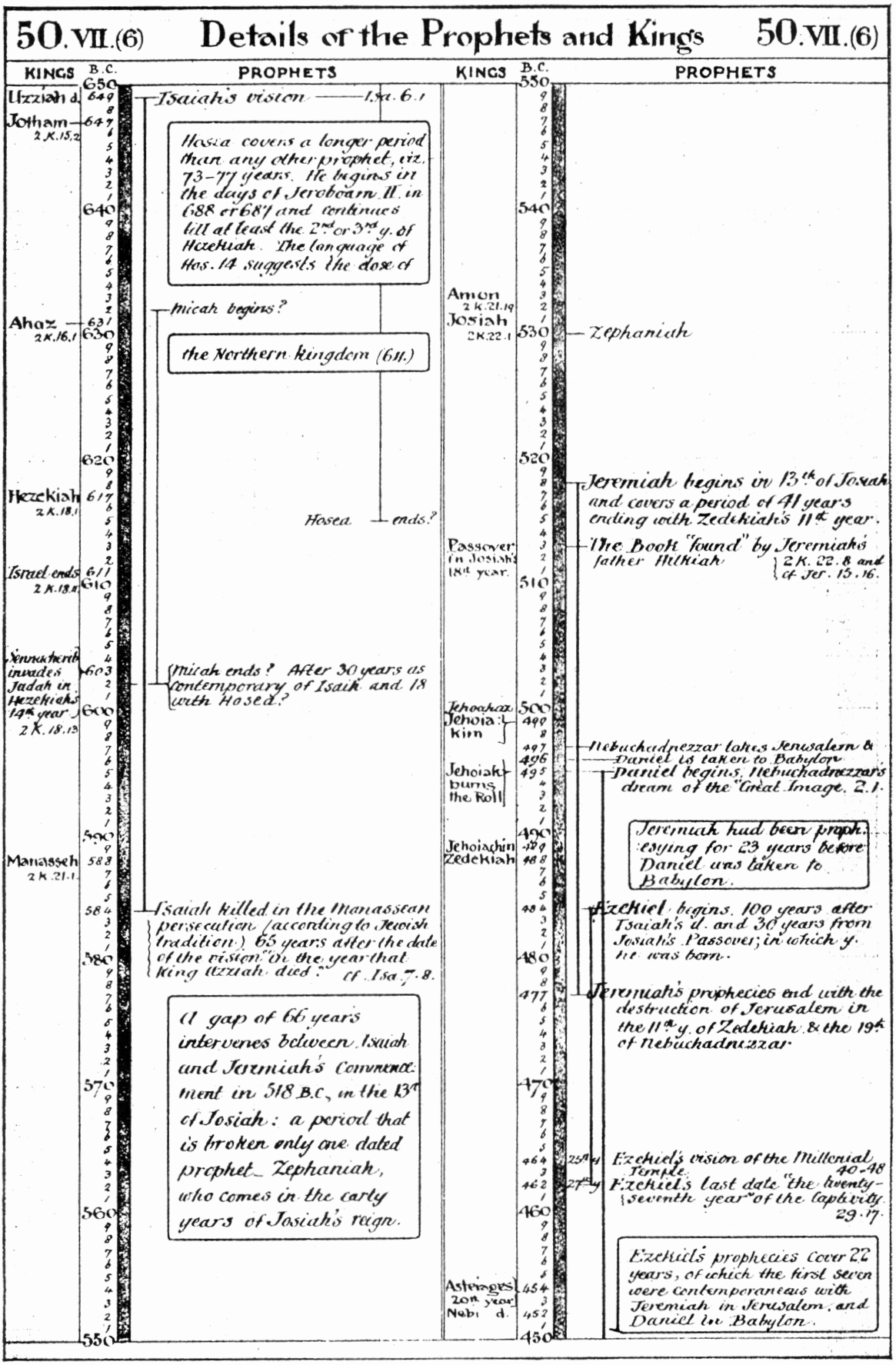
50.VII.(4) Details of the Fortieth & Forty-first years 50.VII.(4)


Month 1453
13th Ve Adar 33 d
at end of the 12th month of the 39th year
"S" shows the Sabbaths
1st Abib 1452 — 40th Year
"Then came the Children of Israel into the desert of Zin & abode in Kadesh, & Miriam (126?) died there, & was buried there" Num. 20.1
"The water of Meribah" 20.2-13
2nd Zif
3rd Sivan 30 d
Month 1452
4th 30 Thammuz 29
5th 29 Ab 30 d.
Aaron dies 123
Num 33.8
6th 30 Elul 29 d.
Month 1452
7th 29 Ethanim 30 d
8th 30 Bul 29 d.
9th 29 Chisleu 30 d
Month 1452
10th 30 Tebeth 29 d.
11th 29 Sebat 30 d
The whole of the 11th month occupied by "giving" of the "Second law" (See the Note on the Title of Deut.)
at the end Moses goes up to the top of Pisgah and dies.
Moses d. 120
12th 30 Adar
The 30 days mourning for Moses start on the last day (30th) of Sebat, and end on the 29 of Adar 40 years from the 1st of Abib 1491
1st 29 Abib 1451 — the 41st year
Month 1451
Joshua's preparation I. 11.
"They came up out of Jordan" 4.19
Passover
Eat "old corn"
Manna ceased
2nd Zif
From 15th Abib 1491 to the 15th Abib 1451 is 40 years


B.C.
NEBUCHAD-NEZZAR
ASTEIAGES
CYRUS
Jehoiakim's 4th y. is Nebuchadnezzar's first y. Jer. 25.1.
Jehoiachin's captivity begins 2 K. 24.12
in Neb's 8th year
Asteiages b.
11th of Zed: Jerusalem destroyed
in 19th of Nebuchad: 2 K. 25.8.
Asteiages associate-accession & marriage with Vashti King
Asteiages becomes sole king. Feast of Est. 1. & deposition of Vashti
Asteiages marries Esther of whom is born Cyrus
Nebuchadnezzar's madness.
Asteiages
The "Seven Sevens" begin
as Regent during
Neb's illness, issues
the Decree in his 20th regnal y.— to build Jerusalem. Neh. 1.1. Dan. 9.25.
Nehemiah pays his 1st visit to Jerusalem, and starts the building of the walls Neh. 2.9
Neb. d. Evil Mero. dach ends Jehoiachin's Captivity. Jer. 51.31
Nabonidus
1st Seven
2nd Seven
Darius Hystaspis b. (cf. Neh. 13.6)
3rd Seven
Belshazzar
Darius the Median took the kingdom (being) about threescore and two years old. Dan. 5.31.
Cyrus (10) issues the Decree to build the Temple Ez. 1.1.
Foundations of the Temple laid 3.10.
Nehemiah's 2nd visit to Jerusalem Ez. 2.2.
Cambyses
5th Seven
6th Seven
According to Sir H. Rawlinson Ahasuerus = Venerable King
According to Prof: Sayce Darius = The maintainer
According to the "Century Cyclopedia of Names" Artaxerxes = Great King
all being appellatives, and all being used in Script. ure of both Asteiages and his son Cyrus
Cyrus d. Cambyses (the Artax: of Neh. 5.14) makes Nehemiah Governor of Jerusalem Neh's. third visit. Walls finished in 52 d. Neh. 6.15.
Darius Hystaspis (nephew of Cyrus)
Haggai & Zech. begin to prophesy
Darius re-enacts the Decree of Cyrus Ezra 6.1-12.
of The "Seven Sevens" end. Marked by the completion &
Dedication of The Temple in 6th y. of D. H. Ez. 7.8.
Ezra goes to Jerusalem and brings up the Sacred vessels 7.9-26
The Seven sevens end in 405 B.C. and the Sixty two Sevens begin at that date, and are closed A.D. 29 with the "cutting off" of the Messiah.
For details of this hundred years, and the genealogies of Asteiages, Cyrus, and Darius Hystaspis; see the Structures of Ezra-Nehemiah, and Ap. 58.
Nebuchadnezzar's portion of the 70 y. of Babylonian Servitude is shown by the darker shade.

Details of the Prophets and Kings

50.VII.(6)


KINGS
B.C.
PROPHETS
Uzziah d.
Jotham 2 K. 15, 2
Ahaz 2 K. 16, 1
Hezekiah 2 K. 18, 1
Israel ends 2 K. 18, 9
Sennacherib invades Judah in Hezekiah's 14th year 2 K. 18, 13
Manasseh 2 K. 21, 1
Isaiah's vision — Isa. 6, 1
Hosea covers a longer period than any other prophet, viz. 73–77 years. He begins in the days of Jeroboam II. in 688 or 687 and continues till at least the 2nd or 3rd y. of Hezekiah. The language of Hos. 14 suggests the close of
Micah begins?
the Northern kingdom (611.)
Hosea — ends.?
Micah ends? After 30 years as contemporary of Isaiah and 18 with Hosea?
Isaiah killed in the Manassean persecution (according to Jewish tradition.) 65 years after the date of the vision "in the year that King Uzziah died:" cf. Isa 7. 8.
A gap of 66 years intervenes between Isaiah and Jeremiah's Commencement in 518 B.C., in the 13th of Josiah: a period that is broken only one dated prophet Zephaniah, who comes in the early years of Josiah's reign.
Amon 2 K. 21, 19
Josiah 2 K. 22, 1
Passover in Josiah's 18th year.
Jehoahaz
Jehoiakim
Jehoiachin
Zedekiah
Astyages 20th year
Nebi d.
Zephaniah
Jeremiah begins in 13th of Josiah and covers a period of 41 years ending with Zedekiah's 11th year.
The Book "found" by Jeremiah's father Hilkiah { 2 K. 22. 8 and cf. Jer. 15. 16.
Nebuchadnezzar takes Jerusalem &
Daniel is taken to Babylon
Daniel begins. Nebuchadnezzar's dream of the "Great Image. 2. 1.
Jeremiah had been prophesying for 23 years before Daniel was taken to Babylon.
Ezekiel begins. 100 years after Isaiah's d. and 30 years from Josiah's Passover; in which y. he was born.
Jeremiah's prophecies end with the destruction of Jerusalem in the 11th y. of Zedekiah & the 19th of Nebuchadnezzar.
25th y. Ezekiel's vision of the Millenial Temple. 40–48
27th y. Ezekiel's last date "the twenty-seventh year" of the captivity. 29. 17.
Ezekiel's prophecies cover 22 years, of which the first seven were contemporaneous with Jeremiah in Jerusalem, and Daniel in Babylon.

The Prophets and Kings (cont.)

50.VII.(6)

KINGS	B.C.	PROPHETS
	450	
	9	
	8	
Nebonidus	7	
	446	
	6	
	5	
	4	
	3	
	2	
	1	
	440	
	9	
	8	
	7	
	6	
	5	
	4	
	3	
	2	
	1	
	430	
Belshazzar	429	Daniel's vision of the Four beasts.
	8	
	7	
Darius the Median	426	"In the 3rd of Belshazzar" the Ulai vision; & "In the 1st of Darius" (i.e. Cyrus see 50.VII.(5)) Daniel "understood by books" the 70 years of the Desolations, & receives the revelation of the "Seventy Sevens." Dan. 9. 1–27.
	5	
Dan. 5.31.	424	In the 3rd of Cyrus the Hiddekel vision. Daniel's last date. 10.1.
	3	
	2	
Cambyses	421	
	420	
	9	
	8	
	7	
	6	
	5	
	4	
	3	
	2	
Darius Hystaspis	411	
	410	Haggai (1.1.) & Zechariah (1.1.) begin their prophecies.
	9	Darius Hyst: re-enacts the Decree of Cyrus Ezr. 6.1–12.
	8	Zechariah's last date (7.1.)
	7	
	6	
	406	The Temple finished & dedicated in the 6th of Darius Hystaspis. Ez. 6.15
	405	The Seven Sevens end 405. Ezra goes up to Jerusalem with the Sacred vessels
	4	and the Sixty & two handed over to Nehemiah by Cyrus in
	3	Sevens begin, & end A.D. 29. 426. B.C. Ez. 1.7–8.
	2	
	1	
	400	

The Undated prophets are not shown on the charts.
Joel probably belongs to the close of Zedekiah's reign, & not to the period to which he is usually assigned, viz: Manasseh's time.
Amos is fixed by the earthquake which took place in Uzziah's reign.
Obadiah 11–14 suggests the destruction of Jerusalem cf. Ps. 137.
Jonah & Nahum concern the Gentiles.
Habakkuk just before the Captivity.
Malachi after the Restoration (cf. Neh. 13).

Daniel's prophecies commence with the interpretation of Nebuchadnezzar's dream "in the 2nd y. of his reign" (in 495 B.C.) His last vision (Hiddekel) is dated, "in the 3rd y. of Cyrus." (i.e. in 424 B.C.) He therefore "continued" for 71 years, or 72 years from his deportation to Babylon.

Examples of the Important Periods of 430, 450, 490, & 1000 years. (On Anno Mundi reckoning.)

50.VII. (7. 8. 9. 10)

50.VII. (7. 8. 9. 10)

(7) 430 years

	Years
1. From Abraham's "Call" to the Exodus,	430
2. From the 1st y. after the Entry into the Land till the "Reformation" (Sam)	430
3. From the 1st Servitude till the Kingdom (under Saul),	430
4. From Solomon's accession to the last year of Jehoiakim,	430
5. From the dedication of the Second Temple till the beginning of "the Ministry" of CHRIST,	430

(8) 450 years

1. From the 1st y. after the Entry into the Land till the close of the time of Samuel the prophet, and beginning of the kingdom,	450
2. From the Decree of Asteiages (454) appointing Nehemiah "Tirshatha" (Ruler or Governor) till He came .... "Who is to be Ruler in Israel" (mic 5.2.)	450

(9) 490 years

1. From Abraham's leaving Mesopotamia till the 1st Servitude (Mesopotamia),	490
2. From the "Tabernacle" to the "Kingdom",	490
3. From the Kingdom to the beginning of Jehoiachin's Captivity year,	490
4. From Solomon's 4th year to the end of the Babylonian Servitude,	490
5. From the going forth of the Command[s] in the 20th of Asteiages till the end of the "70 Sevens".	490

(10) 1000 years

1. From Abraham's 2nd "Call" (in Haran) to Solomon's accession,	1000
2. From the y. the People Should have entered the Land, until they went out of it in Jehoiachin's Captivity,	1000
3. From David's 1st anointing to the "Anointing" (at Baptism) of CHRIST,	1000

50.VII.(11) The "LO-AMMI" Periods. 50.VII.(11)

"Call his name LO-AMMI, for ye are not MY People." Hosea 1.9.

When Israel was regarded by Jehovah as "Lo-Ammi," i.e. Not My People (cf. Hos 1.8,2.1) then, Jehovah dealt with them on a different principle in recording time. During these periods their national history years are omitted from the years of the world's lifetime.

When they were Lo-Ammi, the events recorded in the Scriptures, were recorded according to a reckoning we have termed Anno Dei (in GOD'S year) and not according to Anno mundi (in the year of the world) reckoning.

Herein is the key to a right understanding of Biblical Chronology; and it will be found, when rightly applied, to unlock many "difficulties" and to remove many supposed "discrepancies" between certain passages in Scripture.

1) Between the year of the Entry into the Land, (1451 B.C.) & the end of Samuel's Judgeship – and the beginning of the Kingdom, – there are 5 Lo-Ammi periods, during which Jehovah "Sold" His People into the hand of their enemies. These periods are as follows, (See also 50.IV) Mesopotamia 8 years, Moab 18, Canaan 20, Midian 7, Philistine 40 = 93 years.

2) In the Kingdom time, from Saul (1000 B.C.) to Jehoiakim's 4th (496) (when the Kingdom had been "given" to Nebuchadnezzar in the beginning of Jehoiakim's reign, cf. Jer. 27.1-6.) there are 3 Lo-Ammi periods viz:- Athaliah's 6 years of usurpation. The "gap" of 13 y. between Amaziah & Uzziah, and the "gap" of 1 year, shown by the "interlocking" Regnal years [between Uzziah and Jotham] = 20 years

3) The Lo-Ammi Babylonian Servitude Period. This is from the 4th of Jehoiakim = 1st of Neb.r, till the decree of Cyrus (426) = 113 "

To this must be added the years between the decree of Cyrus, and the dedication of the Temple, (405 B.C.) and the the restoration of the Temple worship at the Passover in the 7th y. of Darius Hyst. in 404. (Ezr 6.15-19), viz: 70 "

But note Ezekiel 11.16. 21 "

204 years

Through taking the 480th y. of 1K.6.1., as on Anno Mundi date, instead of as it is – on Anno Dei reckoning, – confusion has resulted all down the line, and many interesting and important facts escape notice in consequence. For instance, David's First anointing took place c. 1067 B.C., on supposed Anno Mundi reckoning; but the real Anno Mundi date is given in Chart 50 V. viz: 974 B.C., when David was 16 y. old, 917 years after Isaac became "The Seed" of Abraham, through whom Joas to come "THE SEED," and 1000 years from the "anointing" of Christ at the Jordan. A.D. 26. By noting the "LO AMMI" periods, many other important details will come to light.

50 VII (12) "The going forth of the Commandment" Dan.9.25. 50.VII.(12)

On "received" dates this Commandment is generally assumed to be the decree of Cyrus, & its date 536 B.C. The date in Charts 50 VI. & VII.5., is 454 B.C., for the following reasons:-

1) It falls in the last year of Nebuchadnezzar's "madness". Asteiages, his brother-in-law, (see Ap.58) acting on his behalf; at the instance of Nehemiah (chaps 1&2) issues the decree to build JERUSALEM. (Asteiages = the Ahasuerus of Esther = the Artaxerxes of Neh 1. = Darius the Median of Dan. 5.31 = the Ahasuerus of Dan 9.1. (See the Note on 50 VII. 5.)

2) The year 454 marks the close of 42 (7×6) years of the 70 of the Babylonian Servitude leaving 28 (7×4) years still to run. The Babylonian dynasty and the "Servitude" end together in 426 B.C., & the date is marked by the decree of Cyrus, the son of Asteiages & Esther, to rebuild the TEMPLE, in the same year that "Darius the Median (his father Asteiages) took the Kingdom (being) about threescore & two years old." (Dan.5.31)

3) The "Seven Sevens," it will be seen (Charts 50.VI. & VII. 5.), begin with the "going forth of the Commandment" of Asteiages (to Nehemiah) in 454 B.C., and end with the dedication of the Second Temple in 405 B.C., in the 6th y. of Darius Hystaspis. The "Sixty two Sevens" then commence & close with the "cutting off of the Messiah" in A.D. 29. It will be noted that the Babylonian "Servitude" ends at the 4th "Seven."

50. VIII. SUMMARY OF PRINCIPAL EVENTS.

B.C.[1]	
4004	Adam created.
3874	Seth b. "Adam begat a son in his own likeness" (Gen. 5. 3).
3769	Enos b.
3679	Cainan b.
3609	Mahalaleel b.
3544	Jared b.
3382	Enoch b. "seventh from Adam" (Jude 14).
3317	Methuselah b.
3194	Adam's "day of grace" begins when he is 810 (Gen. 6. 3).
3130	Lamech b.
3074	Adam d. (930).
3017	Enoch translated, fifty-seven years after Adam's d.
2962	Seth d. (912).
2948	Noah b.
2864	Enos d. (905).
2769	Cainan d. (910).
2714	Mahalaleel d. (895).
2582	Jared d. (962).
2448	Japheth b.
2447	Ham b.
2446	Shem b. (Noah 502).
2353	Lamech d. (777).
2348	Methuselah d. (969) in the first month of the Flood year.
2348 / 2347	The Flood year. (Noah's 600th year. Gen. 7. 6, 11.)
2346	Arphaxad b. "two years after the Flood".
2311	Salah b.
2281	Eber b.
2247	Peleg b. "In his days the earth was divided" (Gen. 10. 25). See note on 50. II.
2217	Reu b.
2185	Serug b.
2155	Nahor b.
2126	Terah b.
2056	Terah's "generations" begin with the b. of Haran.
2008	Peleg d. (239).
2007	Nahor d. (148).
1998	Noah d. (950).
1996	Abraham b. (1,992 years from the Nativity).
1978	Reu d. (239).
1955	Serug d. (230).
1946?	Abraham's First "Call", in Ur of the Chaldees (Acts 7. 2–4).
1921	Terah d. (205). Abraham's Second "Call" (Haran). The 430 years of the sojourning begin. (See note on Gen. 12. 1, and Ap. 50. III).
1920 to 1912	Abraham goes down into Egypt. Attempted destruction of the Seed (see note on Gen. 12. 10, and Ap. 23). Abraham returns from Egypt.
1911	Abraham (85) marries Hagar (Gen. 16. 3).
1910	Ishmael b. (Abraham 86).
1897	Covenant of Circumcision. (Abraham 99).
1896	Isaac b. (Abraham 100).
1891	Isaac becomes "the Seed" (Gen. 21, 10; 12. 7). Ishmael "cast out". The 400 years of Acts 7.6 begin.
1878	Salah d. (433).
1863?	Isaac (33) offered up.
1859	Sarah d. (127). The only woman whose age is given in Scripture. For significance of this, cp. Gal. 4. In Sarah's age we have, allegorically, the period of duration of the Old Covenant.
1856	Isaac (40) marries Rebekah.
1846	Shem (Melchizedek?) d. (600). Abraham (150) marries Keturah?

[1] That is, from the Common Era A.D.

B. C.		
1836	Jacob b. (Isaac 60).	
1821	Abraham d. (Isaac 75. Jacob 15).	
1817	Eber d. (464), outlives Abraham by four years.	
1812?	The famine of Gen. 26. 1. The cause of sale of the birthright?	
1796	Esau (40) marries Hittite wives.	
1773	Ishmael d. (137. Jacob 63).	
1759	Jacob (77) gets the Blessing, and flees to Padan-aram.	
1758	His "servitude" begins.	
1752	His marriages.	
1751	Reuben b.	
1750	Simeon b.	
1749	Levi and Dan b.	
1748	Judah and Naphtali b.	
1747	Gad b.	
1746	Asher and Issachar b.	
1745	Zebulun and Dinah (twins?) and Joseph b.	
1742	Jacob's bargain about the cattle.	
1739	Jacob flees from Padan-aram.	
1738	,, meets Esau.	
1737	,, at Succoth.	
1736	,, comes to Shechem.	
1732	Dinah raped. Another attempt to destroy the "Seed", by raising the country against the "tribe". (Cp. Gen. 34. 30; 35.5; and see Ap. 23.)	The six years of "Jacob's trouble" in the Land.
1731	Jacob at Beth-el.	
1728	Rachel d. Benjamin b. Reuben forfeits the birthright to Joseph (17), to whom it rightly belonged. (Cp. 1 Chron. 5. 1, 2.)	
1727	Joseph sold (18).	
1726	Jacob (110) joins his father Isaac (170) at Hebron (after a separation of thirty-three years).	
1717	Joseph (28) in Egypt. Interprets butler's dream.	
1716	Isaac d. (180. Jacob 120. Joseph 29).	
1715	Joseph (30) interprets Pharaoh's dream.	
1707	First year of the famine.	
1706	Second year of the famine. Jacob (130) goes down into Egypt. The 215 years of the sojourning in Egypt begin. (Half of the 430 years from Gen. 12. 4.)	
1705	Third year of the famine.	
1704	Fourth year of the famine.	
1703	Fifth year of the famine.	
1702	Sixth year of the famine.	
1701	Seventh year of the famine.	
1689	Jacob d. (147), after seventeen years in Egypt. (Joseph 56. Benjamin 39.)	
1635	Joseph d. (110).	
1612	Levi d. (137).	
1635 / 1571	Gap of sixty-four years from d. of Joseph to b. of Moses.	
1571	Moses b.	
1544	Joshua b. (Moses 27).	
1529	Caleb b.	
1491	The Exodus. 430 years from Gen. 12. 4, and 400 years from Gen. 21. 10.	
1490	The Tabernacle set up. This year the people *should* have entered the Land.	
1452	Miriam, Aaron, and Moses d.	
1451	Entry into the Land.	
1444	The "Wars of the Lord" end (Josh. 14. 15). Caleb 85. Joshua hands over the leadership to Eleazar.	
1444 / 1443	First Sabbatic year.	
1434	Joshua d. (110).	

B. C.		Years	Years
1431	First servitude Mesopotamia		8
1423	Othniel	40	
1393 / 1392	First Jubilee year (*Anno Dei* reckoning).		
1383	Second servitude Moab		18
1365	Ehud	80	
1285	Third servitude Canaan		20
1265	Barak	40	
1225	Fourth servitude Midian		7
1218	Gideon	40	
1178	Tola	23	
1155	Jair	4	
1151	Jephthah	6[1]	
1145	Ibzan	7	
1138	Elon	10	
1128	Abdon	8	
1120	Fifth servitude Philistine		40
		258	93

1080 Eli, 40 years.
1040 Samuel, 40 years.
1020 The "Reformation". 1 Sam. 7.
1000 Ends the 450 years of Acts 13. 20, and 490 years from the year they should have entered into the Land.
1000 THE KINGDOM. Saul, 40 years.
990 David b.
974 David's first anointing (16).
960 David, 40 years. Second anointing (30).
953 David's third anointing (37).
920 Solomon, 40 years.
917 The Temple begun. 573 years after the Exodus. (Cp. Acts 13. 20–23).
910 The Temple finished.
897 At the end of twenty years, the "two houses" finished (1 Kings 9. 10).
880 The Disruption. Rehoboam, 17 years.
863 Abijam, 3 years.
860 Asa, 41 years.
819 Jehoshaphat, 25 years.
796 Jehoram's accession.
794 Jehoshaphat d.
789 Ahaziah's accession.
788 Ahaziah slain by Jehu.
788 / 782 Gap, 6 years. Athaliah's usurpation.
782 Jehoash, 41 years.
743 Amaziah, 29 years.
714 Amaziah ends.
714 / 701 Gap, 13 years.
701 Uzziah, 52 years.
687 *Hosea's* prophecies begin?
649 Uzziah d. *Isaiah's* vision in chap. 6. Gap. One year between Uzziah's death and Jotham's accession.
647 Jotham, 16 years.
634 *Micah's* prophecies begin?
632 Ahaz, 16 years.
617 Hezekiah's accession.
616 Ahaz d.
615 *Hosea* ends?
613 Siege of Samaria begun.
611 Samaria taken and Israel ends.
603 Sennacherib invades Judah in the fourteenth year of Hezekiah (2 Kings 18. 13).

[1] (300 years from the entry into the Land. See note on chart 50. IV.)

B. C.
588 Manasseh, 55 years.
584 Isaiah killed? (Cp. Isa. 7. 6).
533 Amon, 2 years.
531 Josiah, 31 years.
530 *Zephaniah?*
518 *Jeremiah's* prophecies begin in Josiah's thirteenth year.
513 The Book "found" and the Passover in Josiah's eighteenth year.
500 Jehoahaz, 3 months.
499 Jehoiakim, 11 years.
497 Nebuchadnezzar's first siege of Jerusalem.
496 Jehoiakim's fourth year, Nebuchadnezzar's first. *Daniel* taken to Babylon.
495 Jehoiakim burns the roll.
494 Nebuchadnezzar's second year. His dream of the Great Image. *Daniel* interprets.
489 Jehoiachin, 3 months. Captivity begins in Nebuchadnezzar's eighth year (second siege).
488 Zedekiah, 11 years.
484 *Ezekiel's* prophecies begin.
478 Nebuchadnezzar's third siege of Jerusalem begins.
477 Jerusalem taken and Temple destroyed in Nebuchadnezzar's nineteenth year. *Jeremiah* ends.
473 Punishment for the murder of Gedaliah (Jer. 52. 30).
462 *Ezekiel's* last dated prophecy.
461 / 454 Nebuchadnezzar's seven years of "madness".
454 Twentieth year of Asteiages (Artaxerxes). The commandment to rebuild Jerusalem. (See 50. VI, VII. 5, 12.) Nehemiah's first visit to Jerusalem.
452 Nebuchadnezzar d. after forty-four years' reign.
452 Evil-Merodach. Jehoiachin's captivity ends.
446 Nabonidus.
429 Belshazzar, 3 years.
426 Belshazzar slain. "Darius the Median" (Asteiages) takes the kingdom. Cyrus (Asteiages' son) issues the Decree to rebuild the Temple. *Daniel's* vision of the "seventy sevens". The "seven sevens" begin. Foundations of the Temple laid. Nehemiah's second visit to Jerusalem.
421 Cyrus ends.
418 Cambyses makes Nehemiah governor. Nehemiah's third visit to Jerusalem.
411 Darius Hystaspis re-enacts the decree of Cyrus.
410 *Haggai* and *Zechariah* begin. The Temple superstructure commenced and carried on to completion, from the second to the sixth year of Darius.
408 *Zechariah's* last date.
405 The Temple finished and dedicated. The "seven sevens" end, and the "sixty-two sevens" commence.
404 The Passover.
403 *Ezra's* last date: 1st of Nisan.
375? Darius Hystaspis d. (according to Herodotus, 63 years old).
4 The Nativity.

A. D.
0 The Common Era of A. D.
29 The "sixty-nine sevens" end with the "cutting off of the Messiah", 483 years from the "going forth of the commandment to build Jerusalem" in 454 B. C.
69 Destruction of Jerusalem by Titus.

51 MONEY AND COINS, WEIGHTS AND MEASURES.

I. MONEY AND COINS.

1. **Dram** (Old Testament).
   (1.) 'Adarkōn (Heb.). (1 Chron. 29. 7. Ezra 8. 27.)
   (2.) Dark^{e}mōn (the Persian Daric). (Ezra 2. 69. Neh. 7. 70, 71, 72.) A gold coin, value £1 2*s.* 0*d.*, or $5.28.

2. **Farthing** (New Testament).
   (1.) Kodrantes (Matt. 5. 26. Mark 12. 42). A bronze coin, value ¼ of a farthing, or ⅜ of a cent.
   (2.) Assarion (Matt. 10. 29. Luke 12. 6). A bronze coin, value about 3 farthings, or 1·5 cents.

3. **Mite** (New Testament). (Mark 12. 42. Luke 12. 59; 21. 2.) Lepton, a copper coin, value ⅜ of a farthing, or 3/160 of a cent.

4. **Penny** (New Testament), so rendered in fourteen of the sixteen occurrences of *Dēnarion.* A silver coin, value 8½*d.*, or 17 cents. Generally plural, is twice rendered "pennyworth." (Mark 6. 37. John 6. 7.)

5. **Piece of Money** (Matt. 17. 27). Gr. Stater, a silver coin, value 2*s.* 8*d.*, or 64 cents.

6. **Piece of Silver.** In Old Testament usually = a shekel of silver (see Weights), or may mean uncoined silver in 1 Sam. 2. 36. Ps. 68. 30. Josh. 24. 32. Job 42. 11.

   In New Testament:—
   (1.) Argurion (Matt. 26. 15; 27. 3, 5, 9. Acts 19. 19). Value 2*s.* 8*d.*, or 64 cents.
   (2.) Drachmē (Luke 15. 8, 9). Cp. IV, above. Value 8½*d.*, or 17 cents.

7. **Silver Piece.** Gr. Argurion (Matt. 27. 6). See VI. 1, above.

8. **Tribute Money.** (New Testament.) (Matt. 17. 24.)
   (1.) Didrachmon, a double Drachmē, see VI. 2, above. A silver coin, value 1*s.* 4*d.*, or 32 cents.
   (2.) Kēnsos (Matt. 22. 19). Latin *census* = a poll-tax.

II. WEIGHTS.

1. **Bekah.** Heb. *bek^{e}a* (Ex. 38. 26) = half a shekel (see V, below). Weight about 5 drams, Avoirdupois.

2. **Gerah.** Heb. *gērāh* (Ex. 30. 13. Lev. 27. 25. Num. 3. 47). Weight 1/20 of a shekel, or about ½ a dram, Avoirdupois.

3. **Maneh.** Heb. *māneh* (Ezek. 45. 12). See "Pound" (IV, 1), below.

4. **Pound.**
   (1.) Maneh. Heb. *māneh* (1 Kings 10. 17. Ezra 2. 69. Neh. 7. 71, 72). Weight = 100 shekels (cp. 1 Kings 10. 17 with 2 Chron. 9. 16).
   (2.) Mnā. Gr. Lat. *mina* (Luke 19. 13, 16, 16, 18, 18, 20, 24, 24, 25). Weight about 16 ozs., Avoirdupois.
   (3.) Litra. Gr. Lat. *libra* (John 12. 3; 19. 39). Weight about 12 ozs., Avoirdupois.

5. **Shekel.** Heb. *shekel* (Ex. 30. 13, and frequently). Weight about 10 drams, Avoirdupois.
   There is the shekel of the sanctuary (Ex. 30. 13), and the shekel of the king (2 Sam. 14. 26). Their precise relative weights unknown.

6. **Talent** (Ex. 25. 39, and frequently).
   (1.) Heb. *kikkar.* Weight = 3,000 shekels of the sanctuary (Ex. 38. 25, 26).
   Talent of the king = 158 lb. Troy.
   Talent of gold = 131 lb. Troy. About £6,150; $290,85.
   Talent of silver = 117 lb. Troy.
   (2.) Gr. *talantos* (in N. T.). About 114 lb. Avoirdupois.

III. MEASURES.

1. DISTANCE.
   (1.) **Day's journey.** About 30 English miles.
   (2.) **Furlong.** Gr. *stadios* (Luke 24. 13. John. 6. 19; 11. 18. Rev. 14. 20; 21. 16). About 202 English yards.
   (3.) **Mile.** Gr. *mileon* (Matt. 5. 41). About 1,616 English yards.
   (4.) **Pace.** Heb. *za^{e}ad* (2 Sam. 6. 13). Rather more than an English yard.
   (5.) **Sabbath day's journey.** About 2,000 English yards.

2. LENGTH.
   (1.) **Cubit.** Length still in dispute.
      (a) Heb. *'ammāh.* Ranging between 21 and 25 inches.
      (b) Heb. *yomed* (only in Judg. 3. 16).
   (2.) **Fathom.** Gr. *orguia.* The length of the arms outstretched = about six feet (Acts 27. 28).
   (3.) **Reed.** Heb. *kāneh* (Ezek. 40 and 41). About 6 cubits, or about 3½ English yards.
   (4.) **Span.** Heb. *zereth* (Ex. 28. 16; 39. 9. 1 Sam. 17. 4. Isa. 40. 12. Ezek. 43. 13). About half a cubit, or about 10½ inches.

3. CAPACITY.
   (1.) **Bath.** Heb. *bāth* (1 Kings 7. 26, 38. 2 Chron. 2. 10; 4. 5. Ezra 7. 22. Isa. 5. 10. Ezek. 45. 10, 11, 14). About 6 English gallons (liquid).
   (2.) **Bushel.** Gr. *modios* (Matt. 5. 15. Mark 4. 21. Luke 11. 33). About 1 peck, English.
   (3.) **Cab.** Heb. *ḳab* (2 Kings 6. 25). About 1 quart, English dry measure.
   (4.) **Cor.** Heb. *kor* (Ezek. 45. 14). About 8 bushels.
   (5.) **Ephah.** Heb. *'ephāh* (Ex. 16. 36. Lev. 5. 11; 6. 20; 19. 36. Num. 5. 15; 28. 5. Judg. 6. 19. Ruth 2. 17. 1 Sam. 1. 24; 17. 17. Isa. 5. 10. Ezek. 45. 10, 11, 13, 24; 46. 5, 7, 11, 14. Amos 8. 5. Zech. 5. 6, 8). About 3 pecks, English.
   (6.) **Firkin.** Gr. *metrētēs* (John 2. 6). About 9 gallons, English liquid measure.
   (7.) **Half homer.** Heb. *letheḳ* (Hos. 3. 2). About 4 bushels.
   (8.) **Hin.** Heb. *hīn* (Ex. 29. 40; 30. 24. Lev. 19. 36; 23. 13. Num. 15. 4, 5, 6, 7, 9, 10; 28. 5, 7, 14. Ezek. 4. 11; 45. 24; 46. 5, 7, 11, 14). About 1 gallon, liquid measure.
   (9.) **Homer.** Heb. *chomer* (Lev. 27. 16. Num. 11. 32. Isa. 5. 10. Ezek. 45. 11, 11, 11, 13, 13, 14, 14. Hos. 3. 2) = 10 ephahs. Cp. No. 12. See No. 5, above. About 8 bushels, English.
   (10.) **Log.** Heb. *log* (Lev. 14. 10, 12, 15, 21, 21). About ⅔ of a pint, liquid measure.
   (11.) **Measure.** The rendering of six Hebrew and four Greek words:
      (1) *'ēyphah* (Deut. 25. 14, 15. Prov. 20. 10. Micah 6. 10), measure. See No. 5, above.
      (2) *Cor.* Heb. *kor* (1 Kings 4. 22; 5. 11. 2 Chron. 2. 10; 27. 5. Ezra 7. 22). See No. 4, above).
      (3) *Mādad.* Used of any hollow measure: of capacity as well as of length = to mete out.
      (4) *Mᵉsūrah* (Lev. 19. 35. 1 Chron. 23. 29. Ezek. 4. 11, 16). A measure of liquids.
      (5) *Se'āh* (Gen. 18. 6. 1 Sam. 25. 18. 1 Kings 18. 32. 2 Kings 7. 1, 16, 18. Isa. 27. 8). About 1 peck.
      (6) *Shālīsh* (Ps. 80. 5. Isa. 40. 12) = a third. Probably the third part of an ephah. See No. 5, above.
      (7) *Batos* (Gr.), same as Heb. *bāth* (Luke 16. 6). About 6 gallons (liquid).

(8) *Koros* (Gr.), same as Heb. *cor* (Luke 16. 7). See No. 4, above.
(9) *Saton* (Gr.), same as Heb. *s*^{e}*'āh*. (Matt. 13 33. Luke 13. 21.) See No. 7, above.
(10) *Chœnix* (Gr.) (Rev. 6. 6). An Attic dry measure: the daily allowance of corn for a slave, about 1 quart (dry).

(12.) **Omer.** Heb. *'omer* (Ex. 16. 16, 18, 22, 32, 33, 36). The $\frac{1}{10}$ of ephah. Cp. Ezek. 45. 11.

(13.) **Tenth deal.** Heb. *'isārōn* (Ex. 16. 36; 29. 40. Lev. 14. 10, 21; 23. 13, 17; 24. 5. Num. 15. 4, 6, 9; 28. 9, 13, 20, 28; 29. 3, 4, 9, 10, 14, 15). About ½ a gallon (dry).

4. TIME.

(1.) **Beginning of the Watches** (Lam. 2. 19).
About 9 p.m.

(2.) **Cock-crowing** (Mark 13. 35).
There were two: one after midnight, and one before dawn. Both are mentioned in Mark 14. 30. The latter was "THE" cock-crowing.

(3.) **Cool of the Day** (Gen. 3. 8).
From about 2 to about 6 p.m.

(4.) **Day.** Reckoned from sunset to sunset.

(5.) **Eleventh Hour** (Matt. 20. 6, 9).
About 5 p.m.

(6.) **Fourth Watch** (Matt. 14. 25).
From about 3 a.m. till about 6 a.m.

(7.) **Heat of the Day** (Gen. 18. 1).
From about 10 a.m. till 2 p.m.

(8.) **Middle Watch** (Judg. 7. 19).
From about midnight till about 3 a.m.

(9.) **Morning Watch** (Ex. 14. 24).
From about 3 a.m. till 6 a.m.

(10.) **Night.** The natural night was from sunset to sunrise.

(11.) **Ninth hour** (Matt. 20. 5; 27. 45, 46. Mark 15. 33, 34. Luke 23. 44. Acts 3. 1; 10. 3. 30).
About 3 p.m.

(12.) **Second Watch** (Luke 12. 38).
About 9 to 12 p.m.

(13.) **Seventh hour** (John 4. 52).
About 1 p.m.

(14.) **Sixth hour** (Matt. 20. 5; 27. 45. Mark 15. 33. Luke 1. 26, 36; 23. 44. John 4. 6; 19. 14. Acts 10. 9).
About 12 midday.

(15.) **Tenth hour** (John 1. 39).
About 4 p.m.

(16.) **Third hour** (Matt. 20. 3. Mark 15. 25. Acts 2. 15; 23. 23).
About 9 a.m.

(17.) **Third Watch** (Luke 12. 38).
From about midnight till about 3 a.m.

(18.) **Watch.** Three hours.

Old Testament.
First Watch, 9 p.m. till midnight.
Middle Watch, midnight till 3 a.m.
Morning Watch, 3 a.m. till 6 a.m.

New Testament.
First Watch, 6 p.m. to 9 p.m.
Second Watch, 9 p.m. to midnight.
Third Watch, midnight to 3 a.m.
Fourth Watch, 3 a.m. to 6 a.m.

5. THE JEWISH MONTHS.

N.B. The Civil months are six months later than the Sacred months.

SACRED MONTH.	NAME OF MONTH.	CORRESPONDING ENGLISH MONTH.	FESTIVAL OF MONTH.
I.	Abib, or Nisan.	April.	14th day. The Passover.
			16th day. Firstfruits of Barley Harvest presented.
II.	Zif.	May.	14th day. Second Passover, for those who could not keep the first.
III.	Sivan.	June.	6th day. Pentecost, or Feast of Weeks.
			Firstfruits of Wheat harvest, and Firstfruits of all the ground.
IV.	Thammuz.	July.	
V.	Ab.	August.	
VI.	Elul.	September.	
VII.	Tisri, or Ethanim.	October.	1st day. Feast of Trumpets.
			10th day. Day of Atonement.
			15th day. Feast of Tabernacles.
			Firstfruits of Wine and Oil.
VIII.	Bul.	November.	
IX.	Chisleu.	December.	25th day. Feast of Dedication.
X.	Tebeth.	January.	
XI.	Shebat.	February.	
XII.	Adar.	March.	14th and 15th days. Feast of Purim.

52 PROPER NAMES.

A great latitude has to be allowed in any attempt to indicate the correct pronunciation of the Proper Names in the Bible.

Our knowledge of their original pronunciation is imperfect; and names have undergone changes in becoming transliterated from one language into another.

Custom also has in many cases sanctioned a pronunciation which, while incorrect according to the original languages, is yet so universal that any interference with it would be pedantic, not to say intolerable.

Again, we sometimes meet with a varying pronunciation of the same name in different English-speaking countries. Thus, an exhaustive list of Biblical names, with a perfect and final system of syllabification and pronunciation, is not practicable.

There are, however, a certain number of names too uncommon for custom to have fixed their pronunciation, and hence, generally acknowledged to present difficulties to the general reader.

Some 250 of these are here gathered together, and presented in alphabetical order, with such division of syllables and accentuation as approximate to the original tongues, and will serve as a guide to their more or less correct pronunciation.

The hyphen (-) marks the division of syllables, and the accent (′) the syllable to be emphasised.

It has been thought better to present them in an Appendix, and in one list, than to burden the text with an innumerable variety of hyphens and accents, which, while attempting to remove one difficulty, would introduce a greater.

A-bed′ne-gó.
A′bel-beth-ma′a-cha.
Ab-i-al′bon.
A-bi-le′ne.
Ab-i-sha′lom.
A-cel′da-ma.
A-chai′a.
A-cha′i-cus.
Ada′dah.
A-da′iah.
Ad-i-tha′īm.
A-do′ni-be′zek.
A-do′ni-ze′dek.
Ad′ram-me′lech.
Ad-ra-myt′ti-um.
A-gee′.
A-has-u-e′rus.
A-hi-e′zer.
A-hi-sa′mach.
A-hi-sha′har.
A-hi-tho′phel.
A′holi-ba′mah.
A′iah.
A′lam-me′lech.
Al′mon-dib-la-tha′īm.
Am-mi-shad′dai.
Am-mi-za′bad.
A-na′har′ath.
A′nam-me′lech.
An-dro-ni′cus.
A-pel′les.
A-phar′sa-chites.
A-phar-sath′chites.
Ap′phi-a.
Aq′ui-la.
Ar-che-la′us.
Ar′che-vites.
A-re-o-pa′gus.
Ar-is-to-bu′lus.
Ar-tax-er′xes.
A-sar-e′lah.
As-nap′per.
A-syn′cri-tus.

Ba′al-sha-li′sha.
Ba-ase′iah.
Bak′bu-kiah.
Ba′rach-el.
Be-el-ia′da.
Be′er-la-hai′-ro′i.
Bel-te-shaz′zar.
Ber-ni′ce.
Be-ro′dach-ba′la-dan.
Be-so′de-iah.
Beth-bi′re-i.
Beth-dib-la-tha′īm.
Beth-hac-ce′rem.
Be-zal′e-el.
Biz-joth′jah.
Bo′che-ru.

Can-da′ce.
Cap-pa-do′ci-a.
Car′che-mish.
Ca-siph′i-a.
Cas-lu′hīm.
Cen′chre-a.
Cha-ra′shīm.
Char′che-mish.
Che-dor′la-o′mer.
Che-ma′rīm.
Che-na′a-nah.
Che-nan′iah.
Che′phar-ha-am-mo′nai.
Chu′shan-rish-a-tha′īm.
Col-ho′zeh.
Co-nan′iah.

Dab-ba′sheth.
Dal-ma-nu′tha.
Di-o-nys′i-us.
Di-ot′re-phes.

Eb-i-a′saph.
El-ea′-leh′.
El-ea′sah′.
Ele-a′zar′.
E-li-e′nai.
El-iho-e-na′-i.
E-li-ho′reph.
El-io-e′nai.
E-li-pha′let.
E-li′-phe-leh′.
E-li-phe′let.
E-li-sha′phat.
En-eg-la′īm.
E-pæ′ne-tus.
Ep′a-phras.
E-paph-ro-di′tus.
E-phes-dam′mīm.
Eu-bu′lus.
Eu-ni′ce.
Eu-o′di-as.
Eu-roc′ly-don.
Eu′ty-chus.

Ge-de-ro-tha′īm.
Ge-mar′iah.
Gen-nes′a-ret.
Ger′ge-senes′.
Gi-la′lai.

Ha-a-hash-ta′ri.
Ham-me-da′tha.
Ham-mo-le′keth.
Ha-nam′e-el.
Ha-nan′e-el.
Ha-ru′maph.
Ha-se-nu′ah.
Hash-ba-da′na.
Has-sen-a′ah.
Ha-ze-lel′-po-ni.
Her-mog′e-nes.
Hi-e-rap′o-lis.
Ho-dav′iah.
Hor-ha-gid′gad.
Ho-ro-na′īm.

Ib′ne-iah.
I′ge-al.
I′je-aba′rīm.
Il-ly′ri-cum.
Iph′e-de-iah.
Ish′bi-be-nob′.
Ish′bo-sheth.
Ish-ma′iah.
Iz-e-ha′rites.

Ja-a-ko′bah.
Ja′a-re-o′re-gīm.
Ja-a-zan′iah.
Ja-i′rus.
Ja-sho′be-am.
Ja-shu′bi-le′hem.
Ja′son.
Je-ber-e-chi′ah.
Je-di′a-el.
Jed-i-di′ah.
Je′gar-sa-ha-du′tha.
Je′hal′e-lel.
Je-ho-ia′rib.
Je-hu-di′jah.
Je′rub-be′sheth.
Je-shar-e′lah.
Je-sheb′e-ab.
Je-sho-ha′iah.
Jo-ia′rib.
Jo′nath-e′lem-recho′kīm.
Josh-be-ka′shah.
Ju′shab-he′sed.

Kar′ka-a.
Ke-he-la′thah.
Kib-roth′-hat-ta′-a-vah′.
Kir-ha-re′seth.
Kir-ia-tha′īm.

La-hai'roi.
La-o-di-ce'a.
Lyc-a-o'ni-a.

Ma-a-cha'thi.
Ma'a-leh-ac-rab'bīm.
Ma-a-se'iah.
Ma-as'i-ai.
Mach-nad'e-bai.
Ma-hal-al'e-el.
Ma'her-sha'lal-hash'baz.
Ma-le'le-el.
Me-che'ra-thite.
Me-he-tab'e-el.
Me-he-ta'-bel'.
Mel-chiz'e-dek.
Me-o-no'thai.
Me-phib'o-sheth.
Me-she'lem-iah'.
Me-she-zab'eel.
Mik-ne'iah.
Mi-le'tus.
Min-ia'min.
Mis're-photh-ma'īm.
Mo-re'sheth-gath.

Na-ha'li-el.
Na-ha-ma'ni.
Ne-bu-chad-nez'zar.
Ne-bu-chad-rez'zar.
Ne-bu-shas'ban.
Ne-bu-zar'-a-dan.
Ne-phi'she-sīm.
Ne'reus.
Ner'gal-sha-re'zer.
Nic-o-la'i-tanes.

Olym'pas.
On-e-siph'o-rus.

Pa-gi'el.
Par-shan-da'tha.
Pat'ro-bas.
Pe-thah'iah.
Phe-ni'ce.
Phi-lol'o-gus.
Phle'gon.
Pi'ha-hi'roth.
Po-che'reth.
Proch'o-rus.
Pto-le-ma'is.
Pu-te'o-li.

Rab'sa-ris.
Rab'sha-keh.
Re-a'ia.
Re-a'iah.
Re-e-la'iah.

Sa-la'thi-el.
Sa-mo-thra'ci-a.
Sar'se-chim.
Se-ca'cah.
Se'la-ham-mah'le-koth.
Se-na'ah.
Sen-na-che'rib.
Seph-ar-va'īm.
Sha-a-lab'bīm.
Sha-a-ra'im.
Sha-ash'gaz.
Sha'ge.
Sha-ha-ra'īm.
Sha-ha-zi'mah.
She-de'ur.
She-phu'phan.
Shu'thal'hites.
So'pa-ter.
So-sip'a-ter.
Sta'chys.
Steph'a-nas.
Syn'ty-che.

Ta'a-nach.
Ta-hap'a-nes.
Tah-pan'hes.
Te-haph'ne-hes.
Tah'tim-hod'shi.
Thim-na'thah.
Tig'lath-pil-e'-ser.
Til'gath-pil-ne'-ser.
Tir-ha'-kah.
Tir-sha'tha.
Tych'i-cus.

Ur'bane.

Va-je-za'tha.

Zaph'nath-pa-a-ne'ah.
Ze-lo'phe-had.
Ze-lo'tes.
Zu'ri-shad'dai.

53 THE SIEGES OF JERUSALEM.

The first occurrence of the name "Jerusalem", *as a city*[1], is in Judg. 1. 8, and confirms the fact that the first occurrence contains an epitome of its subsequent history.

The history of the city has been a record of its sieges. No fewer than twenty-seven go to complete the list.

This number is striking in the light of Appendix No. 10; being composed of 3×9, the factors being those of Divine completeness (3), and judgment (9) respectively (= 3^3).

A cycle of ordinal completeness is marked by the 10th and 20th (2×10) sieges. These were the two characterised by the destruction of the Temple by fire, which is in accord with the number 10, being that of *ordinal perfection*. (See Ap. 10.) Both also were foretold: the former by Jer. and Ezek.; the latter by our Lord.

Seven is the number of spiritual perfection, and it is worthy of note that the 7th, 14th (2×7), and 21st (3×7) sieges were each the subject of *Divine prophecy*. Further, a 28th (4×7) siege, yet future, is foretold in Zech. 14, &c.

While 14 (2×7) of the sieges are recorded in Holy Scripture, 13 are recorded in profane history.

The following is a complete list of the sieges:

1. By the tribe of Judah against the Jebusites, about 1443 B.C. This was some 700 years before Rome was founded. It was only partial, for in David's reign we still find the Jebusites occupying the citadel (the future Zion). The solemn words in Judg. 1. 8, describing this first siege, vividly portray the after history of the city.
2. By David against the Jebusites (2 Sam. 5. 6–10; 1 Chron. 11. 4–7), about 960 B.C.
3. By Shishak king of Egypt, against Rehoboam (1 Kings 14. 25, 26. 2 Chron. 12. 2–12), about 875 B.C. To this there was only a feeble resistance; and the Temple was plundered.
4. By the Philistines, Arabians, and Ethiopians, against Jehoram (2 Chron. 21. 16, 17), about 794 B.C. In this siege the royal palace was sacked, and the Temple again plundered.
5. By Jehoash king of Israel, against Amaziah king of Judah (2 Kings 14. 13, 14), about 739 B.C. The wall was partially broken down, and the city and Temple pillaged.
6. By Rezin king of Syria, and Pekah king of Israel, against Ahaz (2 Chron. 28), about 630 B.C. The city held out, but Ahaz sought the aid of Tiglath-Pileser king of Assyria, for whom he stripped the Temple.
7. By Sennacherib king of Assyria, against Hezekiah (2 Kings 24. 10–16), about 603 B.C. In this case the siege was raised by a Divine interposition, as foretold by Isaiah the prophet.
8. By Nebuchadnezzar king of Babylon, against Jehoiakim (2 Chron. 36. 6, 7), about 496 B.C., when the Temple was partly pillaged.
9. By Nebuchadnezzar again, against Jehoiachin (2 Chron. 36. 10), about 489 B.C., when the pillage of the Temple was carried further, and 10,000 people carried away.
10. By Nebuchadnezzar, against Zedekiah (2 Chron. 36. 17–20), 478–477 B.C. In this case the Temple was burnt with fire, and the city and Temple lay desolate for fifty years.
11. By Ptolemy Soter king of Egypt, against the Jews, 320 B.C. More than 100,000 captives were taken to Egypt.
12. By Antiochus the Great, about 203 B.C.
13. By Scopus, a general of Alexander, about 199 B.C., who left a garrison.

[1] The *king* of Jerusalem had been mentioned in Josh. 10. 1, &c., but not the city as such.

14. By Antiochus IV, surnamed Epiphanes, 168 B.C. This was the worst siege since the 10th. The whole city was pillaged; 10,000 captives taken; the walls destroyed; the altar defiled; ancient manuscripts perished; the finest buildings were burned; and the Jews were forbidden to worship there. Foretold Dan. 11.
15. By Antiochus V, surnamed Eupator, against Judas Maccabæus, about 162 B.C. This time honourable terms were made, and certain privileges were secured.
16. By Antiochus VII, surnamed Sidetes king of Syria, against John Hyrcanus, about 135 B.C.
17. By Hyrcanus (son of Alex. Jannæus) and the priest Aristobulus. The siege was raised by Scaurus, one of Pompey's lieutenants, about 65 B.C.
18. By Pompey against Aristobulus, about 63 B.C. The machines were moved on the Sabbath, when the Jews made no resistance. Only thus was it then reduced; 12,000 Jews were slain. [Antigonus, son of Aristobulus, with a Parthian army, took the city in 40 B.C.; but there was no siege, the city was taken by a sudden surprise.]
19. Herod with a Roman army besieged the city in 39 B.C. for five months.
20. By Titus, A.D. 69 (See Ap. 50. VI, p. 61). The second Temple (Herod's) was burnt, and for fifty years the city disappeared from history, as after the 10th siege (Jer. 20. 5).
21. The Romans had again to besiege the city in A.D. 135 against the false Messiah, Bar-Cochebas, who had acquired possession of the ruins. The city was obliterated, and renamed Ælia Capitolina, and a temple was erected to Jupiter. For 200 years the city passed out of history, no Jews being permitted to approach it. This siege was foretold in Luke 19. 43, 44; 21. 20-24.
22. After 400 years of so-called Christian colonization, Chosroes the Persian (about A.D. 559) swept through the country; thousands were massacred, and the Church of the Holy Sepulchre was destroyed. The Emperor Heraclius afterwards defeated him, and restored the city and the church.
23. The Caliph Omar, in A.D. 636-7, besieged the city against Heraclius. It was followed by capitulation on favourable terms, and the city passed into the hands of the Turks, in whose hands it remains to the present day.
24. Afdal, the Vizier of the Caliph of Egypt, besieged the two rival factions of Moslems, and pillaged the city in 1098.
25. In 1099 it was besieged by the army of the first Crusade.
26. In 1187 it was besieged by Saladin for seven weeks.
27. The wild Kharezmian Tartar hordes, in 1244, captured and plundered the city, slaughtering the monks and priests.

There will be a 28th according to Zech. 14, which will be raised by Messiah, even as the 7th was by Jehovah.

54 THE MOABITE STONE.

This ancient monument was discovered by the Rev. F. Klein in 1868 at *Dîbân* (the Dibon of the O.T.) in Moab.

The inscription consists of thirty-four lines (the last two being undecipherable), and was written by Mesha king of Moab to commemorate his successful revolt from the yoke of Israel, recorded in 2 Kings 1. 1 and chapter 3; and to honour his god Chemosh, to whom he ascribed his successes.

The writing is in the ancient Hebrew characters, which continued in use down to quite 140, 139 B.C., but was gradually replaced by the modern square Hebrew characters which are in use to-day.

The inscription is proved to be genuine by the Bible account, the two throwing light on each other. See the notes on 2 Kings 3.

The following translation, by Dr. Neubauer, is taken from *Records of the Past* (New Series), Vol. II, pp. 200, &c.:

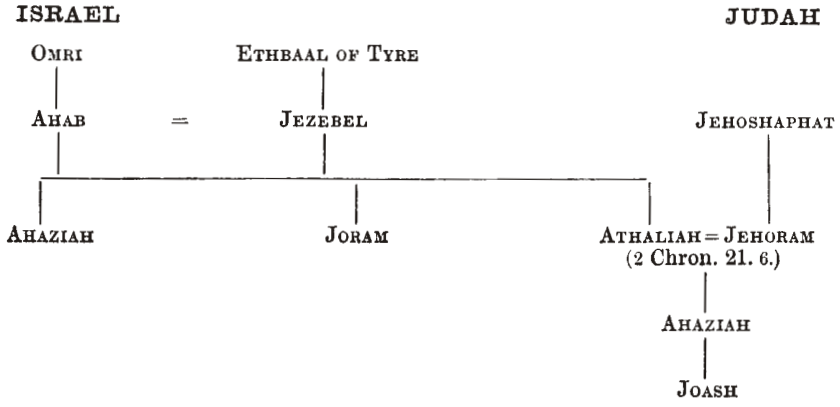
1. "I, Mesha son of Chemosh-Melech king of Moab, the Di-
2. bonite. My father reigned over Moab thirty years and I reign-
3. ed after my father. I made this monument to Chemosh at Korkhah. A monument of sal-
4. vation, for he saved me from all invaders, and let me see my desire upon all my enemies. Om-
5. ri [was] king of Israel, and he oppressed Moab many days, for Chemosh was angry with his
6. land. His son followed him, and he also said: I will oppress Moab. In my days Che[mosh] said;
7. I will see my desire on him and his house. And Israel surely perished for ever. Omri took the land of
8. Medeba[1] and [Israel] dwelt in it during his days and half the days of his son[2], altogether forty years. But there dwelt in it
9. Chemosh in my days. I built Baal-Meon[3] and made therein the ditches; I built
10. Kirjathaim[4]. The men of Gad dwelt in the land of Ataroth[5] from of old, and built there the king of
11. Israel Ataroth; and I made war against the town and seized it. And I slew all the [people of]
12. the town, for the pleasure of Chemosh and Moab: I captured from thence the Arel[6] of Dodah and tore
13. him before Chemosh in Kerioth[7]: And I placed therein the men of Sh(a)r(o)n, and the men
14. of M(e)kh(e)rth. And Chemosh said to me: Go, seize Nebo[8] upon Israel; and
15. I went in the night and fought against it from the break of dawn till noon: and I took
16. it, and slew all, 7,000 men, [boys?], women, [girls?]
17. and female slaves, for to Ashtar-Chemosh I devoted them. And I took from it the Arels[6] of Yahveh, and tore them before Chemosh. And the king of Israel built
18. Jahaz[9], and dwelt in it, while he waged war against me; Chemosh drove him out before me. And

[1] Num. 21. 30; Isa. 15. 2. [2] "son" = successor. [3] Now, *Tell M'aîn*, Num. 32. 38. Josh. 13. 17. [4] Num. 32. 37. Josh. 13. 19. [5] Num. 32. 3. Josh. 16. 2. [6] Arel, two lions, or, lion-like men (?) Cp. 2 Sam. 23. 20. [7] Now, *Khan el Kureitin* (?) Jer. 48. 24. Amos 2. 2. [8] Num. 32. 3, 38. Isa. 15. 2. [9] Isa. 15. 4.

19. I took from Moab 200 men, all chiefs, and transported them to Jahaz, which I took,
20. to add to it Dibon. I built Korkhah, the wall of the forests and the wall
21. of the citadel: I built its gates, and I built its towers. And
22. I built the house of Moloch, and I made sluices of the water-ditches in the middle
23. of the town. And there was no cistern in the middle of the town of Korkhah, and I said to all the people, Make for
24. yourselves every man a cistern in his house. And I dug the canals for Korkhah by means of the prisoners
25. of Israel. I built Aroer[1], and I made the road in [the province of] the Arnon. [And]
26. I built Beth-Bamoth[2], for it was destroyed. I built Bezer[3], for in ruins
27. [it was. And all the chiefs] of Dibon were 50, for all Dibon is subject; and I placed
28. one hundred [chiefs] in the towns which I added to the land: I built
29. Beth-Medeba and Beth-diblathaim[4] and Beth-Baal-Meon[5], and transported thereto the [shepherds]? . . .
30. and the pastors] of the flocks of the land. And at Horonaim[6] dwelt there
31. . . . And Chemosh said to me, Go down, make war upon Horonaim. I went down [and made war]
32. . . . And Chemosh dwelt in it during my days. I went up from thence . . ."

[1] Now, *'Ar'air*, Deut. 2. 36; 3, 12; 4. 48. [2] Num. 21. 19. Isa. 15. 2. (A.V. "high places"), cp. Josh. 13. 17. [3] Deut. 4. 43. Jer. 48. 22. [5] Josh. 13. 17. Jer. 48. 23. [6] Isa. 15. 5. Jer. 48. 3, 5, 34.

55 THE DYNASTY OF OMRI.



Athaliah was thus the granddaughter of Omri, king of Israel (2 Chron. 22. 2), and daughter of Jezebel.

The marriage between Jehoram and Athaliah was part of Satan's design to introduce idolatry into Judah, so that Athaliah might do for Judah what her mother Jezebel had done for Israel, and thus secure the same result.

Jehoshaphat began by strengthening himself against Israel (2 Chron. 17. 1), but married his son to the daughter (an idolatress) of Ahab, the worst of Israel's kings.

The leaven worked, morally and politically; and was then used by Satan for the destruction of the line by which "the seed of the woman" was to come into the world. See Ap. 23 and 25.

Jehoram, king of Judah, began by killing off all his brethren (2 Chron. 21. 4).

The Arabians came and slew all his sons, save the youngest, Ahaziah (2 Chron. 22. 1), called also Joash, Jehoahaz (2 Chron. 21. 17), and Azariah (2 Chron. 22. 6).

Athaliah slew all the sons of Ahaziah on his death (2 Kings 11. 1. 2 Chron. 22. 10), or thought she did; but the infant Joash was rescued.

Joash (called also Jehoash) was hid for six years, while the faithfulness of Jehovah's word hung upon the Divine preservation of that infant's life. Hence Jehoiada's text (2 Chron. 23. 3). See, on the whole subject, Ap. 23. And, note the parallel in the history of England, by James I marrying his son Charles to (an idolatress) Henrietta of France, with similar political results.

56 PARALLEL PASSAGES OF THE HISTORICAL BOOKS.

The following table, showing one hundred and eleven parallel passages between the books of Samuel and Kings on the one hand, and the books of Chronicles on the other, will be useful.

1. It will show the *mutual relation* of the sections, and will enable the reader to find at a glance the corresponding portions, and thus serve the purpose of ordinary and ready reference.

2. It will help to exhibit the special design of the two great principles governing the whole of these books.

In the former (Samuel and Kings) we have the history from the *exoteric* point of view; in the latter (Chronicles) we have, for the most part, the same history, but from the *esoteric* point of view.

In the former we have the events viewed from the human standpoint, as they would be seen by the natural

eye; in the latter we have the same events viewed from the Divine standpoint, and as seen and understood by the spiritual mind.

Consequently, while in the former we have the event in its historical aspect; in the latter we have it in its moral aspect. In the former we have the historic record; in the latter we have the Divine reason for it, or the Divine "words" and judgment on it. (Cp. Saul's death, 1 Sam. 31. 6, and 1 Chron. 10. 13, 14).

It is this principle which determines the amount of literary space accorded to the same historic event. For example: in the former books we have three *chapters* (or 88 verses) given to the *secular* events of Hezekiah's reign (2 Kings 18, 19, and 20), and only three *verses* (2 Kings 18. 4-6) given to his great *religious* reformation. In Chronicles this is exactly reversed. *Three* chapters (or 84 verses) are devoted to his reformation (2 Chron. 29-31), while *one* chapter (or 32 verses) suffices for the secular events of his reign.

In the same way Jehoshaphat's three alliances with Ahab can be spiritually and morally understood only from 2 Chron. 17, of which there is not a word in Kings.

3. This principle determines also the *order* in which the events are treated. In the books of Kings the events are recorded in *chronological* order; while in Chronicles this order is sometimes ignored, in order to bring the *moral* causes or consequences of the two events together, for the purposes of comparison or contrast. (Cp. the list of David's mighty men; David's numbering the People, and the account of the plague).

4. The object of these two great principles is further seen in the fact that the design of the former is to give the whole history of *Israel's* kingdom complete; while the design of the latter is to give only that which pertains to the house of David and the tribe of *Judah*, as being founded on Jehovah's covenant in 2 Sam. 7 and 1 Chron. 17.

5. The conclusion is that the book of Chronicles is entirely independent of the books of Samuel and Kings; and that the differences between them are independent and designed. The critics *create* their own difficulties by first *assuming* that the books *ought to be alike;* and then, because they are not what they are assumed to be, treating the variations as "discrepancies," or "corruptions of the text", instead of as being full of Divine instruction "written for our learning".

The following is the table:

1 Sam. 27	1 Chron. 12. 1-7.	1 Kings 12. 1-19	2 Chron. 10.	2 Kings 15. 38	2 Chron. 27. 9.
29. 1-3	,, 12. 19-22.	12. 21-24	,, 11. 1-4.	16. 1, 2.	,, 28. 1, 2.
31	,, 10.	12. 25	,, 11. 5-12.	16. 3, 4, 6	,, 28. 3-8.
2 Sam. 5. 1-5	,, 11. 1-3.	12. 26-31	,, 11. 13-17.	16. 7	,, 28. 16-19.
5. 6-10	,, 11. 4-9.	14. 22-24	,, 12. 1.	15. 29	,, 28. 20.
5. 11-16	,, 14. 1-7.	14. 25-28	,, 12. 2-12.	16. 8-18	,, 28. 21-25.
5. 17-25	,, 14. 8-17.	14. 21, 29-31	,, 12. 13-16.	16. 19, 20	,, 28. 26, 27.
6. 1-11	,, 13.	15. 1	,, 13. 1, 2.	18. 1-3	,, 29. 1, 2.
6. 12-23	,, 15 & 16.	15. 6	,, 13. 2-21.	18. 13	Isa. 36. 1.
7	,, 17.	15. 7, 8	,, 13. 22; 14. 1.	18. 14-16	2 Chron. 32. 2-8.
8	,, 18.	15. 11, 12	,, 14. 1-5.	20. 1-11	2 Chron. 32. 24; Isa. 38.
10	,, 19.	15. 13-15	,, 15. 16-18.	20. 12-19	Isa. 39. 1-8.
11. 1-27	,, 20. 1.	15. 16-22	,, 16. 1-6.	18. 17-37	2 Chron. 32. 9-19. Isa. 36. 2-22.
12. 29-31	,, 20. 1-3.	15. 23, 24	,, 16. 11-14.	19. 1-5	2 Chron. 32. 20. Isa. 37. 1-4.
23. 8-39	,, 11. 10-47.	22. 1-40, 44	,, 18.	19. 6, 7	,, 37. 6, 7.
24. 1-9	,, 21. 1-6.	22. 41-43	,, 17. 1; 20. 31-33.	19. 8-19	2 Chron. 32. 17. Isa. 37. 8-20.
,,	,, 27. 23, 24.	22. 45	,, 20. 34.	19. 20-37	2 Chron. 32. 21. Isa. 37. 21-38.
24. 10-17	,, 21. 7-17.	22. 47-49	,, 20. 35-37.	20. 20, 21	2 Chron. 32. 32, 33.
24. 18-24	,, 21. 18-22. 1.	22. 50	,, 21. 1.	21. 1-16	,, 33. 1-9.
1 Kings 2. 1	,, 23. 1.	2 Kings 1. 1; 3. 4, 5.	,, 20. 1-3.	21. 17, 18	,, 33. 18-20.
2. 1-4	,, 28. 20, 21.	8. 16-19	,, 21. 2-7.	21. 19-26	,, 33. 21-25.
2. 10-12	,, 29. 23-30.	8. 20-22	,, 21. 8-15.	22. 1, 2	,, 34. 1-7.
2. 46	2 Chron. 1. 1.	8. 23, 24	,, 21. 18-20.	22. 3-20	,, 34. 8-28.
3. 4-15	,, 1. 2-13.	8. 25-27	,, 22. 1-4.	23. 1-3	,, 34. 29-32.
5	,, 2.	8. 28, 29; 9. 1-28	,, 22. 5-7, 9.	23. 21-23	,, 35. 1-19.
6	,, 3. 1-14; 4. 9.	10. 11-14	,, 22. 8.	23. 24-26	,, 34. 33.
7. 15-21	,, 3. 15-17.	11. 1-3	,, 22. 10-12.	23. 28-30	,, 35. 20-27.
7. 23-26	,, 4. 2-5.	11. 4-20	,, 23.	23. 30-33	,, 36. 1-3.
7. 38-46	,, 4. 6, 10, 17.	11. 21; 12. 1-3	,, 24. 1-3.	23. 34-37	,, 36. 4, 5.
7. 47-50	,, 4. 18-22.	12. 6-16	,, 24. 4-14.	24. 8, 9	,, 36. 9.
7. 51	,, 5. 1.	12. 17, 18	,, 24. 23, 24.	24. 15-17	,, 36. 10.
8	,, 5. 2-7. 10.	12. 19-21	,, 24. 25-27.	24. 18, 19	,, 36. 11, 12.
9. 1-9	,, 7. 11-22.	14. 1-6	,, 25. 1-4.	24. 20	,, 36. 13-16.
9. 10-28	,, 8.	14. 7	,, 25. 11-16.	25. 8-21	,, 36. 18-21.
10. 1-13	,, 9. 1-12.	14. 8-14	,, 25. 17-24.		
10. 14-25	,, 9. 13-24.	14. 17-20	,, 25. 25-28.		
10. 26-29	,, 9. 25-28; 1. 14-17.	14. 21, 22; 15. 1-4	,, 26. 1-15.		
11. 41-43	,, 9. 29-31.	15. 6, 7, 27, 28	,, 26. 22, 23.		
		15. 32-35	,, 27. 1-8.		

57 THE GENEALOGY OF THE PERSIAN KINGS.

The main sources of information on this subject are Herodotus, Xenophon, Ctesias, Nicolas of Damascus (all B.C.); and Arrian (cent. 2 A.D.)

The writers of a former generation were occupied in unravelling and piecing together the varying accounts of these ancient historians without the knowledge of the still more ancient Inscriptions recently discovered, which were caused to be written by the persons concerned in the events recorded.

In 1846 Major (afterward Sir Henry) Rawlinson published a complete translation of the trilingual Persian text on the isolated *rock of Behistūn*, (or more

correctly *Bahistūn*) which rises 1,700 feet out of the Plain, on the high road from Babylonia to the East; in which DARIUS HYSTASPIS gives his own genealogy.

This famous rock (of which a view is given on page 82 by the kind permission of Messrs. Longmans & Co., the publishers of Canon Rawlinson's *Memoir of Major-General Sir H. C. Rawlinson*) derives its name from the village of *Bīsitūn* or *Bīsutūn*, near its foot. It is on the high road from Baghdad to Teheran, about sixty-five miles from Hamadan (on the site of the ancient Ecbatana).

On this rock, on a prepared surface about 500 feet from the level of the plain, and most difficult of access, DARIUS HYSTASPIS caused to be carved the principal events of his reign; and he commences with an account of his genealogy.

The following is the translation of the Persian text[1]:—

§ I. "I am Darius, the great king, the king of kings, the king of Persia, the king of the provinces, the son of Hystaspes, the grandson of Arsames the Achæmenian.

§ II. (Thus) saith Darius the king: My father is Hystaspes; the father of Hystaspes was Arsames; the father of Arsames was Ariyaramnes; the father of Ariyaramnes was [Teispes]; the father of Teispes was Achæmenes.

§ III. (Thus) saith Darius the king: On that account are we called Achæmenians; from antiquity are we descended; from antiquity hath our race been kings.

§ IV. (Thus) saith Darius the king: Eight of my race were kings before (me); I am the ninth[2]. In two lines[3] have we been kings", &c.

It must be noted that the confusion which has hitherto been experienced arises from the fact that appellatives have been mistaken for proper names; to say nothing of the confusion arising from their transliteration or translation into other languages.

These appellatives are, like Pharaoh and Abimelech, the general titles of a line of kings, such as the modern Czar, Sultan, Shah, &c. Hence

AHASUERUS means "the Mighty", and "is the name, or rather the title, of four Median and Persian monarchs" (Kitto, *Bib. Encycl.* I, p. 91). "In every case the identification of the person named is a matter of controversy". See *The Encycl. Brit.*, 11th (Cambridge) edn., vol. i, p. 429.

ARTAXERXES means *Great King*, or *Kingdom*, and is synonymous with *Artachshast* (*Arta*=Great, and *Kshatza*=Kingdom, preserved in the modern "Shah"). According to Prideaux he is identified with the Ahasuerus of Est. 1. 1 (vol. i, p. 306).

DARIUS means *the Restrainer* (Her. VI. 98); or, according to Professor Sayce, *the Maintainer*. DARIUS "appears to be originally an appellative meaning 'king', 'ruler'", (Herbelot, *Biblioth. Orient.*, Article 'Dara'); Herodotus (VI. 98) renders it *Erxeiēs*=Coercer. "It was assumed as his throne-name by Ochus (=Darius Nothus), son and successor of Artaxerxes Longimanus (Ctesias, *de Reb. Pers.*, 48, 57, Müller)". See Kitto, *Bib. Cycl.*, vol. i, p. 625. XERXES, in his inscription at Persepolis, actually calls himself "DARIUS"; one paragraph beginning "XERXES the great king," and the next beginning "DARIUS the king."

This is why DARIUS HYSTASPIS is thus called, to denote him as DARIUS the son of HYSTASPES; and to distinguish him from "Darius the Mede", who was ASTYAGES his grandfather.

[1] For full particulars see the handsome volume published by the Trustees of the British Museum, *The Sculptures and Inscription of Darius the Great on the Rock of Behistūn, in Persia.* London, 1907. (Price 21*s.*)

[2] We have indicated this enumeration by placing the figures against the names on p. 81.

[3] The "two lines" are the Lydian and the Medo-Persian, as shown in the Table on p. 81.

ASTYAGES

is the Persian monarch with which this Appendix is concerned. According to Herodotus, ASTYAGES was the son of CYAXARES, who was the son of PHRAORTES (II), who was the son of DEIOKES (Bk. I. 73), who, again, was the son of PHRAORTES (I). (Bk. I. 96.)

In the genealogy given by CYRUS on the Cuneiform Cylinder, he calls his great-grandfather TEISPES (see below).

This TEISPES is to be identified with TEISPES the son of ACHÆMENES in the Behistūn Rock genealogy of DARIUS HYSTASPIS.

The ACHÆMENES of DARIUS, identified with the DEIOKES of Herodotus (I. 96), was the real founder of the Achæmenian dynasty of which Darius speaks, although his father (PHRAORTES I) was the first of the line. Herodotus describes him (DEIOKES) as a man "famous for wisdom", of great ambition, "aiming at the aggrandisement of the Medes and his own absolute power" (I. 96).

PHRAORTES I. would therefore be the first of the *eight* kings before DARIUS HYSTASPIS, who speaks of himself as the *ninth*. See translation given above.

ARSAMES.

As the grandfather of DARIUS HYSTASPIS, he is (according to the *Behistūn* Inscription) to be identified with the ASTYAGES of Herodotus.

At the close of the Lydio-Median War "Syannesis the Cilician and Labynetus (or Nabonnedus) the Babylonian (identified by Prideaux, vol. i, p. 82 note, and pp. 135, 136, 19th edn., with Nebuchadnezzar) persuaded ALYATTES to give his daughter ARYENIS in marriage to ASTYAGES, son of KYAXARES" (Her. 1. 74). Of this marriage came HYSTASPES and DARIUS his son.

CYRUS.

In the Cuneiform Cylinder account of the capture of Babylon, CYRUS states:—

> "I am CYRUS the king . . . the great king, the mighty king, king of Tintir (Babylon), king of Sumir, and Akkad, king of the regions of the earth, the son of CAMBYSES the great king, king of the city of Anzan, grandson of CYRUS, the great king, king of the city of Anzan, great-grandson of TEISPES, the great king of the city of Anzan, of the ancient seed of royalty, whose dominion (reign, i.e. of Cyrus himself) Bel and Nebo had exalted according to the beneficence of their hearts" (E. Wallis Budge, *Babylonian Life and History*, p. 87).

Here we have the statement of Cyrus that his father was known as CAMBYSES, his grandfather as CYRUS, and his great-grandfather under the name (or title), common to the *Behistūn* Inscription and the Cylinder alike, of TEISPES.

TEISPES.

If TEISPES' grandson was ARSAMES (according to the *Behistūn* Inscription), and this TEISPES and the TEISPES of Cyrus's Cylinder are one and the same,—then, it follows that the CAMBYSES of the Cylinder and the ARSAMES of the Inscription must be one and the same person, well known under different names, titles, or appellatives.[1]

Moreover, if the TEISPES of the *Behistūn* Inscription and the one of the Cylinder of Cyrus are to be identified with the PHRAORTES (II) of Herodotus (I. 73), then the grandson of this PHRAORTES (II) must be ASTYAGES.

[1] "Dareios the son of Hystaspês, who traces his descent through Arsamês and Ariaramnês to Teispês the son of Akhæmenês, probably refers to the same Teispês" (Sayce, *Ancient Empires of the East*, p. 243).

Consequently we have, under these three names, titles, or appellatives, from Greek, Median, and Persian sources, *three persons*, called by Herodotus ASTYAGES, by Darius ARSAMES, and by Cyrus CAMBYSES [1], who are in reality one and the same.

But, if the father of CYRUS was CAMBYSES, by Esther (see the Table of the Genealogy, below), then it follows that not only does CAMBYSES=ARSAMES=ASTYAGES, but =also the AHASUERUS of the book of Esther (Prideaux i, p. 306).

[1] "The names *Kyros* and *Kambysês* seem to be of Elamite derivation. Strabo, indeed, says that *Kyros* was originally called *Agradates*, and took the name of *Kurus* or *Kyros* from the river that flows past Pasargadæ" (Sayce, id. p. 243).
Cyrus and *Cambyses* both seem to be territorial titles rather than names.

Therefore in the presence of all these identifications from independent sources and authorities, we have:—

ASTYAGES, ARSAMES, CAMBYSES = the AHASUERUS of Est. 1. 1, &c.; ,, ARTAXERXES of Ezra 6. 14; Neh. 2. 1.; ,, "DARIUS the Median" of Dan. 5. 31.

all one and the same person.

We now give the Genealogy, according to the Inscription of DARIUS HYSTASPIS on the *Behistûn* rock, referred to above.

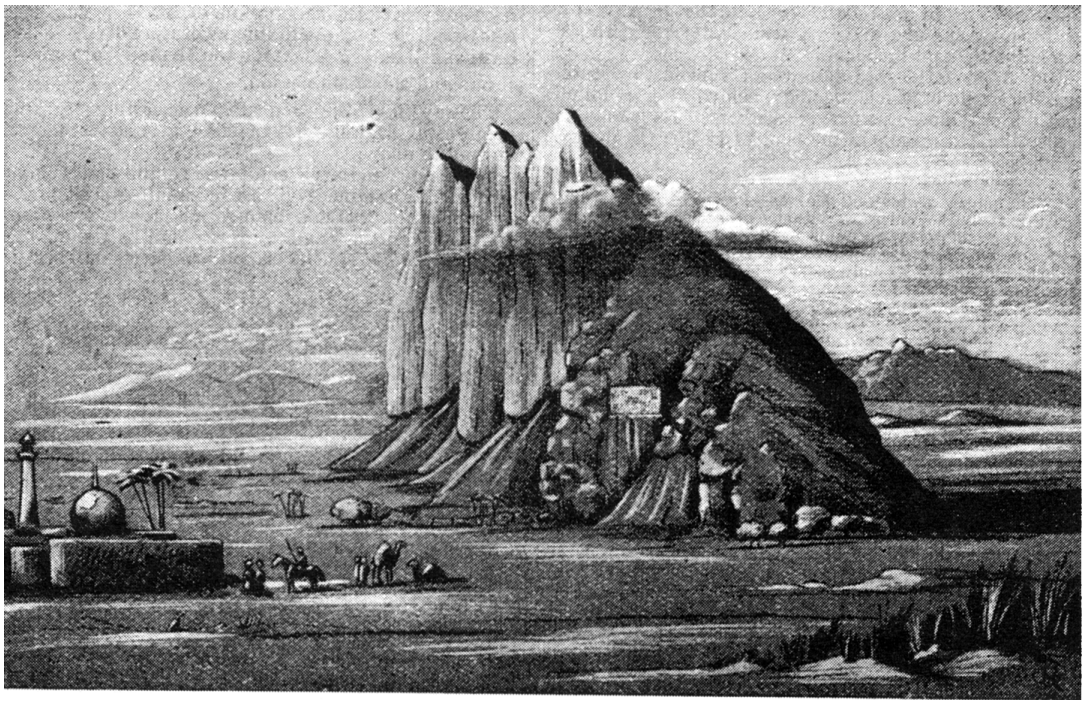
The names in large capitals are the Greek names given by HERODOTUS. Those in small capitals are the corresponding Persian names as given by DARIUS HYSTASPIS on the *Behistûn* rock, and by CYRUS on his Cylinder; while the names in ordinary small type are the appellatives.

THE LINE OF THE PERSIAN KINGS

ACCORDING TO

HERODOTUS (Lydian Line).	HERODOTUS, THE *BEHISTŪN* ROCK, AND THE CYLINDER OF CYRUS (Medo-Persian Line), COMBINED.	INSCRIPTION ON THE *BEHISTŪN* ROCK.	THE CYLINDER OF CYRUS.
ATYS (I. 7)	(1) **PHRAORTES I** [3] (Her. I. 96)		
LYDUS (I. 7)			
CANDAULES (I. 7) [1]	(2) **DEIOKES** (Her. I. 94)	= (2) ACHÆMENES	
GYGES (I. 8)			
	(3) **PHRAORTES II** (Her. I. 73)	= (3) TEISPES	= (3) TEISPES
ARDYS (I. 16)			
SADYATTES (I. 16)			
	(4) **CYAXARES** (Her. I. 73)	= (4) ARIYARAMNES	= (4) CYRUS I
ALYATTES (I. 74)			
ARYENIS = VASHTI, m. (I. 74) (Est. 1. 9)	(5) **ASTYAGES** (m. ESTHER) [2] (Her. I. 73) (Est. 2. 17)	= (5) ARSAMES	= (5) CAMBYSES
	Ahasuerus (Est. 1. 1) Artaxerxes (Ezra 6. 14. Neh. 2. 1) "Darius the Median" (Dan. 5. 31)		
	(6) **CYRUS** [3] "The Persian" (Isa. 45. 1. Ezra 6. 14)		(6) CYRUS II
	(7) **CAMBYSES II** [3]		(7) CAMBYSES II
(8) HYSTASPES	(8) **HYSTASPES**		(8) HYSTASPES
(9) DARIUS (HYST.)	(9) **DARIUS HYSTASPIS** [4] Artaxerxes (Ezra 7. 1)		(9) DARIUS (HYST.) [4]

[1] Herodotus says the ancestors of Candaules reigned for twenty-two generations, covering a period of 505 years (I. 7).
[2] This marriage resulted in the birth of Cyrus, in fulfilment of Isa. 44. 28—45. 4. And the part taken by Esther and Mordecai in his training, explains all that we read of Cyrus in Ezra and Nehemiah.
[3] Darius, in giving his own *direct* line, omits the *names* of Phraortes I, Cyrus, and Cambyses II, but he *includes* them in the *numbering* of his *eight* predecessors.
There was a still later "Cyrus" (the Cyrus of Xenophon). See Her. VII. 11.
[4] When Darius (Hyst.) says "in two lines we have been kings", he must refer to the Lydian and Medo-Persian lines.



THE ROCK OF BEHISTŪN, IN PERSIA, SHOWING THE INSCRIPTION OF DARIUS HYSTASPIS (see pages 79–81).
(*By the kind permission of Messrs. Longmans & Co.*)

58 A HARMONY OF THE EZRA-NEHEMIAH HISTORY.

REFS.	EZRA.	B. C.	NEHEMIAH.	REFS.
		455	Hanani's report in month of Chisleu leads to the "going forth of the commandment to rebuild Jerusalem" (Dan. 9. 25) by Artaxerxes (i.e. ASTYAGES) in his twentieth year.	1. 1—2. 8.
		454	NEHEMIAH'S JOURNEY. He visits the Governors, and presents Credentials.	2. 9.
			SANBALLAT'S RECEPTION.	2. 10.
			NEHEMIAH'S NIGHT SURVEY OF RUINS.	2. 12–15.
			HIS REPORT TO THE JEWS.	2. 16–18.
			OPPOSITION THREATENED (Moab, Ammon, and Ishmael) on charge of rebellion against the Suzerain King (i.e. of Babylon) Nebuchadnezzar.	2. 19.
			NEHEMIAH'S ANSWER. Foundation work of Wall begun. Wall itself finished to half its height.	2. 20—4. 6.
			ATTEMPTED OPPOSITION BY FORCE.	4. 7, 8.
			NEHEMIAH'S COURSE. PRAYER AND WATCH.	4. 9.
			COMPLAINT OF JUDAH. Used by Adversaries.	4. 10–14.
			RESULT.	4. 15.
			WALL COMPLETED (second half) in fifty-two days.	4. 16.—6. 15.

APPENDIX 58: A HARMONY OF THE EZRA-NEHEMIAH HISTORY (*cont.*).

Refs.	EZRA.	B.C.	NEHEMIAH.	Refs.
			Effect on Enemies.	6. 16.
			Reference to Hindrance during the Building.	6. 17-19.
			Condition of the City.	
			Wall Built.	7. 1.
			Hanani appointed Governor.	7. 2, 3.
			City Open. People Few. Houses not Builded. (Cp. Hag. 1. 4.)	7. 4.
			(Interval of twenty-eight years.)	
1. 1-4.	Emancipation Act of Cyrus.	426		
1. 5—2. 2.	Return under Zerubbabel. [N.B. Cyrus's specification for building the Temple recorded in 6. 3-5, falls into its proper place here between 2. 1 and 2.]			
2. 1-70.	**Genealogies of those who Returned.**		**Genealogies of those who Returned.**	7. 5-73-.
	The Seventh Month.		**The Seventh Month.**	7. -73.
3. 1-3.	The Altar of Burnt Offering set up.			
			The First Day.	8. 1-12.
			The Second Day. Instruction.	8. 13-15.
3. 4-6-.	**Feast of Tabernacles Kept.**	426	**Feast of Tabernacles Kept.**	8. 16-18.
3. -6.	"But the Foundation of Temple not yet laid."			
3. 7.	Six Months' Preparation for the Building.			
3. 8-13.	Second Year of Return. Second Month. Temple Foundation laid.	425		
	Fifteen Years of Opposition. From second year of Return to second year of Darius Hystaspis.	419	Nehemiah Goes Back for twelve years (cp. 13. 6).	(5. 14.)
	[N.B. Chapters 4. 1-6. 22 are a retrospective reference to the Wall-building of Neh. 2. 20—6. 15.]	410		
	Second Year of Darius Hystaspis. Sixth month: "This People say, 'The time is *not come*, the time that the Lord's house should be built.'" Hag. 1. 2.			
	Command: "Is it time for you, O ye, to dwell in your cieled houses, and this House lie waste?" Hag. 1. 4. "Go up . . . and Build." Hag. 1. 8.			
	Sixth Month. Twenty-fourth Day. The Work Begun. Hag. 1. 14-15.			
	Seventh Month (7th day of Feast of Tabernacles). The word to Zerubbabel (Hag. 2. 1-9).			
	Eighth Month. The Word to Zechariah. Zech. 1. 1.			
	Ninth Month. Twenty-fourth Day. The Word to the Priests. Hag. 2. 10-19.			
	Ninth Month. Twenty-fourth Day. The Final Word to Zerubbabel. Hag. 2. 20-23.			
	Eleventh Month. Twenty-fourth Day. The Word to Zechariah. Zech. 1. 7.			
	Fourth Year of Darius Hystaspis. Ninth Month. Fourth Day. The Word to Zechariah. (N.B. His last date.) Zech. 7. 1.	407	Nehemiah Obtains Leave of Absence, and Returns to be present at	(13. 6.)
6. 15.	Sixth Year, Twelfth Month of Darius Hystaspis. Temple Finished.			

APPENDIXES 58 (*cont.*) AND 59.

REFS.	EZRA.	B.C.	NEHEMIAH.	REFS.
6. 16–18.	**The Dedication of the Temple.** Twenty years after laying the Foundation, 3. 8–13 (in 425): and five years and six months from beginning the House itself (Hag. 1. 14, 15). Ending the "Seven Sevens" from "the going forth of the commandment" of Dan. 9. 25 in 454 B.C.		**The Dedication of the Temple.**	
6. 19–22.	THE FIRST PASSOVER.	404		
7. 1—8. 36.	EZRA "WENT UP FROM BABYLON" as TIRSHATHA. Appointed by the Persian Council of State. Four months' journey, from 1st of NISAN, and arrival at Jerusalem 1st of AB.			
9. 1, 2.	**Separation of the People.** Report of the Princes *re* the NON-SEPARATION of the Princes, Priests and Levites.	404	**Separation of the People.**	9. 1, 2.
9. 3, 4.	THE "ASSEMBLY" of all that were troubled at the words of the God of Israel.		THE "ASSEMBLY," and reading of the Law of Jehovah, on the twenty-fourth day of the seventh month. (The second day of the Feast of Tabernacles.)	9. 3.
9. 5–15.	EZRA'S PRAYER.		THE LEVITES' PRAYER.	9. 4–37.
10. 1–17.	**"Strange Wives" and the Covenant.**		**"Strange Wives" and the Covenant.**	9. 38—10. 39
10. 18–44.	NAMES OF THE PRIESTS, Levites, and others who had married strange wives.		NAMES OF THOSE WHO "SEALED" THE COVENANT.	10. 1–39.
10. 17.	EZRA'S LATEST DATE: 1st of NISAN, in eighth year of DARIUS HYSTASPIS.	403		
			RESIDENTS IN JERUSALEM.	11. 1–36.
			LIST OF PRIESTS WHO RETURNED with ZERUBBABEL and EZRA for the Dedication of the WALL.	12. 1–26.
			THE DEDICATION OF THE WALL.	12. 27–47.
			THE REFORMATION OF THE PEOPLE.	13. 1–31.
	The Whole Period covered by EZRA twenty-three years (426–403 B.C.).		The Whole Period covered by NEHEMIAH fifty-two years (455–403 B.C.).	

59 THE TWELVE GATES OF JERUSALEM (Nehemiah, chs. 3 and 12).[1]

1. The Valley Gate (2. 13; 3. 13). Cp. 2 Chron. 26. 9.
2. The Gate of the Fountain (2. 14; 3. 15; 12. 37), on Ophel at the Gihon spring (that mentioned in 2 Kings 25. 4. Jer. 39. 4).
3. The Sheep Gate (3. 1; 12. 39). North of the Temple.
4. The Fish Gate (3. 3; 12. 39). Cp. 2 Chron. 33. 14. Zeph. 1. 10.
5. The Old Gate (3. 6; 12. 39). Cp. 2 Chron. 33. 14, and 2 Kings 22. 14, "college". Called also the "First Gate" (Zech. 14. 10).
6. The Dung Gate (2. 14; 3. 14; 12. 31). Probably same as Harsith Gate (Jer. 19. 2); sometimes rendered the Gate of Potsherds, from *heres*, a potter's vessel. Leading to Hinnom. N.B. Better = Pottery Gate.
7. The Water Gate (3. 25, 26).
8. The Horse Gate (3. 28). Cp. 2 Kings 11. 16. 2 Chron. 23. 15. Jer. 31. 40. South-east of the Temple, and close to the city and house of David.
9. The East Gate (3. 29). East of the Temple, and connected with it.
10. The Gate of Miphkad (3. 31). Probably north-east of Temple. (= The Registry Gate.)
11. The Gate of Ephraim (8. 16; 12. 39). Cp. 2 Chron. 25. 23.
12. The Prison Gate (12. 39), or Gate of the Guard (2 Kings 11. 6, 19).

[1] In Neh. 3. the first sixteen verses refer to Jerusalem, and the latter sixteen verses to Zion (or the city of David), south of Moriah. A study of these, and a comparison with ch. 12, will explain most of the difficulties connected with the topography of the city. See also the Plan of Zion, and Solomon's buildings. Ap. 68.

60 THE NAME OF JEHOVAH IN THE BOOK OF ESTHER.

It has been observed by many that no Divine Name or Title is found in the book of Esther.

This is the more remarkable, since, in this short book of only 167 verses, the Median King is mentioned 192 times, his kingdom is referred to 26 times, and his name[1] "Ahasuerus" is given 29 times.

Jehovah had declared (Deut. 31. 16–18)[2], that if His People forsook Him, He would hide His face from them. Here this threatening was fulfilled. But, though He was hidden from them, He was working for them. Though the book reveals Him as overruling all, His Name is hidden. It is there for His People to see, not for His enemies to see or hear.

Satan was at work, using Haman to blot out the Nation, as once before he had used Pharaoh for the same purpose (see Ap. 23 and 25). Jehovah's counsel must stand. His promise of Messiah, the coming "Seed" of the woman (Gen. 3. 15), must not fail. Therefore He must overrule all for the preservation of His People, and of the line by which that "Seed" was to come into the world.

His working was secret and hidden: hence, the name of "JEHOVAH" is hidden secretly four times in this book, and the name "EHYEH" (I am that I am) once. The *Massōrah* (Ap. 30) has a rubric calling attention to the former fact; and (at least)[3] three ancient manuscripts are known in which the Acrostic[4] letters in all five cases are written *Majuscular* (or, larger than the others) so that they stand out boldly and prominently, showing the four consonant letters of the name J e H o V a H. In Hebrew י, ה, ו, ה, or, as written in Hebrew from right to left, ה, ו, ה, י. In English, L, O, R, D. Also the five letters of the fifth Acrostic, "EHYH."

THE FOUR ACROSTICS.

The following phenomena are noticed in examining the four Acrostics which form the name "Jehovah":

1. In each case the four words forming the Acrostic are consecutive.
2. In each case (except the first) they form a sentence complete in itself.
3. There are no other such Acrostics in the whole book, except the fifth Acrostic at the end; though there is one other, forming another Divine Title, in Ps. 96. 11. (See note there.)
4. In their construction there are not two alike, but each one is arranged in a manner quite different from the other three.
5. Each is uttered by a different speaker. The first by Memucan (1. 20); the second by Esther (5. 4); the third by Haman (5. 13); the fourth by the inspired writer (7. 7).
6. The first two Acrostics are a pair, having the name formed by the *Initial* letters of the four words.
7. The last two are a pair, having the name formed by the *Final* letters of the four words.
8. The first and third Acrostics are a pair, having the name spelt *backward*.
9. The second and fourth are a pair, having the name spelt *forward*. They thus form an *alternation*:

A | Backward.
B | Forward.
A | Backward.
B | Forward.

10. The first and third (in which the name is formed backward) are a pair, being spoken by *Gentiles*.
11. The second and fourth (in which the name is spelt forward) are a pair, being spoken by *Israelites*. They thus form an *Alternation*:—

C | Spoken by a Gentile (Memucan).
D | Spoken by an Israelite (Esther).
C | Spoken by a Gentile (Haman).
D | Spoken by an Israelite (the inspired writer).

12. The first and second form a pair, being connected with *Queens and Banquets*.
13. The third and fourth are a pair, being connected with *Haman*.
14. The first and fourth are a pair, being spoken *concerning* the Queen (Vashti) and Haman respectively.
15. The second and third are a pair, being spoken *by* the Queen (Esther) and Haman respectively. They thus form an Introversion:—

E | Words concerning a Queen.
F | Words spoken by a Queen.
F | Words spoken by Haman.
E | Words concerning Haman.

16. It is remarkable also that, in the two cases where the name is formed by the *initial* letters, the facts recorded are *initial also*, and are spoken of an event in which Jehovah's overruling was initiated; while in the two cases where the name is formed by the *final* letters, the events are *final also*, and lead rapidly up to the end toward which Jehovah was working.

Thus in the two cases where the name is spelt *backward*[1], Jehovah is seen *overruling* the counsels of Gentiles for the accomplishment of His own; and where the name is spelt *forward*[1], He is *ruling* directly in the interests of His own People unknown to themselves.

THE FIRST ACROSTIC (1. 20)

is formed by the *initial* letters, for the event was initial; and the name is spelt *backward* because Jehovah was *turning back* and *overruling* the counsels of man. The whole clause reads as follows; the words forming the Acrostic being put in italic type:—

"And when the king's decree which he shall make, shall be published throughout all his empire, (for it is great,) *all the wives shall give* to their husbands honour, both to great and small." The four words we give, 1st, in the Hebrew type (with the Majuscular letters at the beginning of each word); 2nd, with the Transliteration; and 3rd, in English paraphrase, reproducing the sentence in the word LORD with the initial letters backward:—

4 3 2 1

הִיא וְכָל־הַנָּשִׁים יִתְּנוּ

1 2 3 4
Hi' Vekāl Hannāshīm Yittenū.

1 2 3 4
it and-all the-wives shall-give

"Due Respect Our Ladies

shall give to their husbands, both to great and small."

---

[1] In the note on Est. 1. 1 this Ahasuerus is identified with Astyages, who is the same as Darius the Mede. See notes on p. 618, and Ap. 57.

[2] The Talmud (*Kelim* 139) says "Where do we get Esther in the Law?" And the answer is "Deut. 31. 18, 'and I will surely hide my face'". So here, the outward form of the revelation takes on the form of its inward and spiritual meaning. For the same reason we have the Divine Title "the God of heaven" as characterising the book Ezra-Nehemiah. See note on 2 Chron. 36. 23.

[3] How many more there may be will be ascertained only when all the special scrolls of Esther shall be examined.

[4] For other examples of Acrostics in the Hebrew text, see Ap. 63. vii.

[1] In the use of these terms, "backward" and "forward" the English reader must bear in mind that Hebrew is read from right to left both in the spelling and wording.

THE SECOND ACROSTIC (5. 4)

is formed, as before, by the *initial* letters, for Jehovah is initiating His action; but the name is spelt *forward* because He is *ruling* and causing Esther to act; and take the first step, which was to lead up to so great an end.

The four words are:

4 3 2 1

יָבוֹא הַמֶּלֶךְ וְהָמָן הַיּוֹם

1 2 3 4

Yābō' Hammelek VeHāmān Hayyōm

1 2 3 4

let-come the-king and-Haman this-day

"Let Our Royal Dinner

this day be graced by the king and Haman."

The name of Jehovah is read in the invitation, intimating that there would be *a fourth* at that banquet."

THE THIRD ACROSTIC (5. 13)

is the beginning of the end; for Haman had gone forth from that banquet "joyful and with a glad heart" (5. 9) "that day." Yet it was to be his last. Hence the third Acrostic is formed with the *final* letters, for the *end* was approaching; and the name is spelt *backward*, for Jehovah was *overruling* Haman's gladness, and turning back Haman's counsel.

The four words are:

4 3 2 1

זֶה אֵינֶנּוּ שֹׁוֶה לִי

1 2 3 4

zeH-'ēynennV shoveH leY

1 3 2 4

this availeth nothing to-me

The English may be freely rendered "Yet am I

saD; foR, nO avaiL

is all this to me."

THE FOURTH ACROSTIC (7. 7)

is formed, like the third, by the *final* letters, for Haman's end had come. But it is spelt *forward* like the first, for Jehovah was *ruling* and bringing about the end He had determined. Haman saw there was cause for fear. A *fourth* is there—Jehovah Himself! And when Esther pleads for her life (7. 3), the king asks "Who is he and where is he?" which brings in Jehovah's own ineffable name—the Acrostic of the five final letters spelling in Hebrew "*I am*" (see the fifth Acrostic below). Esther replies: "The adversary and enemy is this wicked Haman." The king, filled with wrath, rises, and goes forth into the palace garden. Haman, filled with fear, rises, "to make request for his life to Esther the queen, for he saw

that evil was determined against him

by the king."

This was the climax, the end had come. Hence the name is spelt by the final letters:

4 3 2 1

כִּי כָלְתָה אֵלָיו הָרָעָה

1 2 3 4

kY kālethāH 'ēlāyV hārā'āH

1 4 2 3

that evil was-determined against-him

Translated, as before, the Acrostic appears in English thus: "For he saw that there was

eviL tO feaR determineD

against him by the king."

THE FIFTH ACROSTIC (7. 5)

in this book does not form the name "Jehovah," but the remarkable name E H Y H which means

"I AM."

It is noted in some manuscripts by Majuscular letters, which have *Massoretic* authority (see Ap. 30).

The Acrostic is formed by the final letters, and the name is spelt backward.

The king asks "*Who is he, and where is he*, that durst presume in his heart to do so?": i. e. to sell for destruction Queen Esther and her People. In saying this he unconsciously gives the name of Him who came down to deliver His People out of the hand of Pharaoh, and had then come down to deliver them again out of the hand of Haman, "the Jews' enemy", who, like Pharaoh, sought to destroy the whole nation (cp. Exodus 2. 23–25 with 3. 14, 15). The great enemy of the Messiah—the living Word—was seeking to destroy all hope of His promised coming (Gen. 3. 15), and make void the repeated promise of Jehovah.

Ahasuerus only pointed to human agency, but his words point us to the Satanic agency which was behind it. The Acrostic is in the final letters of his question "Who is he, and where is he?" Only the great "I am that I am" could know that, and could answer that question. Esther and Mordecai knew the human instrument, but none could know who was directing him but the One Who sees the end from the beginning.

The words forming the Acrostic are

4 3 2 1

הוּא זֶה וְאַי זֶה

1 2 3 4

hū'E zeH vᵉ'eY zeH

2 3 4

[who is] he this [man] and where [is] this [man]

"who durst presume in his heart to do so": i. e. to conspire against the life of the Queen and her People.

We may English it thus:

"WherE dwelletH the-enemY that-daretH

presume in his heart to do this thing?"

Thus was the name of the great "I AM" of Exodus 3. 14 presented to the eye, to reveal the fact that He who said of E H Y H "this is My Name for ever, and this is My Memorial unto all generations" (*v.* 15), was there to remember His People. Here was a "generation" in Persia who experienced the truth and the power of this Name, as a former "generation" had done in Egypt.

The same "I AM" had indeed come down to deliver them from Haman; as He had from Pharaoh, and from the great "enmity" (of Gen. 3. 15) which instigated both to accomplish the Satanic design of exterminating the Nation of Israel.

In these five Acrostics we have something far beyond a mere coincidence; we have design. When we read the denunciation in Deut. 31. 16–18, and see it carried out in Persia, we learn that though God was not *among* His people there, He was *for* them. Though He was not acting as Jehovah, "that dwelleth between the Cherubim," He was "the God of Heaven," ruling and over-ruling all in the Heaven above and in the Earth beneath" for the fulfilment of His purposes, and in the deliverance of His People. Hence, though His name, as well as His presence, is HIDDEN, yet, it is there, in the Word; and so wonderfully interwoven that no enemy will ever know how to put it out.

61 QUOTATIONS FROM THE BOOK OF JOB IN THE OTHER BOOKS OF THE BIBLE.

The quotations from, and references to, the book of Job in the other books of the Bible show that it was well known and read in the days of David and Solomon and the Prophets, and cannot be referred to as late a period as the 7th—4th centuries B.C., as most of the "higher" critics do.

The following table will enable the reader to judge for himself. There are 65 passages referred to: 37 in the Psalms; 18 in Proverbs; 9 in the Prophets; and 1 in the N.T.

Job.	Quoted or referred to in other books.
3. 3–11	Jer. 20. 14, 15, 18.
3. 16	Ps. 58. 8.
3. 21	Prov. 2. 4.
4. 3, 4	Isa. 35. 3.
4. 8	Prov. 22. 8. Hos. 10. 13.
5. 3	Ps. 37. 35, 36.
5. 10	Ps. 65. 9.
5. 13	1 Cor. 3. 19.
5. 14	Isa. 59. 10.
5. 15	Ps. 35. 10.
5. 17	Ps. 94. 12. Prov. 3. 11.
5. 20	Pss. 33. 19; 37. 19. Heb. 12. 5.
5. 21	Ps. 31. 20.
5. 25	Pss. 72. 16; 112. 2.
6. 4	Ps. 38. 2.
7. 7	Ps. 78. 39.
7. 10	Ps. 103. 16.
7. 17	Pss. 8. 4; 144. 3.
8. 13	Prov. 10. 28.
8. 22	Pss. 35. 26; 109. 29.
9. 34	Ps. 39. 10.
10. 3	Ps. 138. 8.
10. 8	Ps. 119. 73.
10. 10, 11	Ps. 139. 14–16.
10. 20, 21	Ps. 39. 5, 13.
11. 17	Ps. 37. 6.
11. 18, 19	Isa. 17. 2. Ezek. 34. 28. Mic. 4. 4. Zeph. 3. 13.
13. 21, 28	Ps. 39. 10, 11.
14. 1, 2	Ps. 90. 3, 5, 6.
15. 35	Ps. 7. 14. Isa. 59. 4.
16. 10	Ps. 22. 13. Mic. 5. 1.
17. 7	Pss. 6. 7; 31. 9.
18. 5	Prov. 13. 9; 24. 20.
19. 5–9, 13	Pss. 38. 16; 88. 8; 89. 44.
19. 13, 14	Ps. 88. 8, 18.
19. 26	Ps. 17. 15.
19. 29	Ps. 58. 10, 11.
21. 30	Prov. 16. 4. Zeph. 1. 15–18. 2 Pet. 2. 9.
23. 10	Ps. 66. 10.
23. 11	Ps. 44. 18.
24. 14, 15	Pss. 10. 8, 11; 11. 4.
24. 23	Prov. 15. 3.
26. 8	Prov. 30. 4.
28. 13, &c.	Prov. 3. 13, &c.
28. 15	Prov. 3. 14, 15.
28. 28	Prov. 1. 7; 9. 10. Ps. 111. 10.
29. 18	Ps. 30. 6.
30. 9	Ps. 69. 12.
30. 16	Ps. 42. 4.
31. 7	Ps. 44. 18, 21.
32. 8	Prov. 2. 6.
32. 21	Prov. 24. 23.
34. 11	Prov. 24. 12.
35. 12	Prov. 1. 28.
36. 19	Prov. 11. 4.
36. 26, 27, 32	Pss. 90. 2; 147. 8.
40. 4, 5	Ps. 51. 4.

62 THE SEPTUAGINT ENDING OF THE BOOK OF JOB.

In the Septuagint translation of the Old Testament into Greek, there is a long subscription. A similar subscription is found in the Arabic Version. It professes to be taken out of "the Syriac book"; but there is nothing to be found of it in the Syriac Version as published in Walton's Polyglot.

It was doubtless written B.C. It is interesting, especially when compared with the notes on p. 666, but what authority there is for it is not stated.

The last verse of Job (42. 17), "And Job died, an old man, and full of days," reads on as follows:

"And it is written that he will rise again with those whom the Lord raises up.

"This man is described in the Syriac book as dwelling in the land of Ausis, on the borders of Idumea and Arabia; and his name before was Jobab; and having taken an Arabian wife, he begat a son whose name was Ennōn. He himself was the son of his father Zara, a son of the sons of Esau, and of his mother Bosorrha, so that he was the fifth[1] from Abraham. And these were the kings who reigned in Edom, which country he also ruled over. First Balak the son of Beor,[2] and the name of his city was Dennaba. After Balak, Jobab, who is called Job: and after him, Asōm, who was governor out of the country of Thæman; and after him Adad, the son of Barad, that destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And the friends that came to him were Eliphaz of the sons of Esau, king of the Thæmanites, Baldad sovereign of the Sauchæans, Sōphar, king of the Minæans".

[1] Fifth. If he was the son of Issachar this corresponds with what is said in the notes on p. 666.

[2] So the Sinaitic MS. The Alexandrian MS. reads "Semphor," which is probably the same as "Zippor".

63 THE BOOK OF PSALMS. MISCELLANEOUS PHENOMENA.

I. THE TITLE OF THE BOOK.

The name given to the Book of Psalms as a whole by the Jews is *Tᵉhillim*; but it is not recognised by this name in the Book itself.

Our English name "Psalms" is a transliteration of the Greek Title of the Septuagint, "*Psalmoi*",[1] which means "songs"; while the word "Psalter" is from the Greek *Psaltērion*, a harp, or other stringed instrument.

There is no correspondence between the Greek and the Hebrew in these cases. Only once does a Psalm bear this word in its title, and that is Ps. 145 (sing. *Tᵉhillah*).

Tᵉhillīm is invariably rendered "praises". It is a verbal noun from the root *hālal*, to make a jubilant sound.

To make *ellell* means to rejoice. Cp. German *hallen* and English halloo, yell.

Tᵉhillīm has, therefore, a wide meaning, and includes all that is worthy of praise or celebration; and, especially the works and ways of Jehovah.

Hence, in this book, we have these works and ways set forth as they relate to the Divine counsels of God, (1) as to *Man*, (2) as to *Israel*, (3) as to the *Sanctuary*, (4) as to the *Earth*, and (5) as to *the Word of Jehovah*. See the Structure of the separate Books of the Psalms, p. 720. In those Structures light is thrown upon the "ways" of God. The need for this instruction is seen from the other meaning of *hālal*, which in the Hithpael and Hithpolel means to praise or boast of one's self, hence *to be foolish*. Cp. 1 Kings 20. 11; Job 12. 17; Isa. 44. 25 (mad); Prov. 20. 14[1]. This instruction is given concerning God's ways and works exhibited in the Word of God from the beginning to the end.

[1] The word occurs *seven* times in the N.T. (Luke 20. 42; 24. 44. Acts 1. 20; 13. 33. 1 Cor. 14. 26. Eph. 5. 19. Col. 3. 16), four referring to the Book of Psalms, and the last *three* to Psalms in general.

[1] As it is foolish to glory in any object except in Jehovah (Jer. 4. 2; 9. 23, 24), so to boast of oneself is *to be foolish* in this case (Ps. 49. 6. Prov. 27. 1. See Pss. 5. 5; 73. 3; 75. 4; and cp. 44. 8).

II. THE QUOTATIONS FROM THE PSALMS IN THE NEW TESTAMENT.

(i) The Formulas used in direct Quotations.

"As it is written"; or "It is written": Matt. 4. 6[1] (91. 11). John 2. 17 (69. 9); 6. 31 (78. 24, 25). Acts 13. 33 (2. 7). Rom. 3. 4 (51. 4). 2 Cor. 4. 13 (116. 10).

"David", or "in David"[2]: Matt. 21. 43 (110. 1). Acts 2. 25 (16. 8), 34 (110. 1). Rom. 4. 6 (32. 1, 2); 11. 9, 10 (69. 22, 23). Heb. 4. 7 (95. 7).

"He (God) saith", "said", or "spake": Acts 13. 35 (16. 10). Eph. 4. 8 (68. 18). Heb. 1. 10-12 (102. 25-27); 4. 3 (95. 11); 5. 5 (2. 4); 5. 6 (110. 4).

"He (God) limiteth": Heb. 4. 7 (95. 7).

"He (God) testifieth": Heb. 7. 17 (110. 4).

"In the Scriptures": Matt. 21. 42 (118. 2, 3).

"In their law"[1]: John 15. 25 (35. 19; 69. 4).

"In your law"[1]: John 10. 34 (82. 6).

"One in a certain place testified": Heb. 2. 6 (8. 4; 144. 3).

"Spoken by (or through) the prophet": Matt. 13. 35 (78. 2).

"The Book of Psalms": Acts 1. 20 (69. 25).

"The mouth of David"[2]: Acts 1. 16 (41. 9); 4. 25, 26 (2. 1, 2).

"The scripture": John 7. 42 (132. 11); 13. 18 (41. 9); 19. 24 (22. 18), 28 (69. 21), 36 (34. 20), 37 (22. 16, 17).

"The second Psalm": Acts 13. 33 (2. 7).

[1] This (with Ps. 91. 13) was Satan's quotation, mutilated by a significant suppression and omission.

[2] In David. The Fig. *Ellipsis* (Ap. 6), i. e. "in [the Psalm] of David"; or, "in [the person] of David".

[1] "Law" is used by Fig. *Metonymy* (of the Part) for the whole of the O. T.

[2] David's "mouth", but not David's *words*.

(ii) The Adaptation of Words of the Psalms, without a Specific Quotation, or Reference to Fulfilment.

2. 7 (Heb. 1. 5).
2. 9 (Rev. 2. 27).
4. 4 (Eph. 4. 26).
6. 8 (Matt. 7. 23).
8. 2 (Matt. 21. 16).
8. 6 (1 Cor. 15. 25, 27. Eph. 1. 20, 22).
9. 8 (Acts 17. 31).
19. 4 (Rom. 10. 18).
22. 1 (Matt. 27. 46. Mark 15. 34).
22. 8 (Matt. 27. 43). The chief priests.
22. 21 (2 Tim. 4. 17).
24. 1 (1 Cor. 10. 26, 28).
27. 1 (Heb. 13. 6). See 118. 6, below.
34. 8 (1 Pet. 2. 3).
40. 6-8 (Heb. 10. 5-7).
41. 9 (Mark 14. 18).[1]
48. 2 (Matt. 5. 35).
50. 14 (Heb. 13. 15).
55. 22 (1 Pet. 5. 7).
56. 4, 11 (Heb. 13. 6).
69. 9 (John 2. 17).
69. 21, 27 (Matt. 27. 34, 38. Mark 15. 36).
74. 2 (Acts 20. 28).
78. 24, 25 (John 6. 31).
79. 6 (2 Thess. 1. 8).
89. 27, 37 (Rev. 1. 5; 3. 14).
91. 13 (Luke 10. 19).
102. 25-27 (Heb. 1. 10-12).
106. 20 (Rom. 1. 23).
110. 1 (Mark 16. 19. 1 Cor. 15. 25, 27. Col. 3. 1. Eph. 1. 20, 22).
110. 4 (Heb. 5. 10).
116. 10 (2 Cor. 4. 13).
116. 11 (Rom. 3. 4).
118. 6 (Heb. 13. 6). See 27. 1, above.
118. 22 (Acts 4. 11. Matt. 21. 42. 1 Pet. 2. 4, 7).
118. 26 (Matt. 21. 9).
125. 5 (Gal. 6. 16).
143. 2 (Gal. 2. 16).
146. 6 (Acts 14. 15).

[1] John (13. 18; 19. 28, 29) uses the formula "that it might be fulfilled" because of the object of his Gospel (20. 31).

III. QUOTATIONS AS BEING THE DIRECT FULFILMENT OF PROPHECIES IN THE PSALMS.

22. 18 (John 19. 23, 24).
34. 20 (John 19. 36).
35. 19 (John 15. 25).
41. 9 (John 13. 18. Acts 1. 16).
69. 4 (John 15. 25).
78. 2 (Matt. 13. 35).
97. 7 (Heb. 1. 6).
109. 3, 119. 161 (John 15. 25).

IV. QUOTATIONS AS BEING THE DIRECT UTTERANCES OF THE FATHER, THE SON, AND THE HOLY SPIRIT, RESPECTIVELY.

The Father.

2. 7 (Heb. 1. 5, 6. Acts 13. 33).
45. 6, 7 (Heb. 1. 8, 9).
89. 26, 27 (Heb. 1. 5).
97. 7 (Heb. 1. 6).
102. 25-27 (Heb. 1. 10-12).
104. 4 (Heb. 1. 7).
110. 1 (Heb. 1. 13).

The Son.

18. 2 (Heb. 2. 13).
22. 1 (Matt. 27. 46. Mark 15. 34).
22. 22, 25 (Heb. 2. 12).
40. 6-8 (Heb. 10. 5-7, 8, 9).
45. 6 (Heb. 1. 8).

The Holy Spirit.

41. 9 (Acts 1. 16).
95. 7-11 (Heb. 3. 7-11).

V. DIVINE TITLES APPLIED DIRECTLY TO CHRIST IN THE NEW TESTAMENT.

9. 8, 96. 13, 98. 9 (Acts 17. 31).
34. 8 (1 Pet. 2. 3.).
45. 6 (Heb. 1. 8).
62. 12 (Matt. 16. 27).
74. 2 (1 Pet. 1. 19).
97. 7 (Heb. 1. 6).
102. 25-27 (Heb. 1. 10-12).
104. 4 (Heb. 1. 7).

VI. THE BEATITUDES IN THE PSALMS.

The word rendered "blessed" in the "Beatitudes" is not always "*bârak*," to bless; but '*ashrēy*, happinesses. Its first occurrence is Deut. 33. 29. It is the plural of majesty or accumulation, and means "O the happinesses", or, "O the great happiness", or, "O How happy".

'*Ashrēy* occurs twenty-six times in the book of Psalms. It is translated "blessed" nineteen times, and "happy" seven times. In the list below, these latter are marked with an asterisk (*).

The following is the complete list:

Pss. 1. 1; 2. 12; 32. 1, 2; 33. 12; 34. 8; 40. 4; 41. 1; 65. 4; 84. 4, 5, 12; 89. 15; 94. 12; 106. 3; 112. 1; 119. 1, 2; 127. 5*; 128. 1, 2*; 137. 8*, 9*; 144. 15*, 15*; 146. 5*.

The word is distributed in the five books of the Psalms as follows: Book I, eight times; Book II, once; Book III, four times; Book IV, twice; Book V, eleven times; making twenty-six in all.

VII. THE ACROSTIC PSALMS.

There are nine examples of Acrostics in the Book of Psalms, while eleven other Acrostic Scriptures are found in the Old Testament[1].

i. Psalms 9 and 10 are linked together by an Acrostic which, like "the times of trouble" (the great tribulation), of which the two Psalms treat, is purposely broken, and is irregular and out of joint. This Acrostic tells us that the subject of the two Psalms is one, and that they are to be connected together. See notes there on the many expressions common to both.

ii. Psalm 25. Here, again, the Acrostic is designedly incomplete, a proof of its genuineness instead of its "corruption". No writer would or could omit a letter from carelessness. The Psalm has the same phenomena as Psalm 34, where the same letter ו (*Vau*=V) is omitted, and the same letter פ (*Pe*=P) is duplicated, in the word *Pādah*, "redeem". The last verse is thus, in each case, made to stand out prominently by itself.

iii. Psalm 34. See under ii, above.

iv. Psalm 37. In this Psalm the series is perfect and complete. Every letter has two verses of two lines each, except three: *vv.* 7 (ד, *Daleth*=D), 20 (כ, *Kaph*=K), and 34 (ק, *Koph*=K).

v. Psalm 111. In this Psalm the series is complete. The Psalm has twenty-two lines, each line commencing with the successive letters of the alphabet.

vi. Psalm 112 is formed on the model of Psalm 111, the two Psalms forming a pair[2]; Psalm 111 being occupied with Jehovah, and Psalm 112 with the man that revereth Jehovah. See the notes there.

vii. Psalm 119. This Psalm consists of twenty-two groups, consisting of eight verses each. The eight verses in each group begin with the same letter. For example: the first eight verses begin with א (*Aleph*=A), the eight verses of the second group with ב (*Beth*=B), and so through the whole Psalm of 176 verses (8 × 22. See Ap. 10).

It is impossible to reproduce this (or any of the other alphabetical Acrostics), seeing that the Hebrew and English alphabets do not correspond, either in equivalents, order, or number of the letters.

It so happens that in the group beginning with T (*vv.* 65-72), each verse in the A.V. does begin with T, except *vv.* 67 and 71. These can be readily conformed by changing "Before" to "Till" in *v.* 67; and "It is" to "'Tis" in *v.* 71.

[1] There are five in the Book of Esther, each giving the Divine names in the form of an Acrostic. (See Ap. 60.)
One other Divine name in Ps. 96. 11. See note there.
One perfect Acrostic in Prov. 31. 10-31. See note there.
In the Book of Lamentations, each of the first four chapters is characterised by an Acrostic. See notes there.

[2] With the further peculiarity that the first three verses in each Psalm consist of two portions: the last two, of three portions.

The first two letters being the same in both alphabets, can be thus presented:

Ah! the happinesses of the perfect in the way,
Such as walk by the Law of Jehovah.
Ah! the happinesses of the keepers of His testimonies,
Who seek Him with their whole heart.
Assuredly they have not worked iniquity:
In His ways they have ever walked.
As to Thy commandments—Thou hast commanded us,
That we should diligently keep them.
Ah Lord, that my ways were prepared
To keep Thy statutes;
Ashamed, then, should I never be,
While I have respect unto all Thy commandments.
All my heart shall praise Thee in uprightness,
While I learn the judgments of Thy righteousness.
All Thy statutes also I will keep:
Leave me not utterly.

By what means shall a young man cleanse his way?
By taking heed thereto according to Thy word.
By every means my heart hath sought Thee:
Let me not err from Thy commandments.
Besides, I have laid up Thy Word in my heart,
That I might not sin against Thee.
Blessed art Thou, O Jehovah:
Teach me Thy statutes.
By my lips have I recounted
All the judgments of Thy mouth.
By walking in Thy mandates' way,
I found joy beyond all wealth.
By Thy precepts shall I guide my musings,
And shall pore over Thy paths.
By Thy statutes shall I be delighted:
Thy Word I shall not forget.

viii. Psalm 145. In this Psalm the Acrostic is perfect, with the exception of the letter נ (*Nun*=N), which should come between *vv.* 13 and 14. See note there.

Through the infirmity of some transcriber, the verse was probably omitted by him. It must have been in the more ancient manuscripts, because it is preserved in the ancient Versions: viz. the Sept., Syr., Arabic, Ethiopic, and Vulgate. One Heb. Codex is known which contains it, as follows:

"The LORD is faithful in all His words,
And holy in all His works."

Moreover, the Structure of the Psalm shows that it originally had its proper place in the Psalm. See the notes on Ps. 145. 13, 14.

ix. For the other Acrostic in the Psalms, see the note on Ps. 96 11.

VIII. THE AUTHORS NAMED IN THE PSALMS.

1. The Psalms bearing the name of "DAVID" are seventy-three in all: thirty-seven in Book I (3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 34, 35, 36, 37, 38, 39, 40, 41); eighteen Psalms in Book II (51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 68, 69, 70); one in Book III (Ps. 86); two in Book IV (101 and 103); and fifteen in Book V (108, 109, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, 145).

2. By "Asaph", twelve Psalms: one being in Book II (Ps. 50), and eleven in Book III (73, 74, 75, 76, 77. 78, 79, 80, 81, 82, 83).

3. By "the sons of Korah": eleven Psalms: seven being in Book II (42, 44, 45, 46, 47, 48, 49); and four in Book III (84, 85, 87, 88), as set out in *The Companion Bible*. In Pss. 46 and 88 it is repeated as the *sub*-scription of Pss. 45 and 87, and is not the *super*-scription of 46 and 88 as in all the Versions.

4. For, or of "Solomon", two Psalms: one in Book II (Ps. 72), and one in Book V (Ps. 127).

5. "By Heman the Ezrahite", one in Book III (Ps. 88).

6. By "Ethan the Ezrahite", one in Book III (Ps. 89).

7. By "Moses the man of God", one in Book IV (Ps. 90).

IX. THE DISPENSATIONAL CHARACTER OF THE PSALMS.

In reading the Book of Psalms, we must constantly bear in mind the character of the Dispensation to which they belong. The word "Dispensation" means "administration": and God's principles of administration varied according as man was in a Dispensation of innocence, or mankind was "without Law", or Israel was "under Law", or as we are under grace in this present Dispensation.

God's principles of administration have varied with each of these: and in the future they will vary yet more: in the coming Dispensation of judgment, and in the Dispensation of millennial glory by which it will be followed.

If we read what pertains to one Dispensation into another which is administered on different lines, we shall have only confusion. Unless they be rightly divided, we shall not find "the truth" (2 Tim. 2. 15).

Much of what we read in the Psalms is truth *for all time*: but, some things are *peculiar* to that Dispensation of Law, and are neither suitable nor appropriate for the present Dispensation of grace. That is why many readers stumble when they judge "the imprecatory Psalms" from the standpoint of grace. Those Psalms were appropriate for the past Dispensation of works, as they will be for the coming Dispensation of judgment; but they are not appropriate for the present Dispensation, in which God's administration is on the principles of grace (according to Matt. 5. 44–48). It was true, in the former Dispensation of Law, that "when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive" (Ezek. 18. 27). But that is not the way of salvation now. The Scriptures for this present Dispensation are written and contained in the Pauline Epistles (fulfilling the promise of the Lord in John 16. 13); and these declare with one voice that we are not saved by works, but by grace (Rom. 3. 23, 24; 11. 6. Eph. 2. 3–9. Titus 3. 5–8).

Even so with the "imprecatory Psalms", and similar expressions in other Psalms: they were *true* and appropriate for that Dispensation, but are equally inappropriate for this.

X. THE DISTRIBUTION OF THE DIVINE TITLES IN THE FIVE BOOKS.

It may conduce to the completeness of the study of the usage of the Divine Titles, in relation to the Dispensational character of the five Books of the Psalms, if we give a connected list. They are given under the Structure of each Book separately.

A comparison of these numbers will show that they correspond with the subject of each Book as exhibited in the Structure prefixed to each Book. When "God" is used, the thought is of the Creator and His creatures. When "Jehovah" is used, it speaks of a Covenant God, in covenant relation with His own People.

i. THE GENESIS BOOK. (Psalms 1-41), p. 720.

Jehovah occurs 279 times, Elohim only forty-eight (nine of them connected with Jehovah).

ii. THE EXODUS BOOK. (Psalms 42-72), p. 720.

Jehovah occurs only thirty-seven times, Elohim occurs 262 times (twice in connection with Jehovah). El occurs fourteen times, and Jah once.

iii. THE LEVITICUS BOOK. (Psalms 73–89), p. 720.

In the *First* Section (A^1) Jehovah occurs only fifteen times, while Elohim occurs sixty-five times (twice with Jehovah).

In the *Second* Section (A^2) Jehovah occurs fifty times, while Elohim occurs only 28 times (four of which are connected with Jehovah. El occurs five times.

iv. THE NUMBERS BOOK. (Psalms 90–106), p. 720.

Jehovah occurs 126 times, and Elohim only thirty-one times (in ten of which it is combined with Jehovah). El occurs six times.

v. THE DEUTERONOMY BOOK. (Psalms 107–150), p. 720.

Jehovah occurs 293 times, while Elohim occurs only forty-one times (in four of which it is combined with Jehovah). Jah occurs thirteen times. El occurs ten times. Eloah twice.

XI. THE PRAYER BOOK VERSION OF THE PSALMS.

The Authorised Version of the Bible of 1611 was preceded by several other Versions made into the English tongue.

1. The earliest was that by John Wycliffe, about A.D. 1380. This existed only in MS. until 1831, when the N.T. was printed for the first time, followed by the O.T. in 1848. The complete Bible was not published till 1850.

2. Tyndale's Version. The N.T. was published in 1525, and the Pentateuch in 1530.

3. Coverdale's Version followed in 1535, and was the first complete printed English Bible.

4. Matthew's Bible (largely based on Tyndale) was published under this assumed name in 1537 by John Rogers.

5. The Great Bible followed in 1539. It was Coverdale's Version revised by himself, and was in large folio, which gave it its name. In 1540 Cranmer wrote a preface; and hence this and subsequent editions[1] became known as "Cranmer's Bible". It was from this Version that the Psalms and other portions of Scripture were taken, and used in the Prayer Book, from the edition of 1552 to the last revision in 1662.

When the A.V. was published in 1611, it was "authorised (or appointed) to be read in churches" (hence its name), instead of the Versions which had preceded it, and which were thenceforth superseded. Extracts from it, such as the opening sentences, and the Epistles and Gospels, were at the same time substituted for those previously in use[2].

But it was found that, from the use of the Psalms in Public Worship, people had become so accustomed to the older Version (many being able to sing or say them from memory), that when the last revision of the Prayer Book was made in 1662 the Psalter was retained, it being deemed unwise to make a change which would be so revolutionary.

This is why the Prayer Book Version differs from the Bible Version.

This is also the reason why a change in "the names and order" of the Books of the Bible to the order of the Hebrew Canon is likewise now impossible. The translators of the Septuagint arbitrarily adopted a different order, and gave the books different names. This was followed by the Vulgate and all subsequent Versions[1]. No change in these respects would now be tolerated.

In comparing the two Versions, regard must be had:

(1) To the NUMBERS OF THE VERSES, as these are not the same in each, and differ sometimes in the numeration. For example, Ps. 19. 14 in A.V. is 19. 14, 15, in the Prayer Book Version; and Ps. 18. 1, 2 in A.V. is 18. 1 in the Prayer Book Version. The reference to the Psalms in *The Companion Bible* and its Appendixes is always to the A.V., not to the Prayer Book Version.

(2) As to OBSOLETE WORDS in the Prayer Book Version, the following is a list of the more important, which will show the extent of the changes made in 1611:

Abjects, worthless persons, 35. 15.
after (*prep.*), according to, 90. 15.
apace, swiftly, 58. 6.
at large, loose, without restraint, 118. 5.
brawn, muscle, boar's flesh, 119. 70.
cast their heads, consult, conspire, 83. 5.
certify, to make certain, 39. 5 (*v.* 4 in A.V.); to show knowledge, 19. 2.
comfortable, consoling, 54. 6.
conversation, mode of life, 50. 23.
darling, favourite, A.S. *dear-ling*, 22. 20; 35. 17.
discovereth, strippeth of leaves, 29. 8 (*v.* 9 in A.V.).
dragons, serpents, 74. 14 (*v.* 13 in A.V.).
due, appointed, 9. 9.
ensue, pursue, 34. 14.
eschew, avoid, shun, 34. 14.
fain, glad, 71. 21 (*v.* 23. in A.V.).
fie, Lat. *phy*, an expression of disgust, 35. 21; 40. 18.

[1] The other Versions published between this and the A.V. were *The Geneva Bible* in 1557-60; and Archbishop Parker's in 1568, known as the *Bishops' Bible*; the *Rhemish N.T.* in 1582; and the *Douai Bible* in 1610, both the latter being of Roman Catholic origin.

[2] Except the "comfortable words" in the Communion Service, which appear to be original translations and not wholly from any preceding Version, and have never been changed.

flittings, wanderings, 56. 8.
froward, perverse, 18. 26; 58. 3; 64. 2.

glory, tongue (which gives glory), 16. 10.
graven, dig, digged, 7. 16.
ground, bottom, 68. 26.

harnessed, armed, root=made of *iron*, 78. 10.
health, salvation, 51. 14; 67. 2; 119. 123.
hell, grave, 49. 14, 15.
hold of, hold to, 31. 7.
holpen, helped, 22. 5; 86. 17.
horn, head, 75. 5, 6, 12; 89. 18.

inditing, dictating, 45. 1.
inquisition, search, inquiry, 9. 12.

knappeth, snappeth, 46. 9.

laud (Lat.), praise, 135. 1.
lay to, apply, 119. 126.
learn, teach, 25. 4, 8; 119. 66.
leasing, falsehood, 4. 2; 5. 6.
lien, lain, 68. 13.
lighten, enlighten, 13. 3; 34. 5.

make thou all his bed, nurse, 41. 3.
minished, lessened, 12. 1; 107. 39.
mistake, take wrongly, 56. 5.

nethermost, lowest, 86. 13.
noisome, noxious, 91. 3.

ordereth, arrangeth, 40. 6.

pate, crown of the head, 7. 17.
pit, grave, 6. 5; 9. 15; 69. 16.
poor, oppressed, 34. 6; 69. 30.
ports, gates, 9. 14.
potsherd, broken pottery, 22. 15.
prevent, precede, anticipate, 18. 18; 21. 3; 119. 148, &c.

quick, living, alive, 55. 16.
quicken, make alive, 119. 25, &c.

refrain, restrain, 76. 12.
reins, kidneys, 7. 10, &c.
require, ask, 27. 4; 38. 16.
room, place, 18. 36; 31. 9.
runagates, rebels, 68. 6.

set by, esteem highly, 15. 4.
set in, put in the way of, 38. 17.
shawms, wind instruments, 98. 7.
simple, undesigning, artless, 72. 4, 13.
simpleness, artlessness, guilelessness, 69. 5.
still, silent, 62. 1.
stomach, pride, 101. 7.
stool, seat, 94. 20.
strange, foreign, 18. 45; 114. 1.

tell, count, 22. 17; 56. 8.
thereafter, according, 90. 11.
thievish, given to theft, 10. 8.
treadings, footsteps, 73. 2.
tush, an expression of impatience, like pish, or tut, 10. 6, &c.

unto, in comparison with, 16. 2.

vengeance, vindication or avengement, 79. 11.

water-pipes, cataracts or torrents, 42. 9.
weights (upon the), scales; i.e. when weighed, 62. 9.
whet, sharpen, 7. 13.
wholesome, saving, 20. 6; 28. 9
within, within doors, 45. 14.
wont, accustomed, 119. 156.
worship, worthy of honour, 3. 3.

64 "TO THE CHIEF MUSICIAN."

The key to the interpretation of these words has been lost for over twenty-two centuries.

Commentators and critics have confessed that they can make only conjectures as to the primitive meaning and use of the word (for it is only one word in Hebrew) *lam^enazzēaḥ*.

The Ancient Versions attempt a rendering. The Sept. has *eis to telos*=unto, for, or, with a view to the end. The Arabic, Ethiopic, and Vulgate render it "at the end". The Chald. renders it (Ps. 45) "to the praise". The Talmudists hold that it related to Him Who is to come; while Aquila (one of the Sept. Revisers, A.D. 130) renders it "*tō Nikopoiō*"=to the giver of victory.

It is clear that a Person was intended by these various renderings; but they appear to be interpretations rather than translations. Regarded as the former, they may be useful in showing us how the Psalms point to Christ; for He is the end. It is He Who giveth victory; it is He Who is the Coming One: and, while the book is called *Sepher T^ehillīm*, the Book of Praises, it is He Who "inhabiteth the praises of Israel" (Ps. 22. 3).

All ancient Hebrew manuscripts, with the early and best later printed editions, show no break whatever between the lines of one Psalm and another.

The Septuagint translators had been many years in Babylon, and the oldest among them must have been very young when carried away thither.

There were none who had full knowledge and experience of the ancient usages of the Temple worship.

Consequently, when they came to their task some 197 years after the latest carrying away to Babylon, there was nothing to show them where one Psalm ended and where the next Psalm began.

Hence, when they came to the word *lam^enazzēaḥ*, "To the chief Musician", they took it as being the *first* line of a Psalm, instead of the *last* line of the preceding Psalm which they had just translated. All subsequent Versions, in all languages, have followed them in this mistake. For mistake it was, as we may see from the only two examples of independent Psalms given us in the Scriptures: viz. Isa. 38. 9–20, and Hab. 3.

In each of these isolated Psalms we have the true models on which all other Psalms are based.

In each case we have

1. The *Super*-scription, or Title proper.
2. The body of the Psalm itself.
3. The *Sub*-scription.

In each of these two cases the word *lam^enazzēaḥ* forms the *sub*-scription, and appears at the end of the Psalm.

This is the key thus discovered by Dr. J. W. Thirtle[1] which had been lost for so many centuries; and *The Companion Bible* is the first edition of the Bible in which the Psalms are thus correctly presented in harmony with the two Psalm-models, Isa. 38. 9–20, and Hab. 3.

The unspeakable importance of Dr. Thirtle's discovery is at once seen. For it shows two things:

1. That, whatever the interpretation or application of the words may be, a Psalm which had this word in the *sub*-scription had a use beyond its local, temporary, or original purpose; and, being considered appropriate for public use, or for special occasions, was handed over to the Director of the Temple worship with any instructions which might be necessary for its use.

2. That such word or words of instruction, which today stand in the Septuagint and all subsequent Versions of the Bible as the *super*-scription, belong, not to that Psalm, but to the *sub*-scription of the Psalm preceding it.

This, at one stroke, removes the great difficulty, and solves the heretofore insoluble problem and impossible task which all Commentators have experienced, when they struggled in the attempt to find in one Psalm the explanation of words which belong to another.

Few problems so difficult and baffling have been removed by a solution so simple and self-explanatory.

This one feature, which, by Dr. Thirtle's kind permission, has been taken over into *The Companion Bible*, must greatly enhance its value and usefulness, making it unique among all existing editions of the Bible.

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[1] See foot-note on p. 92 (col. 1).

65 THE PSALM-TITLES, AND WORDS EMPLOYED IN THEM.

From what is written in the preceding Appendix (64), it will be seen that, though the words "Psalm-Titles" are used here in this Appendix in their ordinary traditional sense, our understanding of them must be seriously modified; all the words used in them, and explained below, occur in the *sub*-scription of the preceding Psalm, and belong to that Psalm. It is there we have placed them in *The Companion Bible*, and it is in those Psalms that we have to look for their elucidation and find the key to the meaning of the words.[1]

Commentators who revered the Word of God have struggled to find some logical, spiritual, or mystical meaning in these "titles"; while modern critics do not seem able to rise beyond musical instruments and terminology, or "catch-words" of popular songs or tunes.

The *Teaching*, which is deep and grand beyond all conception, they fritter down to some commonplace reference; while the *Text*, which is clear, they mystify with their puerile guesses and vain imaginations.

We look for something more worthy of this work of the Holy Spirit of God; something more worthy indeed of the Bible, regarding it merely as a literary production. We look for something more dignified than a "tom-tom" or a "catch-word", and we shall find it.

The words used in these *sub*-scriptions (which no commentator of any repute regards as other than integral parts of Holy Writ, being numbered, and forming as they do the first verse of each Psalm in the Hebrew text, and actually quoted as Scripture in the N.T.) refer to momentous truths, and not to musical terms; to teaching, and not to tunes; to instruction, and not to instruments; to sense, and not to sound. They are for those who have a heart for music, and not merely an ear for music; they are for Enochs who walk with God, and not for Tubal-Cains who handle the harp and the organ. They pertain to the things of the Spirit, and not to "things made with hands".

We shall present these words and expressions in the spelling, and in the order in which the Bible reader will look for them in this Appendix, viz. in alphabetical order.

We may first note here that thirty-four Psalms have no title at all, and are without *super*-scription or *sub*-scription: viz. Psalms 1, 2, 10, 33, 43, 71, 91, 93, 94, 95, 96, 97, 99, 104, 105, 106, 107, 111, 112, 113, 114, 115, 116, 117, 118, 119, 135, 136, 137, 146, 147, 148, 149, 150.

The words in the *super*-scriptions and *sub*-scriptions are as follows, and are given in the spelling of the A.V. to which English readers are accustomed.

I. AIJELETH-SHAHAR (The Day-Dawn).

This title, which in the versions has stood in the *super*-scription of Ps. 22, now finds its proper place and stands (in *The Companion Bible*) as the *sub*-scription to Ps. 21.

The meaning given both in A.V. and R.V. is "the hind of the morning".

The Jewish commentators, Rashi (A.D. 1040–1145, Troyes) and Kimchi (A.D. 1160–1232, Narbonne) render it "a hind fair as the morning". Luther rendered it "the hind early chased". The Targum has it "the morning sacrifice".

The moment we regard it in the light of Psalm 21 instead of Psalm 22, a new field of inquiry presents itself.

The expression is a Figure of speech common in the East, and frequently met with in Arabian poetry.

It is used of *the Day-Dawn*, in which the beams of light from the rising sun are seen shooting up (like horns) above the horizon before the sun actually appears. It is used in Psalm 21 of the rays of Messiah's coming glory, and tells of the dawn of His approaching coronation which is the one great subject of Psalm 21. See the Structure and notes.

It is the same DAY-DAWN that forms the theme of David's "last words". See the notes on 2 Sam. 23. 1–5 and Ps. 72, with the Structures and notes there; and compare 2 Pet. 1. 19.

II. AL ALAMOTH (relating to maidens).

There is no dispute or question as to the meaning of these words: *'Al*=relating to, or concerning, or connected with. *'Al* has a wide range of meaning, and we may select the one which lends itself best to the context. As to *'Alamōth* (fem. pl.), there is a consensus of opinion that it can mean only *damsels* or *maidens*. *'Almah* occurs (in sing. and pl.) seven times in the Heb. O.T., and is rendered "*virgin*" in Gen. 24. 43. Song 1. 3; 6. 8. Isa. 7. 14; "*maid*" in Ex. 2. 8. Prov. 30. 19; and "*damsel*" in Ps. 68. 25. The proper word for virgin is *bethūlāh* (Gen. 24. 16, &c.), while *'almāh* denotes a young woman of marriageable age, still under the care of others. Every *bethūlāh* is an *'almāh*, but not every *'almāh* is, necessarily, a *bethūlāh*.[1]

In the plural, therefore, *'alamōth* can mean only *maidens*. There is no need to think about music, or to restrict the use of the word here to "a maidens' choir", standing, as it now must stand, as the *sub*-scription to Ps. 45, and not as the *super*-scription of Ps. 46. There is no connection between "maidens" and Ps. 46, but there are many points in the subject-matter of Ps. 45 which link it on to that Psalm. There are references to the "king's daughter", and "honourable women" (*v.* 9). It is a "daughter" that is addressed as the bride (*v.* 10). There is the "daughter of Tyre" (*v.* 12); "the king's daughter" (*v.* 13); and "the virgins her companions" (*v.* 14).

There are special reasons, therefore, in the subject-matter of Ps. 45, which connect it with that Psalm; and make it very appropriate that, even if the Psalms were intended to be sung by *maidens*, such singing need not be connected with the Temple or its services. There was *processional* singing in the open air. And in 1 Chron. 15 we have just the occasion for the use of the word in this connection. In the procession in which the Ark was carried up from the house of Obed-edom to Zion three bodies of singers are mentioned: (1) the Levites (*vv.* 16–19), (2) *the maidens* (*v.* 20); and (3) the *Shemīnīth* or men-singers (see No. XIX, p. 95) who brought up the rear of the procession (*v.* 21). This is the very order which is mentioned in Ps. 68: (1) the singers going before (1 Chron. 15. 16–19); (2) the players on instruments following after (*v.* 22); in the midst, "the damsels (the *'Alamōth*) playing with timbrels" (*v.* 20). Ps. 68 begins with the words of Num. 10. 35, which prescribes the formula for the setting forth of the Ark. The "goings" of Ps. 68. 24 refer to the great going up of the Ark to Zion. The company of those who published the word of Jehovah (*v.* 11) is fem. plural, and the reference is not to Ex. 15. 20 or 1 Sam. 18. 6, but to 1 Chron. 15. 20. From all this it is clear that this Psalm (68) must be carried back to as early a date as 951–950 B.C., instead of being assigned to the later dates of 537 B.C. or 167 B.C. as demanded by modern criticism.

III. AL-TASCHITH=Destroy not.

There are four Psalms which have this *sub*-scription, viz. 56, 57, 58, and 74 (*not* Psalms 57, 58, 59, and 75, which in all the versions have it as the *super*-scription).

The first three are David's, the fourth is by Asaph.

Two by David (56 and 57) are each connected with a crisis in his life, while the third belongs to a peculiar time of trouble.

There is no dispute as to the meaning of the word.

It is rendered by A.V. and R.V. as "Destroy not". It is a cry of distress, a *cry at a crisis*. But this cry is found, in the Psalms to which we have placed it, as a

[1] These facts have been discovered, and admirably set forth by Dr. J. W. Thirtle, in his two works on this subject, viz. *The Titles of the Psalms: their Nature and Meaning explained* (1904), and *Old Testament Problems* (1907). Both published by Henry Frowde, Oxford Bible Warehouse, London.

[1] The Greek word *parthenos*, in Matt. 1. 23, shows that the *'almāh* of Isa. 7. 14 must have been a virgin. The Septuagint also renders *'almah* by *parthenos* in Isa. 7. 14.

sub-scription, and not in the others where it has formerly stood as a *super*-scription.

Such a cry had been made by Moses at a great crisis (Ex. 32. 11–14, cp. Deut. 9. 25), and by David (2 Sam. 24. 16, 17) where we have the same Heb. word (*shāḥath*). David acted on the injunction of Deut. 4. 30, 31; the reason being "for Jehovah thy God is a MERCIFUL God, He will not forsake thee, neither DESTROY thee". This is why Pss. 56 and 57 begin "Be merciful".

For further references to this *sub*-scription, compare Pss. 56. 1, 9, 10, 11; 57. 1–3, 6, 7; 58. 3, 6, 7, 11, and 74. 1–3, 10, 11, 18–20, 22, 23. Ps. 74 is prophetic of the latter days (spoken of in Deut. 4. 30) when "Destroy not" will be an appeal suited to "the day of Jacob's trouble".

David was a prophet (Acts 2. 30), and spake of things yet future; why should not some Psalms speak prophetically and proleptically of Zion before it was built, and of the Exile before it took place, instead of being styled "post-Exilic" by the modern critics?

IV. GITTITH=Winepresses (relating to the Autumn Feast of Tabernacles).

There are three Psalms which have this word in the *sub*-scription. They are 7, 80, and 83 (not 8, 81, and 84, over which they have hitherto stood as the *super*-scription).

There is no doubt about Gittith meaning *winepresses*; from *Gath* (Judg. 6. 11. Neh. 13. 15. Isa. 63. 2. Lam. 1. 15), not the "vat" which receives the juice from the 'press" (which is *yeḳeb*, Num. 18. 27, 30. Deut. 15. 14, &c.). The word speaks of the autumn, just as *Shoshannim*, No. XX below (lilies), speaks of the spring. Hence *Shoshannim* (flowers) is associated with the *Spring* Festival (the Passover), as *Gittōth* (fruit) is associated with the *Autumn* Festival (Tabernacles). The Passover told of Jehovah's goodness in Divine *redemption*; the Feast of Tabernacles told of Jehovah's goodness in Divine *keeping*. A study of the three Gittith Psalms (7, 80, and 83) in this connection will yield instruction and profit, and remove all the perplexity involved in associating the word with the subject-matter of Pss. 8, 81, and 84, with which it has no connection.

There will be no longer need to be troubled with such guesses as "Gittite instruments", or "Gittite guards", or "Levites of Gath-rimmon", which are as meaningless as they are irrelevant. See further under *Shoshannim* (No. XX, below).

V. HIGGAION.

As this word occurs in the Text, see Ap. 66. I (p. 96).

VI. JEDUTHUN.

JEDUTHUN was one of the three directors (or the "chief Musicians") of the Temple worship (1 Chron. 16. 41, 42; 25. 1–6; 2 Chron. 5. 12; 35. 15). The three sons of Aaron were thus represented by the three men whose names occur in this category. JEDUTHUN was a descendant of MERARI (1 Chron. 26. 10); while ASAPH was a descendant of GERSHOM; and HEMAN of KOHATH.

JEDUTHUN seems to have had another name, "ETHAN" (1 Chron. 15. 17, 19, compared with 16. 41, 42; 25. 1, 3, 6, and 2 Chron. 35. 15). That there was an "Ethan", a Merarite, is seen from 1 Chron. 6. 44; 15. 17.

Since he is associated with those two men, it is going out of one's way to create a difficulty by supposing Jeduthun to be "a musical instrument", or the "name of a tune" (R.V. marg.) or of a "measure".

In 2 Chron. 35. 15 he is called "the king's seer"; and in 1 Chron. 25. 1 it was the duty of these three men "to prophesy" and "to confess, and to praise Jehovah" (*v.* 3). This was according to the king's order (*v.* 6).

There are three Psalms connected with JEDUTHUN (38, 61, and 76), and they will be found to fulfil these conditions.

By comparing these Psalms as set out in *The Companion Bible*, the confusion, caused by two of these Psalms appearing to have the names of two different authors, vanishes. The *sub*-scription of each Psalm now stands "To the chief Musician—Jeduthun."

VII. JONATH-ELEM-RECHOKIM=The Dove in the distant Terebinths.

There is only one Psalm with this *sub*-scription, i. e. Ps. 55 (not Ps. 56, over which it has hitherto stood in other Bibles and Versions as the *super*-scription or title).

There is a general agreement that this Title means "*Relating to the dove in the distant terebinths* (*or oaks*)".

David is the "dove". He is far away in the distant woods, moaning over the trouble that has come upon him through the rebellion of Absalom, recorded in 2 Sam. 15–19.

There is no reference to a dove in Ps. 56, but there is in Ps. 55. 6. In *v.* 2 he says, "I mourn in my complaint, and moan" (R.V.). In Isa. 38. 14, Hezekiah, in trouble equally great, says, "I did moan as a dove" (the same word as in Ps. 55. 17 (R.V.). Cp. Ezek. 7. 16, where we have it again). David speaks further concerning this moaning in Ps. 55. 4–8; also in *vv.* 16, 17. The desertion of Ahithophel at this crisis is alluded to in *vv.* 12–14. All Psalms of, or "relating to David", refer to the true David; so we may compare David's desertion with Christ's betrayal, and the end of Ahithophel (2 Sam. 17. 23) with the end of Judas Iscariot (Matt. 27. 5–8. Acts 1. 18, 19).

VIII. LEANNOTH.

See No. X, below.

IX. MAHALATH (The great Dancing).

This word stands in *The Companion Bible* as the *sub*-scription of Ps. 52, and not in the *super*-scription or title of Ps. 53, as in all other Bibles and Versions.

The Septuagint translators could make nothing of the words (there being no vowel points); so they simply transliterated the word, spelling it *maeleth*, which has no meaning whatever. AQUILA, a reviser of the Sept. (about A.D. 160), supplied different vowels, and read the Hebrew as though it meant *choreia*, dancing. He must have taken the Hebrew *Mᵉḥolōth* to mean *dancing* (or, by the plural of majesty, *the great dancing*). SYMMACHUS, another reviser of the Sept. (about A.D. 193–211), follows AQUILA.

This rendering, which takes the Hebrew as being *Mᵉḥolōth* (instead of *Maḥalath*), at once connects Ps. 52 with 1 Sam. 18. 6, 7, the occasion being celebrated and known afterwards as "the great dancing". Twice, later in David's life, this event is referred to as a landmark in David's history (1 Sam. 21. 11; 29. 5). If we read Ps. 52, we shall note the references to Doeg's mischievous tongue (in *vv.* 1–4); to David's assertion (1 Sam. 17. 37) in *v.* 5; to David's words, "all this assembly shall know" (1 Sam. 17. 47); in *vv.* 6, 7 "the righteous also shall see and fear". The victory is ascribed to God in *v.* 9, as it is in 1 Sam. 17. 37. When we read these remarkable references, we shall not heed the modern critics' talk about "catchwords of an *older* song", or the "name of a tune called 'Sickness'", or "the name of a choir at Abel-meholah".

X. MAHALATH LEANNOTH (The great Dancing and Shouting).

These words are found as the *sub*-scription to Ps. 87 in *The Companion Bible* (not as the *super*-scription or title to Ps. 88 over which it stands in all other Bibles and Versions).

As *Mᵉḥolōth* means dancing (see No. IX above), so all are agreed that *Leannoth* means *shoutings* (and, with the pl. of majesty, the great shouting). (Cp. Ex. 15. 20, 21; 32. 17, 18. Num. 21. 17. 1 Sam. 18. 6, 7. Ezra 3. 11). So that the combined words "The Great Shouting and Dancing" give us the subject-matter of Ps. 87.

We have only to read the Psalm in the light of 1 Sam. 6. 14, 15 to see the obvious connection with David's bringing the Ark to Zion. In *v.* 2 there is a distinct allusion to the other places where the Ark had found a temporary dwelling, Shiloh (1 Sam. 1. 3; 2. 14; 3. 21. Ps. 78. 60); Beth-shemesh (1 Sam. 6. 13); Kirjath-jearim (1 Sam. 7. 1); Gibeah (2 Sam. 6. 3, 4); the

house of Obed-edom (*vv.* 10–12). But none of these was the dwelling-place Jehovah had chosen. Hence, Zion is celebrated as "the Mount Zion which He loved".

XI. MASCHIL. Understanding or Instruction. (Public.)

This word is found in the *super*-scription proper of thirteen Psalms (32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142).

Unlike the "Michtam" Psalms (which are all by David, see No. XII below), these are by various authors.

Six are by David (32, 52, 53, 54, 55, and 142).
Three are by the sons of Korah (42, 44, and 45).
Two are by Asaph (74 and 78).
One is by Heman the Ezrahite (88).
One is by Ethan the Ezrahite (89).

Maschīl is from *sākal*, to look at, scrutinise, to look well into anything (1 Sam. 18. 30); hence the noun will mean *understanding* arising from deep consideration (Prov. 13. 15. Neh. 8. 8). The Sept. rendering is *suneseōs* = *understanding* and *eis sunesin* = for understanding. It is the O.E. verb *to skill*.

The first of these Psalms (32) gives the basis of all true instruction and understanding. In *v.* 8 it is given:

"I will instruct thee
And teach thee in the way thou shouldest go . . .
Be not as the horse, or as the mule, which have no understanding".

Or Ps. 44.1, "We have heard", &c.; or 45.10, "Hearken, O daughter, and incline thine ear", &c.

The idea "to play skilfully" seems trivial in comparison with such "*instruction*" as this.

XII. MICHTAM (Engraven).

This word is found (in all Versions of the Bible) in the *super*-scription of six Psalms (16, 56, 57, 58, 59, 60). All are by David. The last five form a group by themselves. See the Structure of "the Exodus Book" (or the Second Book) of the Psalms (p. 759), where, in Group F^1–F^5, God's People speak to Him as Israel's Redeemer; and His work as telling of His death and resurrection.

The word *Michtam* is from *Kātam*, to cut in, or engrave, as in Jer. 2. 22, "thine iniquity is *graven* before me" (not "marked", as in A.V. and R.V.).

The Sept. renders it *stēlographia* = a sculptured writing. Hence, *stēlē* = a *sepulchral monument*, on account of the inscription graven on it.

The word, therefore, points to a *graven* and therefore a permanent writing; *graven* on account of its importance (cp. Job 19. 24). What that importance is can be gathered only from the *Michtam* Psalms themselves.

The A.V. and R.V. derive the word from *Kethem* gold, either from its being precious, or hidden away.

This meaning is not far out; but it lacks the *raison d'être* for this importance, which the other derivation gives in connecting it with *death* and *resurrection*.

The *Michtam* Psalms are all pervaded by the common characteristic of being Personal, Direct, and more or less Private.

The reference is to David's Son and David's Lord; and especially to His death and resurrection; or to a deliverance from imminent danger, or death, or even from the grave itself. See Pss. 16. 10, 11; 56. 13; 57. 3; 58. 10, 11; 59. 16; 60. 5, 12. It is David who, "being a prophet" (Acts 2. 25–31), knew that God "would raise up Messiah to sit on his throne". Hence this is the truth *engraven* in the first of these *Michtam* Psalms (16).

XIII. MUTH-LABBEN (The Death of the Champion).

This, in *The Companion Bible*, stands now as the *sub*-scription of Ps. 8, and not as the *super*-scription or title of Ps. 9, as in other Bibles and Versions. All are agreed that *mūth* can mean only *death*. As to the other word *labbēn*, the matter is not so simple. For *bēn* means *son*, but there is nothing about a "son" in either Psalm (8 or 9): and, as it must relate (like the other Titles) to *subject-matter*, and not to the name of a "song", or a "tune", or a "musical instrument", there must be another explanation of *bēn*. Now *bēn* may be *beyn*, written what is called "defective", i.e. without the full sign for its vowel (which is very often found in Hebrew). In that case it would mean *the separator*, and thus be related to *bayin* = "between" which is the dual form of this word in the designation of Goliath in 1 Sam. 17. 4, 23, "the man between [the two hosts" of Israel and the Philistines], or "the duellist". Hence, *labbēn* ("for the son") may be read *labbēyn*, "for the duellist" or "the champion", or "the one standing between". Indeed, this is exactly how the words are given in the ancient Jewish commentary called the Targum: "To praise; relating to the death of the man who went between the camps". That is to say, the champion, as he is called in 1 Sam. 17. 4, 23.[1]

Read in this light, Psalm 8 stands out with quite a new signification, seeing it relates to "the death of the champion", Goliath of Gath.

We may compare with this Ps. 144, which in the Sept. version has this remarkable title, "by David, concerning Goliath": in *v.* 3 of which Psalm we have the very words of Ps. 8. 4. And in *v.* 10 the words, "Who delivereth David His servant from the hateful sword": i.e. of Goliath.

XIV. NEGINAH.

See "Neginoth", No. XV below, of which it is the singular.

XV. NEGINOTH (Smitings).

This word, in *The Companion Bible*, stands in the *sub*-scriptions of eight Psalms, i.e. 3, 5, 53, 54, 60 (sing.), 66, 75, and Hab. 3. (Not in the *super*-scriptions of Pss. 4, 6, 54, 55, 61 (sing. with *'al* instead of *Beth*), 67, and 76).

"Neginoth" is from *nāgan*, to strike, or smite. Hence it has hitherto been associated with the striking of the strings of some musical instrument! But why should the striking be connected with strings? Is there no other kind of *smiting* known? Why may it not refer to the *stroke* of affliction, or the *smiting* with words? Indeed, it is so associated in Lam. 3. 63: "I am he whom they smite [with their words]". In all these *Neginoth* Psalms there is the note of deliverance from personal smitings. See 3. 2; 5. 6; 53. 1; 54. 3; 60. 3, 5, 11; 66. 10–12; 75. 4, 5. We have the verb again in 77. 7, "I call to remembrance my song", or my stroke of affliction. So in Isa. 38. 20, "We will sing, or make songs", or, we will make songs concerning my stroke, or afflictions. In Hab. 3. 19 we may, in the same way, understand it as "relating to my smitings", i.e. those referred to in *v.* 16.

XVI. NEHILOTH (Inheritances, or The Great Inheritance).

This word is found in *The Companion Bible* in the *sub*-scription to Ps. 4 (not in the *super*-scription of Ps. 5 as in other Bibles and Versions).

The word is *Neḥīlōth*, which has been taken from *ḥālal*, *to bore*; but, even then, human imagination does not seem able to rise higher than the *boring* of holes to make a flute!

The Sept. has "concerning her that inherits". AQUILA in his revision (A.D. 160) has "Division of Inheritances". SYMMACHUS (A.D. 193–211) has "Allotments"; while the Latin Versions have similar renderings. This shows that they must have had before them the consonants N, H, L, TH, with the vowel-points *Neḥa-LōTH* which gives the intelligible meaning, *inheritances*, or *the great inheritance*. In Ps. 4 this reference is quite clear. Jehovah was the inheritance of His People (Ps. 16. 5; cp. 73. 26; 119. 57; 142. 5. Jer. 10. 16. Lam. 3. 24). Hence, in Ps. 4. 6, the question is asked, "Who will show us [what] good [is]"? And the answer which follows is "Thou". For, joy in Jehovah is greater than joy in harvest.

The same truth is seen in Ps. 144. See notes on *vv.* 11–15–, with the true answer in *v.* –15.

[1] The word "champion" in verse 51 is not the same word, but is *gibbōr*. See Ap. 14. IV.

XVII. PSALM (Heb. *Mizmōr*).

This word is used in the super-scriptions forty-four times in all (Pss. 3, 4, 5, 6, 8, 9, 12, 13, 15, 19, 20, 21, 22, 23, 24, 29, 31, 38, 39, 40, 41, 47, 49, 50, 51, 62, 63, 64, 73, 77, 79, 80, 82, 84, 85, 98, 100, 101, 109, 110, 139, 140, 141, 143. Of these, twenty-one are in Book I, seven in Book II, seven in Book III, three in Book IV, and six in Book V.

Mizmōr means, and is invariably rendered, "a Psalm", and occurs nowhere but in the Psalm-Titles. It differs from *Shīr* (see below), which is "a Song": i.e. for singing, whereas *Mizmōr* may be for meditation, &c.

Mizmōr is joined with *Shīr* in thirteen Psalms (30, 65, 67, 68, 75, 76, 87, 92, preceding it; and 48, 66, 83, 88, 108, following it).

XVIII. SELAH. See Ap. 66. II.

XIX. SHEMINITH. (The Eighth Division.)

This word occurs in the sub-scription of two Psalms (5 and 11 in *The Companion Bible*); not in the super-scription of Psalms 6 and 12, as in other Bibles and Versions.

There is a general agreement that it means "the eighth", and in its thirty-one occurrences it is always so rendered, except in 1 Chron. 15. 21 and in these two sub-scriptions (Pss. 5 and 11), where it is transliterated "Sheminith".

The A.V. puts "the eighth" in the margin in all three cases. The R.V. puts "the eighth" only in the case of the two Psalms.

Though it is agreed that the word means "eighth", it is not agreed as to what "the eighth" refers to. It varies between "the eighth mode", "the eighth (or octave) below" (i.e. the bass), "the eighth day", or year, or "an instrument with eight strings".

The latter is out of the question, because, in 1 Chron. 15. 21, those with harps are set "over the *Shemīnīth*" (as others are set "over the *'Alamōth*"), and we cannot speak of certain "instruments" being "set" over others. Moreover, the *Shemīnīth* are additional to *Neginoth* in the sub-scription to Ps. 5.

1 Chron. 15. 21 helps us to the solution. The *'Alamōth* being maidens (*v.* 20), it would seem obvious that the *Shemīnīth* must be men (*v.* 21).

But what class of men? The Talmud[1] suggests *a class of true Israelites*, i.e. those circumcised on *the eighth day*, and thus distinguished from all other Jews or Gentiles; for other nations who practise circumcision always do so on a later day[2], *never on the eighth day*.

As all others in the procession were, in this sense, *Shemīnīth*, and the *Shemīnīth* are distinguished from these as well as the *'Alamōth*, Dr. Thirtle concludes that it must refer, as well, to a *division* in that procession. Everything points to divisional order in such processions (cp. Ex. 25. 14. Num. 4. 15; 7. 9. So also in 1 Chron. 24. 1; 26. 1, 12). The definite article seems conclusive. In 1 Chron. 15. 21 *the Shemīnīth* were to lead (R.V.), not "to excel" (as in A.V.). This is its general meaning (see 1 Chron. 23. 4. 2 Chron. 34. 12. Ezra 3. 8, 9), where it is rendered "set forward".

An examination of Pss. 5 and 11 show us that there is special emphasis on "righteous worshippers" as distinct from others. Cp. 5. 7, 11 with 11. 1 and 7, and see the Structures of those Psalms.

XX. SHIGGAION (A crying aloud).

This word occurs only in the super-scription of Ps. 7, and in the super-scription of the prayer in Hab. 3. 1, where it is in its right place. The scope of the Psalm guides Dr. Thirtle to the choice of *sha'ag*, to cry aloud, in trouble, danger, or pain, and to discard *shāgah*, which means to wander, or go astray. There is nothing in the Psalm to agree with the latter, and everything that points to *the loud cry* of David when he was in danger of being torn in pieces, and to the loud cries (pl.) of Habakkuk: of pain in *v.* 16 and of praise in *v.* 18.

XXI. SHOSHANNIM (Lilies, or, The Spring Festival, Passover).

This word is found in the sub-scription of two Pss., i. e. 44 and 68, not in the super-scription of Pss. 45 and 69, as it stands in other Bibles and Versions.

We have already seen under "GITTITH" (No. IV above) that, as the spring and autumn were appropriately represented by flowers and fruit respectively, so lilies and winepresses were singled out from each.

The Passover and Feast of Tabernacles divided the year into two fairly equal parts; the former being the spring festival and the latter the autumn.

Israel is symbolized again and again by the vine[1], and Dr. Thirtle refers us to 2 Esdras 5. 23-28 (R.V.) for the use of the lily. It is the prayer of Esdras: "O Lord That bearest rule of all the woods of the earth, and of all the trees thereof, Thou hast chosen Thy ONE VINE; and of all the lands of the world Thou hast chosen the ONE COUNTRY; and of all the flowers of the world, ONE LILY . . .; and among all its peoples Thou hast gotten the ONE PEOPLE . . .: now, O Lord, why hast Thou given this ONE PEOPLE over unto many", &c.

Lilies and pomegranates (spring flowers and autumn fruits) were everywhere seen in the Temple (1 Kings 7. 20-22), and the knops (or knobs) of flowers of Ex. 25. 31-34 were doubtless the same globe-like pomegranates and lilies. The Sept. has "globes" and lilies. Cp. Ex. 28. 33, 34; 39. 25, 26, where the "bell"-like flower is doubtless meant.

In the Jewish Prayer Book, at the Feast of Purim, Israel is spoken of as "the lily of Jacob"; and at the Feast of Dedication (*Chanucha*) God is praised for delivering "the standard of the lilies" (i.e. of Israel).

The Hebrew shekel had, on one side, sometimes a lamb (Passover), and, on the other side, a wine-bowl (Tabernacles).

The half-shekel had a triple lily and a wine-bowl:

SILVER SHEKEL OF SIMON MACCABÆUS.

In old Jewish cemeteries, tombs are seen with the seven-branched candlestick with its knops and flowers, and sometimes with a triple lily and pomegranate.

Interpreters who are guided by tradition see in these lilies only "poppy heads", betokening eternal sleep! and "a round fruit" or husk from which the kernel (or spirit) has fled! Thus Babylonian and Egyptian heathenism is forced to interpret and replace Divine Biblical symbols. But we may ask in this case: "Does not the *lily* say, 'Here lies one of Jehovah's redeemed'? and the pomegranate, 'Here lies one safe in Jehovah's keeping'"?

Read, now, the two *Shoshannim* Psalms (44 and 68), and the Passover story will be seen in all its fulness and beauty.

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[1] *Yebamoth* 43b, cp. 53b. *Yebamoth* is the first of seven treatises in the third book (*Nashim*) which treats of the distinctive rights of men and women.

[2] Josephus, *Ant.* i. 12.

[1] Ps. 80. 8. Isa. 5. 1-7; 27. 2-6. Jer. 2. 21; 12. 10. Hos. 10. 1, &c.

XXII. SHUSHAN, AND SHOSHANNIM EDUTH.
(Instruction as to the Spring Festival, or the Second Passover.)

This title is found in the *sub*-scription of Ps. 79 in *The Companion Bible* (not the *super*-scription of Ps. 80, as in other Bibles and Versions), while SHUSHAN (sing.) EDUTH is found in the *sub*-scription of Ps. 59 in *The Companion Bible* (not the *super*-scription of Ps. 60, as in other Bibles and Versions).

The first of these two words refers to the Spring Festival (see under No. XXI above), the latter refers to some testimony concerning it. There is no dispute as to the *'Edūth* meaning "testimony". It is one of "the ten words" found twenty-three times in Ps. 119 (see Ap. 73). But what is the "testimony" to which these two Psalms refer? It must be concerning something connected with the Spring Festival (Passover), and Dr. Thirtle sees in it the Law and the "Testimony" respecting the keeping of the Passover in the *second* month, when, under special circumstances, it could not be kept in the *first* month (see Num. 9. 10, 11, and cp. 2 Chron. 30. 1-3). Psalms 59 and 79 treat of enemies being then in the land, which might well have created a difficulty in keeping the Passover in the *first* month.

In any case, this interpretation is more reasonable, and more worthy of the dignity of the Sacred Text than the unsupported guesses as to its being the name of "a popular song", or "the name of a tune", or a choir whose President lived at Shushan.

XXIII. SONG.

Is always the rendering of *Shīr*, and denotes words that are to be *sung*, as distinct from *Mizmōr* (see No. XVII above). It is joined with *Mizmōr* thirteen times (see above). It is used by itself fifteen times (in the Songs of the degrees); and in Pss. 18 (*shīrāh*), 45 (with *Maschil*), and 46.

66 HEBREW WORDS IN THE TEXT OF THE PSALMS.

Certain Hebrew words are retained *in the body of the text* of the Psalms, being transliterated instead of translated. Not forming any part of the title, superscription, or sub-scription, they are considered here in a separate Appendix.

They are two in number, i.e. HIGGAION and SELAH, and we preserve the spelling of the A.V. for the sake of convenience.

I. HIGGAION = SOLILOQUY.

The word is found in three Psalms: viz. 9. 16; 19. 14, and 92. 3.

In 9. 16 it is transliterated "Higgaion".

In 19. 14 it is translated "meditation"; and

In 92. 3 it is rendered "solemn sound".

The word occurs also in Lam. 3. 62, where it is rendered in the A.V. "device", and in the R.V. "imagination".

It is derived from *hāgāh*, and means to *soliloquize*, *to speak to one's self*; hence, *to meditate* (Josh. 1. 8. So Pss. 77. 12 and 143. 5).

As a noun, it would mean a *meditation*, or a speaking in premeditated words; and therefore worthy of memory or repetition.

If the three Psalms be read in the light of this word, we shall note the subjects which are so worthy of our meditation, and not think about music.

In Ps. 9. 16 it is the judgment of Jehovah.

In Ps. 19. 14 it is the words and the work of Jehovah.

In Ps. 92. 2, 3 it is the lovingkindness and faithfulness of Jehovah.

II. SELAH.

This word may be from one of two roots; from *ṣālāh* = to pause; or from *ṣālal* = to lift up.

There is no need to descend to the guesses as to musical terms. A reference to Ap. 65 (p. 92, Int. Col. 1) will lead us to connect it with *subject-matter*, not with music; and with *truth*, not with tunes.

Some say it occurs always at the beginning of a strophe; others, always at the end. But this is a question of fact, and not of argument.

The outstanding fact is that in four cases it comes in *the middle of a verse*, i.e. Ps. 55. 19; 57. 3; and Hab. 3. 3, 9.

This is fatal to both theories, but yet it helps us to, and agrees with, the right conclusion, that both are the two halves of one truth. *Selah* does connect the end of one strophe with the beginning of the next; and, indeed, in four cases it connects the end of one Psalm with the beginning of the next, thus uniting the two Psalms (see Pss. 3 with 4; 9 with 10; 24 with 25, and 46 with 47).

Selah, therefore, neither ends nor begins a passage, but it CONNECTS the two passages between which it is placed.

An examination of each occurrence will show what this connection is. It is neither the pausing on one subject; nor the passing on from one subject to another: but it is the connecting of the two subjects together.

Sometimes it is the Structures which are connected.

Sometimes it is synthetic, and adds a development of thought by connecting a prayer with that which forms the basis of it.

Sometimes it is antithetic, and adds a contrast.

Or it connects a cause with an effect, or an effect with a cause.

It is a *thought-link*, which bids us look *back* at what has been said, and mark its connection with what is *to follow*; or to some additional consequent teaching.

Thus, if it be derived from *ṣālāh*, to pause, it is not the instruments of music which are to pause while the voices continue to sing; but it is our hearts which are to pause and to note the connection of precious truths.

If it be derived from *ṣālal*, to lift up, then, it is not the instruments which are to lift up their sound in a louder degree, but our hearts which are to be lifted up to consider more solemnly the two truths which are about to be connected.

These connections, showing the importance and object of each "Selah", are given in the notes on each occurrence of the word.

The phenomena connected with "Selah" may be thus stated:

The word occurs seventy-four times in the Bible, and all are in the Old Testament.

Of these, seventy-one are in the Book of Psalms, and three are in the model Psalm, "the prayer of Habakkuk", ch. 3.

The use of the word is confined to thirty-nine Psalms out of the 150. In sixteen of these thirty-nine it occurs once (7, 20, 21, 44, 47, 48, 50, 54, 60, 61, 75, 81, 82, 83, 85, and 143): of these thirty-nine Psalms, thirty-one are in Psalms handed over to "the chief Musician". (See Ap. 64.)

In fifteen Psalms it occurs *twice* (4, 9, 24, 39, 49, 52, 55, 57, 59, 62, 67, 76, 84, 87, and 88).

In seven Psalms it occurs *thrice* (3, 32, 46, 66, 68, 77, and 140).

In one Psalm it occurs *four* times, viz. Ps. 89.

It is distributed over the five Books of the Psalms (see p. 720) as follows:

Book I (1—41), seventeen times in nine Psalms.

Book II (42—72), thirty times in seventeen Psalms.

Book III (73—89), twenty times in eleven Psalms.

Book IV (90—150), four times in two Psalms.

67 THE SONGS OF THE DEGREES.

There is no difference of opinion as to the meaning of the word "degrees". It means "steps", but interpretations of the use of the word in this connection manifest a great difference and discordance.

Some think these Psalms were so called because they were sung on the fifteen steps of the Temple. But there is no evidence that there were fifteen steps. In Ezekiel's Temple (Ezek. 40. 22, 31) there are to be two flights; one of *seven* steps in the *outer* court, and another of *eight* steps in the *inner* court. But that Temple is the subject of prophecy, and is still future.

Others suggest "a Song of the higher choir", "on the stairs of some high place"; others, "in a higher key". Others interpret them of "the going up of the Ark" to Zion; others, of "the going up of the tribes" to the feasts; others, "a Song of high degree". Others refer them to "a synthetic arrangement of the parallel lines"; others, that they refer to "the going up from Babylon", which makes them all "post-exilic". Others regard them as referring to the yet future return of Israel from their long dispersion; while yet others spiritualize all the expressions, and interpret them of the experiences of the Church of God at all times, and in the present day.

One thing is clear, i.e. that *all* these interpretations cannot be correct. So we still look for one which shall be worthy of the dignity of the Word of God as "written for our learning"; and one which shall produce and combine intellectual enjoyment with experimental satisfaction.

Dr. Thirtle[1] has called attention to the use of the definite article. The Hebrew reads "A Song of THE Degrees" (*Shīr hamma'ălōth*). In this simple fact lies the key to the solution of the problem, which is as simple in its nature as it is grand in its results.

Once we note the use of the definite article, "THE Degrees", we naturally ask *what* Degrees? The answer comes from the Word of God itself, and not from the guesses and imaginations of men. The only "degrees" of which we read in the Bible are "the degrees" on the sundial of Ahaz, by which the shadow of the sun went backward in the days of his son Hezekiah, as a sign from Jehovah that he should recover from his sickness, while Jerusalem was surrounded by the armies of the king of Assyria, and Hezekiah was under sentence of death from the King of Terrors (see 2 Kings 20. 8–11, and the Structure of the chapters in Isa. 36—39). Scripture knows of no other steps or "degrees" that can be connected with the shadow of the sun.

On recovery from his sickness, Hezekiah said (Isa. 38. 20):

> "Jehovah was ready to save me:
> Therefore we will sing MY SONGS[2] to the stringed instruments
> All the days of our life
> In the house of Jehovah."[3]

More than 250 years ago (1602–75) this interpretation was suggested in a passing remark by Dr. John Lightfoot in his work on *Old Testament Chronology*: but so far as Dr. Thirtle is concerned, it was his own independent discovery.

The number of these Psalms (fifteen) adds its testimony to the certainty of this interpretation. It corresponds with the number of the years (fifteen), which were added to Hezekiah's life: while the number written by himself (ten) corresponds with the number of "the degrees" by which "the shadow of the sun went backward".

Hezekiah called them "MY songs". There was no need to put his own name to them, but he put the names to the other five. The one by Solomon is in the centre, with two by David on either side. In each of the seven Psalms (on either side of the central Psalm) the name "Jehovah" occurs twenty-four times, and "Jah" twice (once in the third Psalm of each seven). In the central Psalm, "Jehovah" occurs three times.

There are five groups consisting of three Psalms each. The first of each group has *Distress* for its subject; the second has *Trust in Jehovah*; while the third has *Blessing and peace in Zion*.

In the notes on these Psalms, the passages in the Kings, Chronicles, and Isaiah, to which they refer, are carefully supplied: the passages in the historical books also are referred to in these Psalms.

Here we give, in order, the facts of Hezekiah's history which are referred to in these Psalms. These fifteen points of contact can be used in connection both with the Psalms and the historical books.

We have noted *fifteen* events in the life of Hezekiah which find their counterpart, and are celebrated, in these fifteen Psalms. Space forbids our giving here more than the bare references. Further details will be found in the notes in the historical books, the prophet Isaiah, and the Psalms in question.

(i) RAB-SHAKEH'S BLASPHEMOUS TONGUE,

Which is mentioned in Isa. 37. 4, and 2 Kings 19. 16, is referred to in Pss. 120. 2, 3, and 123. 3, 4.

(ii) SENNACHERIB'S REPROACHES,

Which we find in 2 Kings 19. 25, 26, and Isa. 37. 26, 27, are repeated and practically quoted in Ps. 129. 5–7.

(iii) SENNACHERIB'S SHAME,

In 2 Chron. 32. 21. This is referred to in Ps. 129. 4, 5.

(iv) HEZEKIAH'S EARNEST PRAYER.

Isa. 38. 3, 10–20. 2 Chron. 32. 20, and 2 Kings 19. 2, 4, 15–19; 20. 2, 3, finds more than its echo in Pss. 120. 1; 123. 1–3; 130. 1, 2.

(v) GOD, "THE MAKER OF HEAVEN AND EARTH",

Was He to Whom Hezekiah addressed his prayer. This was in retort to idolatrous railings of Rab-shakeh in 2 Chron. 32. 19. See notes on Pss. 121. 1, 2, 6; 123. 1 (cp. 2 Kings 19. 15. Isa. 37. 16); 124. 8; 134. 3.

(vi) HEZEKIAH'S DESIRE FOR PEACE

Is seen in Isa. 38. 17; and in Ps. 120. 6, 7 we see the expression of it; for in 2 Chron. 32. 1–3 Sennacherib's "face was for war": hence, when Hezekiah says "I am for peace", who can doubt the reference to 2 Kings 18. 19, &c. and Isa. 36. 5, &c. See further Ps. 122. 6, 7, 125. 5, and 128. 6, and his own last desire for peace in 2 Kings 20. 19.

(vii) JEHOVAH'S PROMISED HELP.

In 2 Kings 19. 32–34; 20. 6, we have Jehovah's own answer to Sennacherib's challenge (2 Chron. 32. 10, 15, 17. Isa. 36. 20; 37. 11). Notice how Hezekiah treasured up this Divine pledge: Ps. 121. 2–8; 124. 1–3, 6; 125. 2; 126. 2, 3; 127. 1.

(viii) "FOR MY SERVANT DAVID'S SAKE".

This was the ground of Jehovah's promise (2 Kings 19. 34) in answer to Hezekiah's prayer in *v.* 14. See also 2 Kings 20. 5, 6. Observe how these words are taken up in 132. 1–10.

(ix) JEHOVAH'S SIGN TO HEZEKIAH.

In 2 Kings 19. 29, and Isa. 37. 30 this sign is given; and we see it referred to in Ps. 126. 5, 6; 128. 2. The continued perseverance of the sowers under great disappointment gives a picture of peaceful agriculturists at work at home, and not of exiles in a foreign land, or on their way home from Babylon.

(x) HEZEKIAH'S TRUST IN JEHOVAH.

This is the first thing recorded of Hezekiah (2 Kings 18. 5). It was the taunt of Rab-shakeh (2 Kings 18. 28–31), and is mentioned again and again (Isa. 36. 18; 37. 10). Now compare Ps. 121. 2; 125. 1–3; 127. 1; 130. 5–8.

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[1] *Old Testament Problems.* London: Henry Frowde, 1907.

[2] In the Psalms the word is *shīr* (see Ap. 65. xxiii), while in Isa. 38. 20 it is *n'gīnah* (see Ap. 65. xiv). But the latter word, by the Fig. *Metonomy* (of the Subject), refers to the *words*, as *shīr* does (Ps. 69. 12; 77. 6. Lam. 3. 14, and in *v.* 63) to the "musick"; and the two words are used synonymously in the *super*-scriptions and *sub*-scriptions of Pss. 66 and 75.

[3] Note the Fig. *Epanadiplōsis* (Ap. 6), by which this statement is marked off, and its completeness emphasised by beginning and ending with the same word, "Jehovah".

(xi) HEZEKIAH LIKE A BIRD IN A CAGE.

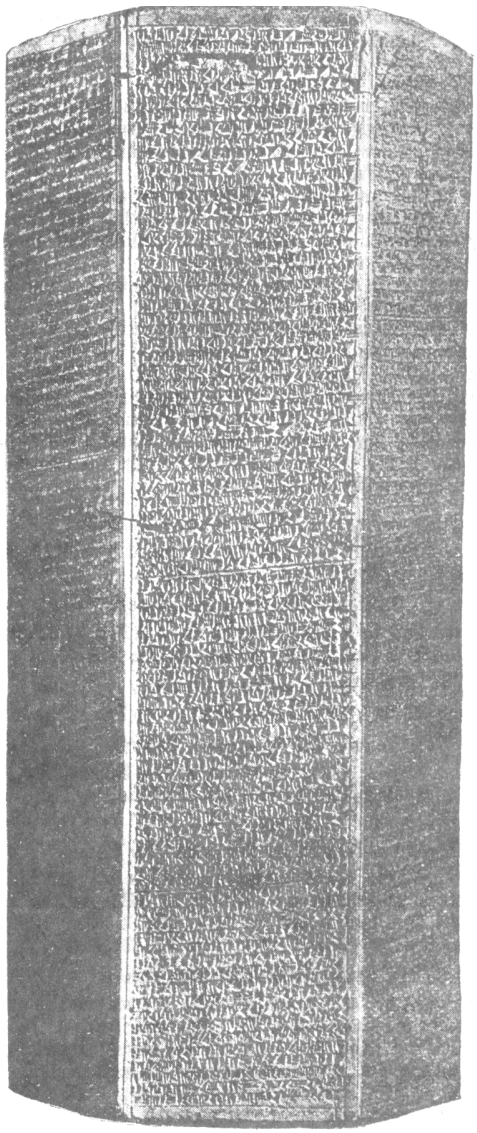
This is not mentioned in Scripture; but Sennacherib has written it down for us, and it may be read to-day in the British Museum in London, on a hexagonal cylinder of this very Sennacherib, King of Assyria (607–583 B.C.).[1]

By the kind permission of the Oxford University Press, we are privileged to give a reproduction of a photograph of this cylinder.

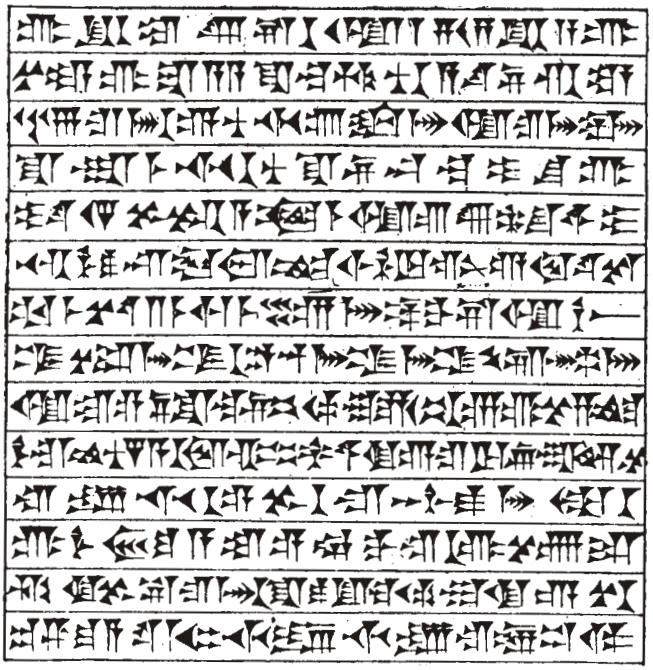
It is "one of the finest and most perfect objects of its class and kind ever discovered, and its importance as an historical document can hardly be overrated. It contains four hundred and eighty-seven lines of closely written but legible cuneiform text, inscribed in the Eponymy of Belimuranni, prefect of Karkemish".

The text records eight expeditions of Sennacherib. Among them is his description of this very siege of Jerusalem in the reign of Hezekiah.

By the same kind permission we are enabled to give a photographic facsimile of that portion of the cylinder, beginning with the eleventh line of the central column, which is shown in the illustration below.



SENNACHERIB'S CYLINDER, 607–583[1] B.C. (RECORDING HIS CAMPAIGNS) NOW IN THE BRITISH MUSEUM (55-10-3. 1).



LINES 11-24 OF THE CENTRAL COLUMN OF THE CYLINDER.

The words we wish to refer to are in the eleventh to the twenty-first lines. Sennacherib says:

11. "I fixed upon him. And of Hezekiah [king of the]
12. Jews, who had not submitted to my yoke,
13. forty-six of his fenced cities, and the strongholds, and the smaller cities
14. which were round about them and which were without number,
15. by the battering of rams, and by the attack of engines
16. and by the assaults of foot soldiers, and . . . . .[2]
17. I besieged, I captured, 200,150 people, small and great, male and female,
18. horses, and mules, and asses, and camels, and men,
19. and sheep innumerable from their midst I brought out, and
20. I reckoned [them] as spoil. [**Hezekiah**] **himself like a caged bird within Jerusalem,**
21. **his royal city, I shut in, &c.**

[1] According to "received" dating this is usually given as 705–681 B.C. Sennacherib's siege of Jerusalem took place in the 14th year of Hezekiah (603 B.C. Ap. 50. V). According to Professor Sayce, "Bible and Monuments" (*Variorum Aids*, p. 80), this invasion took place four years after his accession; and, as he is supposed to have reigned twenty years afterward (twenty-four years in all), his true regnal period would be, according to *The Companion Bible* dating (Ap. 50. V), 607–583 B.C. and not 705–681 B.C.

[2] The three words at the end of this line are the proper names of military engines.

Now read the words of Hezekiah in Ps. 124. 7:

"Our soul is escaped as a bird out of the snare of the fowlers:
The snare is broken, and we are delivered".

This takes the Psalm right back to the very days of Hezekiah and Sennacherib.

Indeed, it takes us back beyond the days of Hezekiah and Sennacherib: for *it is a Psalm of David.*

Some 360 years before Hezekiah (964–603 B.C.), David had found himself in similar trouble. He was hunted like a partridge in the mountains, pursued as a dog, and sought as a flea, by Saul. He had been shut up in his hiding places[1]. At such a time it was that David penned this Psalm (124). At such a similar time of Hezekiah's need, when he was shut up in his house by sickness, and besieged in Jerusalem by Sennacherib, he was indeed "like a caged bird". What Psalm could more suitably express the sense of his need, and his praise for Divine deliverance?

He had no need himself to write another "Song". Here was one ready to his hand. Indeed, David's reference to his escape "as a bird out of the snare of the fowlers" would be seized on by Hezekiah as exactly suited to express his deliverance from the "snare", as well as from the siege of Sennacherib.

It makes the history live again before our eyes.

We can see the vain boasting of his enemies; and hear his own praise, as he exclaims:

"Blessed be Jehovah, Who hath not given us as a prey to their teeth" (Ps. 124. 6).

(xii) THE CAPTIVITY OF ZION.

The foregoing statement of Sennacherib (see xi, p. 98), that he had taken away 200,150 captives from all the tribes of Israel, enables us to understand Hezekiah's prayer "for the remnant that are left". There is no need to forcibly introduce the captivity in Babylon. The "turning of captivity" was an idiomatic expression (by the Fig. *Paronomasia*[2], Ap. 6), used to emphasise the return of good fortune: not necessarily deliverance from a literal captivity or bondage. Jehovah "turned the captivity of Job" (Job 42. 10) by delivering him out of his troubles and giving him twice as much as he had before.

Ps. 126. 1–3 refers to the deliverance of Hezekiah and Zion, as well as to the captives mentioned on the cylinder of Sennacherib (see p. 98).

(xiii) HEZEKIAH'S ZEAL FOR "THE HOUSE OF JEHOVAH".

This was one of the most prominent features of Hezekiah's character. It occupied his thoughts and filled his heart. The first act of his reign was to "open the doors of the house of Jehovah" (2 Chron. 29. 3) which Ahaz his father had "shut up" (2 Chron. 28. 24). This was "in the first year of his reign, in the first month". See also Isa. 37. 1, 14. 2 Kings 20. 8. Isa. 38. 20, 22. Now read Pss. 122. 1, 9 and 134. 1, 2.

(xiv) HEZEKIAH CHILDLESS.

While the king of Assyria was besieging the gates of Zion, and the King of Terrors was besieging Hezekiah who was on his bed of sickness, Hezekiah at that moment had no heir to his throne; and the promise of Jehovah to David (2 Sam. 7. 12) seemed about to fail. Like Abraham when he had "no seed" (Gen. 15), Hezekiah must have been anxious at such a crisis.

He trusted in Jehovah for victory over his enemies; and he trusted in Jehovah for His faithfulness as to His promise to David. This is shown in Ps. 132. 11. In this crisis Jehovah sent Isaiah to Hezekiah with the promise of a son (2 Kings 20. 18. Isa. 39. 7). Not until three of the fifteen added years had passed was the promise fulfilled, in the birth of Manasseh. This it is which accounts for Hezekiah's anxiety.

There is nothing in the return from Babylon that can have any connection whatever with Psalms 127 and 128. Rejoicing in the multiplication of children in those sad days would be quite out of place. But in the case of Hezekiah, they stand out in all their full significance, and furnish an undesigned coincidence of the greatest importance. Read 127. 3–5, and the whole of Ps. 128, the last verse of which reflects Hezekiah's words (Isa. 39. 8).

(xv) THE PASSOVER FOR "ALL ISRAEL".

The proper time for keeping the Passover was already past, but rather than wait eleven months, Hezekiah resolved to keep it in the *second* month, according to the provision made for such an occasion in Num. 9. 1–11 (2 Chron. 30. 1–3).

Moreover, Hezekiah would have it for "all Israel" (2 Chron. 30. 5, 6). So the tribes from the North came down and united with the tribes of the South (2 Chron. 30. 11, 18). The hand of God was with them to give them "ONE HEART" (2 Chron. 30. 12). Then we read in 2 Chron. 30. 25, 26 of the happiness of it all.

Psalm 133 celebrates this great event of Hezekiah's reign; but it is a Psalm of David. Yes, but it celebrates another occasion precisely similar, when David's message "bowed the heart of all the men of Judah, even as the heart of ONE MAN" (2 Sam. 19. 14; cp. *v.* 9). It was exactly suited, therefore, to Hezekiah's circumstances. Hezekiah's purpose was to unite the tribes of the Northern Kingdom with the tribes of the South. Hermon's dew was one with the dew on Zion. The same cloud of the *night mist* united Israel and Judah; and we are invited to "Behold how good and pleasant it was for brethren to dwell together AT ONE".

These fifteen points put these "Songs of THE degrees" back into their historic setting, more than 600 years before Christ; and rescues them from the hands of those who would bring them down to about 150 B.C. and force them to have some connection with times and events for which no historical basis whatever can be found.

[1] Read 1 Sam. 23. 1–13, 19–24, 12, 14; 26. 1–20.

[2] *v'shabtī, eth-sh'būth.* Cp. 2 Chron. 28. 11. Neh. 8. 17. Job 42. 10. Pss. 14. 7; 53. 6; 85. 1; 126. 1, 4. Jer. 30. 3, 18; 31. 23; 32. 44; 33. 7, 11, 26; 48. 47; 49. 6, 39. Lam. 2. 14. Ezek. 16. 53; 29. 14; 39. 25. Amos 9. 14. Zeph. 2. 7; 3. 20.

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ZION.

I. OPHEL, OR "THE CITY OF DAVID".
II. THE JEBUSITE WATER-SUPPLY.
III. HEZEKIAH'S CONDUIT AND POOL.
IV. THE "SILOAM INSCRIPTION"
V. THE TEMPLE OF SOLOMON ON MOUNT MORIAH.
VI. SOLOMON'S ROYAL BUILDINGS ON MORIAH.
VII. SOLOMON'S ASCENT.
VIII. THE "DUNG GATE" OF NEHEMIAH.

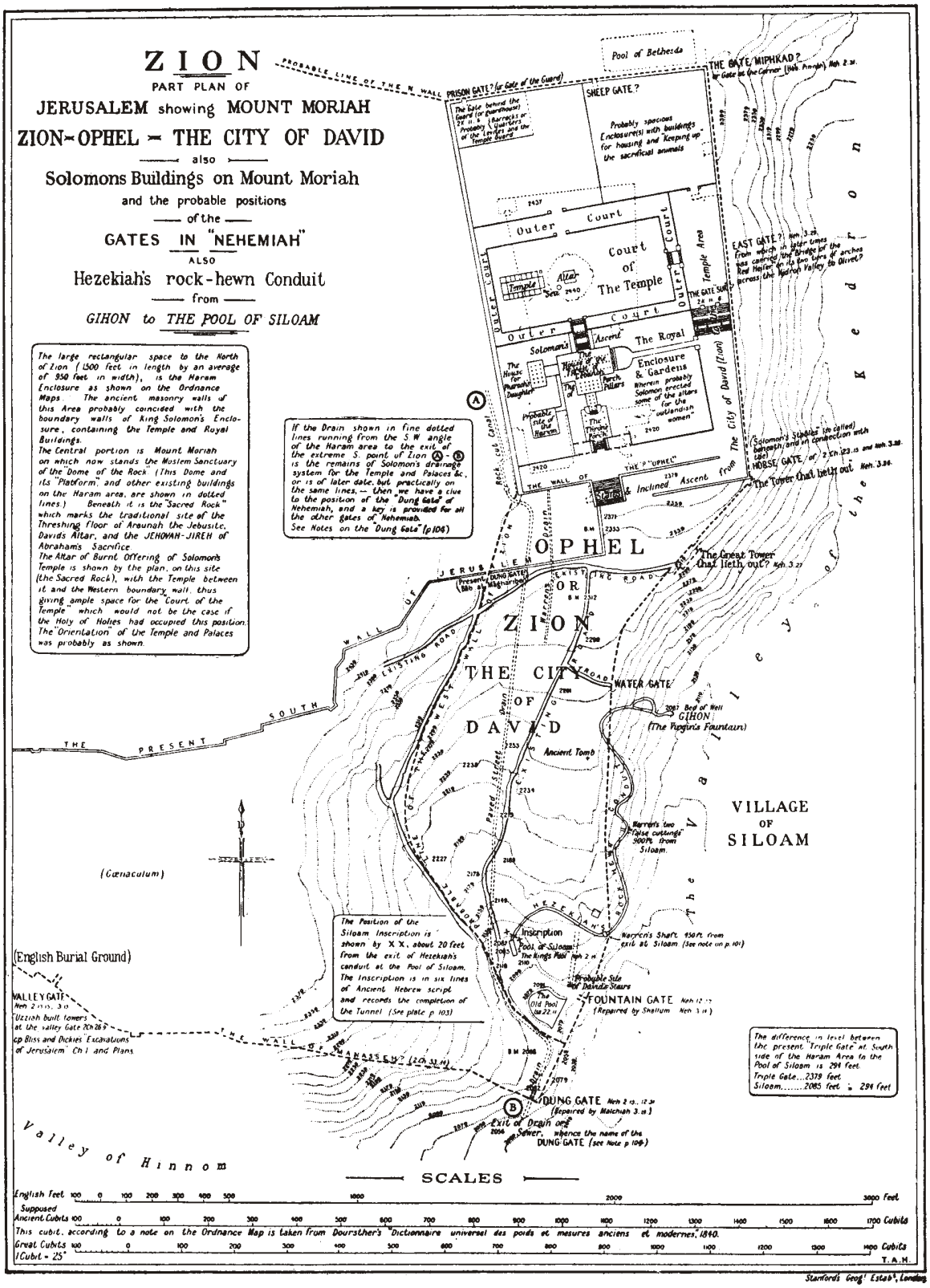
I. OPHEL, OR "THE CITY OF DAVID".

THAT Zion (Heb.) or Sion (Greek) was "the city of David" is clear from 2 Sam. 5. 7. That Ophel and Zion are equivalent names applied to the highest point or mound of the hill ridge running due south from Mount Moriah is now generally conceded.

That Zion was the name of the original Jebusite fortress on this summit, almost directly above Gihon (now known as "the Virgin's Fount"), is also accepted by the majority of the authorities on the topography of Jerusalem.

It therefore becomes necessary to readjust some of the place-names which have been given to a Zion on the west side of Jerusalem on traditionary accounts (which, from the time of Josephus onwards, have located Zion on the south-western hill of the city), and to transfer them to a Zion south of Mount Moriah.

This readjustment will transfer the name to the true site and satisfy the requirements of fulfilled prophecy, which declares that "Zion shall be ploughed as a field" (Jer. 26. 18. Micah 3. 12). This is true of the site now claimed for it; but is not wholly true of the traditional


ZION
PART PLAN OF
JERUSALEM showing MOUNT MORIAH
ZION-OPHEL = THE CITY OF DAVID
also
Solomons Buildings on Mount Moriah
and the probable positions
of the
GATES IN "NEHEMIAH"
ALSO
Hezekiah's rock-hewn Conduit
from
GIHON to THE POOL OF SILOAM
The large rectangular space to the North of Zion (1500 feet in length by an average of 950 feet in width), is the Haram Enclosure as shown on the Ordnance Maps. The ancient masonry walls of this Area probably coincided with the boundary walls of King Solomon's Enclosure, containing the Temple and Royal Buildings.
The Central portion is Mount Moriah on which now stands the Moslem Sanctuary of the "Dome of the Rock" (This Dome and its "Platform" and other existing buildings on the Haram area, are shown in dotted lines.) Beneath it is the "Sacred Rock" which marks the traditional site of the Threshing floor of Araunah the Jebusite, Davids Altar, and the JEHOVAH-JIREH of Abraham's Sacrifice.
The Altar of Burnt Offering of Solomon's Temple is shown by the plan, on this site (the Sacred Rock), with the Temple between it and the Western boundary wall, thus giving ample space for the "Court of the Temple" which would not be the case if the Holy of Holies had occupied this position. The "Orientation" of the Temple and Palaces was probably as shown.
If the Drain shown in fine dotted lines running from the S.W. angle of the Haram area to the exit of the extreme S. point of Zion (A)-(B) is the remains of Solomon's drainage system for the Temple and Palaces &c., or is of later date, but practically on the same lines, — then we have a clue to the position of the "Dung Gate" of Nehemiah, and a key is provided for all the other gates of Nehemiah.
See Notes on the "Dung Gate" (p 104)
The Position of the Siloam Inscription is shown by X X, about 20 feet from the exit of Hezekiah's conduit at the Pool of Siloam. The Inscription is in six lines of Ancient Hebrew script and records the completion of the Tunnel (See plate p 103)
The difference in level between the present "Triple Gate" at South side of the Haram Area to the Pool of Siloam is 294 feet.
Triple Gate...2379 feet
Siloam.....2085 feet = 294 feet
Pool of Bethesda
THE GATE MIPHKAD?
PRISON GATE? (or Gate of the Guard)
SHEEP GATE?
Probably spacious Enclosure(s) with buildings for housing and "Keeping up" the sacrificial animals
Outer Court
Court of The Temple
Temple
Altar
Outer Court
Outer Court
Temple Area
THE GATE SUR
EAST GATE?
Solomon's "Ascent"
The Royal
Enclosure & Gardens
Wherein probably Solomon erected some of the altars for the "outlandish women"
The House for Pharaoh's Daughter
Porch Pillars
Probable site of the Harem
The Throne Porch
The City of David (Zion)
THE WALL OF THE "OPHEL"
Stairs & Inclined Ascent from
HORSE GATE
The Tower that lieth out
The Great Tower that lieth out?
OPHEL
OR
ZION
THE CITY
OF
DAVID
JERUSALEM
EXISTING ROAD
WEST WALL OF
WATER GATE
GIHON
(The Virgin's Fountain)
Ancient Tomb
Paved Street
Drain
THE PRESENT SOUTH WALL OF
VILLAGE OF SILOAM
The Valley of the Kedron
(Gœnaculum)
(English Burial Ground)
VALLEY GATE
Uzziah built towers at the valley gate 2Ch 26.9
cp Bliss and Dickies Excavations of Jerusalem Ch I and Plans
Inscription
Pool of Siloam
The Kings Pool
Probable Site of Davids Stairs
The Old Pool
FOUNTAIN GATE
(Repaired by Shallum)
DUNG GATE
(Repaired by Malchiah 3.14)
Exit of Drain or Sewer, whence the name of the DUNG GATE (see Note p 104)
Valley of Hinnom
SCALES
English Feet
Supposed Ancient Cubits
This cubit, according to a note on the Ordnance Map is taken from Doursther's "Dictionnaire universel des poids et mesures anciens et modernes," 1840.
Great Cubits
1 Cubit = 25"
T.A.H.
Stanford's Geog! Estab!, London

site on the south-west side of Jerusalem, which still has buildings upon it.

The general plan on p. 100 is from the Ordnance Map of Jerusalem, from the survey by Sir Charles Wilson, and shows Moriah now occupied by the *Haram ash Sharif*, i.e. "*The noble Sanctuary*", which stands on its rectangular "platform" about the centre of what is known as "the Haram area". This and the other more or less ancient and modern buildings on this area are shown in dotted lines on the plans.

Immediately to the south lies the ridged hill on the summit or "swelling" of which stood the Jebusite fortress or citadel of Zion (or Ophel), from which the whole area immediately adjoining took its name, when captured by David, as "the city of David". Both name and title became in later times ascribed to the whole area of the city of Jerusalem.

The key to a right understanding of the whole question concerning the correct location of Zion is undoubtedly the spring known in the O.T. as Gihon (the modern name being "the Virgin's Fount"), with its underground rock-hewn conduit constructed by Hezekiah to convey the waters of the Fount to the Pool of Siloam *within* the enclosing wall of the city (see plan, p. 100).

Starting from the SE. angle of the "Haram area", this enclosing wall ran southward on the steep slope of the Zion or Ophel Hill, till it reached a point south of "the Old Pool" (Isa. 22. 11). Thence, turning sharply almost due N., the wall was carried round the bottom of the western slope of the Zion Hill, and ran NE. till it reached the south-westerly end of Moriah, at the corner of the present "Haram area"; and thence due E. till it completed the circuit at the SE. corner of the Haram. The line of this wall is indicated on the plan (p. 100) by the thick dotted line [1] thus - - - -

[1] On the plan (p. 100) a point is, marked at the south end of the conduit, as "Warren's Shaft". In his "Recovery of Jerusalem", Sir Charles Warren tells us that "at 450 feet from the Siloam end . . . we found a shaft leading upwards apparently to the open air." This is of great importance, as it alters considerably the conjectured line of wall that is shown on the P.E.F. plans as running due N. up the east slope of Ophel, from the great masonry dam below the Old Pool. This shaft *must* have been within the city wall. Therefore, as 450 feet from the exit at Siloam locates it as being beyond the first bend in the serpentine course of the conduit, the city wall must necessarily have been carried up at least 100 feet nearer to the east, and probably in the position it is shown in on the plan on p. 100.

N.B.—All the plans on these pages have been specially made for *The Companion Bible*.

II. THE JEBUSITE WATER-SUPPLY.

The rock-hewn conduit from Gihon (or the Virgin's Fount) is shown with remarkable accuracy on the Ordnance Survey maps. If, as it is confidently asserted, Gihon (or the well-spring or Fount of the Virgin) is the only *spring* in the immediate vicinity of Jerusalem, then Melchizedek, King of Salem, and, later, the Jebusites, would be in possession of the only unfailing water-supply of the district. That the Jebusites had access to this well or spring from *within* their wall and fortress is clear: but, in the end, it proved their undoing, for David's men obtained possession of Jebus by means of the *tzinnōr* (A.V. "gutter"), i.e. the channel and shaft leading from the well into their citadel. (See notes on 2 Sam. 5. 6–8 and 1 Chron. 11. 6; also the Section on p. 102).[1]

The spring is intermittent, overflowing periodically, thus pointing to the existence of either a natural chasm or reservoir, or a *made* reservoir, whose site is at present unknown. Possibly it is under Mount Moriah itself. Tradition has much to say as to a deep well with an unfailing water-supply beneath the Temple area. (Cp. also Ps. 46. 4.)[1]

The fortress or citadel of Zion was immediately above this well-spring, and its defenders could thus command their water-supply from within, and also the security of the source without.

Before the time of Hezekiah, "the city of David" was dependent upon *this source* for its water-supply in times of danger threatened from without, in the same manner that the Jebusites were, viz. they descended from Ophel by means of rock-hewn passages, with steps and slopes (still in existence) till they reached the top of Warren's Shaft (see Section of David's *tzinnōr* or "gutter", p. 102), and by means of buckets drew their water from the unfailing well-spring some 40 to 50 feet below. At the top of this shaft is still to be seen the iron ring employed for this purpose.

[1] This Section, by Sir Charles Warren's kind permission, is presented W. to E. (and facing north), like the other plans on pp. 100 and 105, so as not to confuse the reader. In the Section, as shown on p. 102, it must be understood that the opening to the canal running south is thus shown by way of accommodation.

[1] The Heb. word *nāchar* here is used of a constant flow of water in contrast with *nāhal*, which means a *wady* or *summer* stream dependent on rains.

III. HEZEKIAH'S CONDUIT AND POOL.

The rock-hewn tunnel or conduit discovered by Sir Charles Warren in 1867, and first mentioned by him, conveyed the overflow water [1] from this spring to the Pool of Siloam.

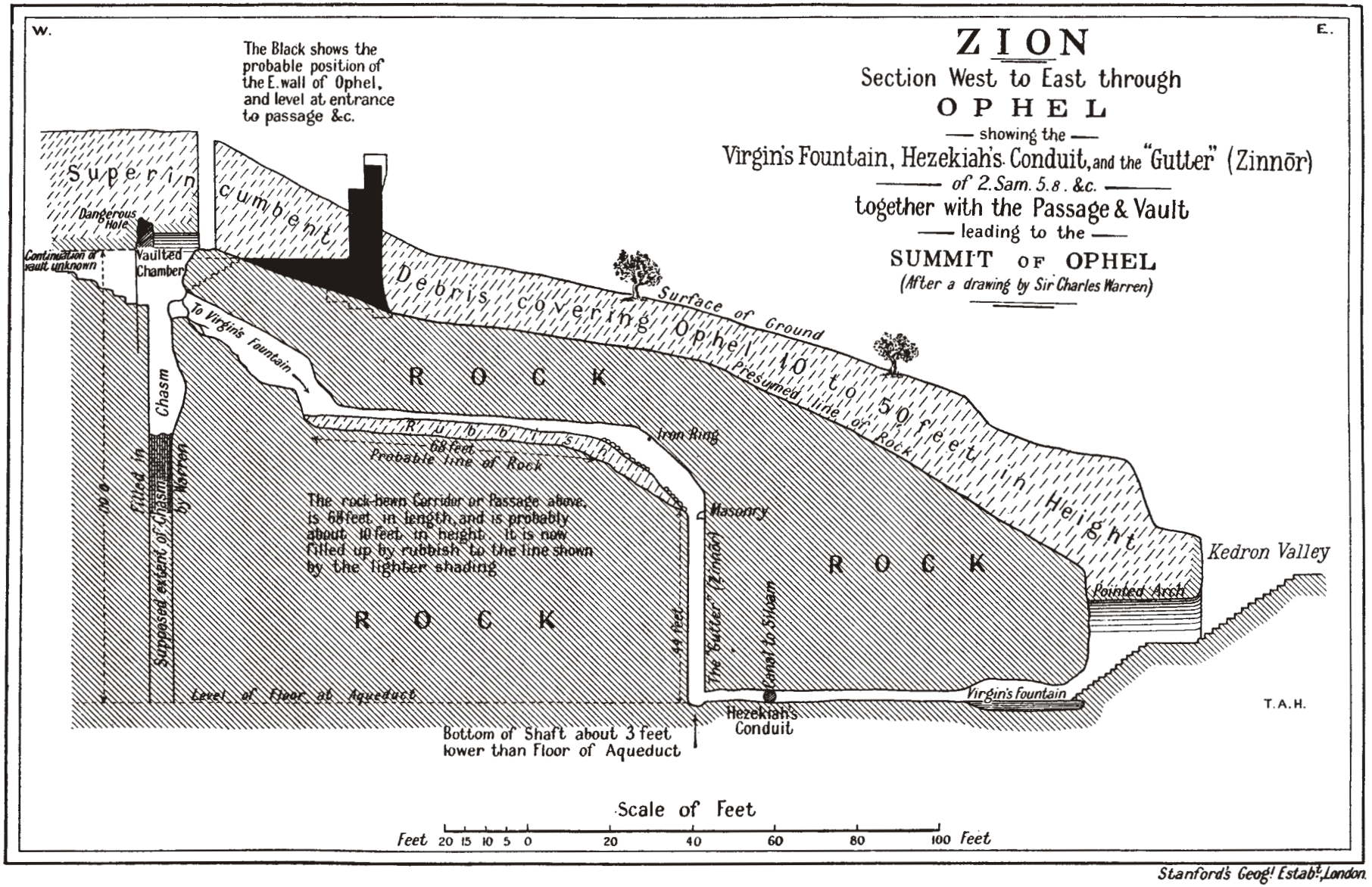
That this conduit and pool were made by Hezekiah is now considered certain from the inscription found in the tunnel itself (see the plan on p. 100). Hezekiah, before the Assyrian invasion, in 603 B.C. (see Ap. 50. V, p. 60), constructed this tunnel and brought the water from Gihon to a new pool (*above* "the Old Pool" of Isa. 22. 11) that he had made for the purpose (2 Kings 20. 20). This pool henceforth became known as "the King's Pool" (Neh. 2. 14). When the Assyrian army approached, Hezekiah "stopped the waters of the fountains which were without the city" (2 Chron. 32. 3–5), i.e. he concealed their extra-mural approaches and outlets.

The Siloam Inscription, discovered in 1880, on a stone on the right wall of the tunnel about 20 feet from its exit into the Pool of Siloam, is undoubtedly the work of Hezekiah (see plate, p. 103). An interesting fact with regard to this inscription is that it gives the length of the conduit in *cubits*, which, being compared with modern measurements in English feet, shows that the cubit used was 17·5 inches or thereabouts.

If we knew for certain that the exact points from which Hezekiah measured exactly corresponded with those of the moderns, then we should be able to settle the vexed question as to the length of the cubit used, at all events in secular matters, by King Hezekiah. We do not, of course, know this, but it is of great interest to note the fact that the Inscription's 1,200 cubits, and the latest measurement of (about) 1,750 English feet yield a cubit of 17·5 inches [1].

[1] Before Hezekiah's time the overflow water must have escaped from the Virgin's Fount at a lower level than is now possible, and flowed out and down the lower end of the Kidron valley, past the king's garden, probably being the feeder for *Joab's* well (En-rogel ?)

[1] In a recent letter, Sir Charles Warren writes on this subject: "Stress must not be laid on the exactness of measurements made under conditions so difficult to obtain absolute accuracy." He adds, "it is impossible that any of the plans of the aqueduct can be rigidly correct, because the roof is so low that your head is horizontal in looking at the compass, so that you can only squint at it". It is necessary to remember this warning, coming from such a source. Nevertheless the figures, as above shown, are highly interesting.


W.
E.
ZION
Section West to East through
OPHEL
— showing the —
Virgin's Fountain, Hezekiah's Conduit, and the "Gutter" (Zinnōr)
— of 2. Sam. 5. 8. &c. —
together with the Passage & Vault
— leading to the —
SUMMIT OF OPHEL
(After a drawing by Sir Charles Warren)
The Black shows the probable position of the E. wall of Ophel, and level at entrance to passage &c.
Superincumbent
Debris covering Ophel 10 to 50 feet in Height
Surface of Ground
Presumed line of Rock
Dangerous Hole
Continuation of vault unknown
Vaulted Chamber
To Virgin's Fountain
Chasm
Filled in by Warren
Supposed extent of Chasm
ROCK
Rubble
68 feet.
Probable line of Rock
Iron Ring
The rock-hewn Corridor or Passage above, is 68 feet in length, and is probably about 10 feet in height. It is now filled up by rubbish to the line shown by the lighter shading
ROCK
Masonry
The "Gutter" (Zinnōr)
Canal to Siloam
ROCK
44 feet
Pointed Arch
Kedron Valley
Level of Floor at Aqueduct
Virgin's Fountain
Hezekiah's Conduit
Bottom of Shaft about 3 feet lower than Floor of Aqueduct
T.A.H.
Scale of Feet
Feet 20 15 10 5 0 20 40 60 80 100 Feet

Stanford's Geog.l Estab.t, London.

IV. THE SILOAM INSCRIPTION.

According to *The Companion Bible* Chronology (see Ap. 50 and 86) the date of this Inscription (see § III, pp. 101, 102) is given as 608–7 B.C. for the following reasons.

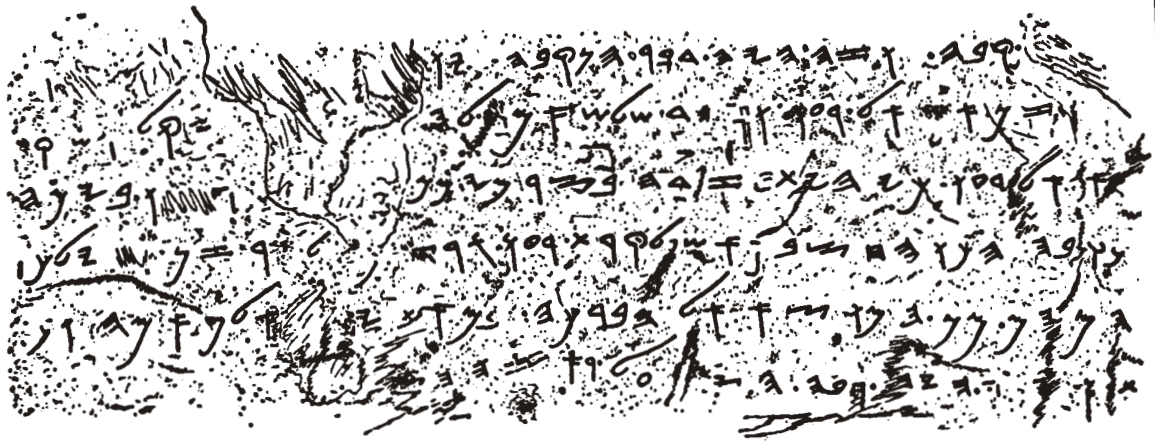
The fall of Samaria was in 611 B.C. Hezekiah, foreseeing that Judah's turn would follow, started the work of making the "Pool" and the "conduit" of 2 Kings 20. 20. This difficult undertaking would probably occupy two or three years.

When the siege of Jerusalem by Sennacherib was begun in Hezekiah's fourteenth year, this water-supply was complete and in working order, as Hezekiah had stopped the extra-mural outlets (2 Chron. 32. 2-4).

Therefore, the rock-hewn conduit from Gihon (now known as "the Virgin's Fountain") to Siloam must have been constructed between Hezekiah's sixth and fourteenth years (611–603 B.C.).

If we assume that it was begun soon after the fall of Samaria and occupied three years in construction, and that the Inscription was made on completion, as the record itself indicates, this gives us the date (above) 608–7 B.C.

It is graven in ancient Hebrew characters, similar to those of the Moabite Stone (see Ap. 54); and occupies six lines; the translation of which is given below.



TRANSLATION OF THE SILOAM INSCRIPTION.

Line 1. [Behold] the excavation. Now this is the history of the breaking through. While the workmen were still lifting up
" 2. The pickaxe, each toward his neighbour, and while three cubits still remained to [cut through, each heard] the voice of the other calling
" 3. to his neighbour, for there was an excess (or cleft) in the rock on the right . . . And on the day of the
" 4. breaking through, the excavators struck, each to meet the other, pickaxe against pickaxe; and there flowed
" 5. the waters from the spring to the pool over [a space of] one thousand and two hundred cubits. And . . .
" 6. of a cubit was the height of the rock above the heads of the excavators.

V. THE TEMPLE OF SOLOMON ON MOUNT MORIAH.

The Plan on p. 105 shows the various buildings on the Temple area on the Moriah site to a larger scale. No attempt is made either to "design afresh" or, with the ready and often disastrous zeal of the modern iconoclast, to "restore" Solomon's Temple in this plan. The efforts put forth in the majority of cases by those who, with the best intentions, set forth their "ideas", result in melancholy exhibitions, from the crudely unhappy delineations of the earnest student, who works in entire ignorance of scales of measurement or the simplest requirements of the builder's art, to the redundantly fanciful productions of the professional designer, who, by his very acquaintance with the requirements of architecture, is often led to try and set before us what he imagines the Temple of Solomon, &c., ought to be. Accordingly, we have on the one hand bald representations of a Temple of practical impossibility, or, on the other, the most elaborate architectural confections from all sorts of sources—Phœnician, Egyptian, Grecian, Roman, and even Gothic.

Not content with these "styles" of architecture for Solomon's Temple, it is not unusual for illustrators of this subject to import into their designs all the details they can possibly assimilate from the specification of the *Millennial Temple* given by Ezekiel, and to add these on to the meagre details given of the Temple of Solomon!

One moment's serious attention to David's solemn statement in 1 Chron. 28. 12, 19, that he had received direct instruction from Jehovah for "the *pattern* of all that he had by the Spirit", and "in *writing*"—in other words, both *model* and *specification* from on High—ought to preserve us from such mistakes. The Temple was built from a heavenly plan and specification, and there is an entire absence of every detail that would enable us to "restore" such a building. Just as, in the case of the Tabernacle, the *essential* details are omitted, so that men may not copy the *Mishkān* (or habitation) of Jehovah, so, in the case of Solomon's Temple, we are placed in the same position.

The plan therefore given on p. 105 deals mainly with the figures given in the sacred records in bulk, merely arranging the various buildings in accordance with the position of the altar of burnt offering and the Temple in relation thereto.

The Altar of Burnt Offering is shown on the site of the "Sacred Stone", which is exactly under the centre of the present Moslem Sanctuary over it, known as "the *Dome of the Rock*".[1] This is the traditional site of David's altar on "the threshingfloor of Araunah the Jebusite". The Temple with its porch, the twin pillars *Jachin* and *Boaz*, and the molten sea, are shown to the west of the altar, and the wide open space, the Court of the Temple, is left blank—for the best of all reasons: we have no revelation as to how the space was occupied. Josephus and the Jewish rabbinical writings are alike useless for the purpose of informing us about Solomon's Temple. The simple fact is that we know next to nothing, and beyond the statements of "block" measurements, so to speak, we have no guide as to details. That there was an inner and outer court to the Temple is most probable, although there is no mention of *courts* until a later date.

[1] This and the other main buildings on the Haram area are shown on the plans by dotted lines.

VI. SOLOMON'S ROYAL BUILDINGS ON MOUNT MORIAH.

With regard to these the case is different. We are not told that David or Solomon received a Divine plan and specification for "the house of the forest of Lebanon", &c. Therefore it is permissible to try and arrange these buildings, according to the very slight details given, and according to the dictates of common sense.

It seems to be forgotten by some modern "Restorers" of Solomon's house, and other buildings, that the great king had received specially the gift of "*wisdom*". He was a man with "a *wise* and understanding heart", so that there was none like him before and after. Therefore he would not have fallen into the mistakes of palace building with which he is credited by some writers.[1]

Solomon's house was built of wood from the "forest of Lebanon", or, as we should say, "of Lebanon wood". It was 100 cubits long, 50 cubits broad, and 30 cubits in height. Although the number of cedar pillars is given, it is impossible to do more than indicate them on the plan by number. No details as to arrangement are given. The same remark applies to the Porch of Pillars, which apparently was a magnificent portico, to the house itself, and also to the statements concerning the *Porch of Judgment*. The gross dimensions are given of "*the Porch of Pillars*" (50 cubits by 30 cubits) and that is all; and we are told that "the house of Pharaoh's daughter" was like unto this porch. This probably means 50 cubits by 30 cubits, as shown on the plan. Apart from this, all is left *un*specified and vague.

[1] e.g. Prof. STADE in his *Geschichte des Volkes Israel*, gives an elaborate plan, which has been reproduced in one of the latest and most important works on Jerusalem. It is, however, completely at variance with the Scripture record. This plan makes havoc of the Bible statements as to the royal buildings, for it shows (1) The King's House, (2) The House of the Forest of Lebanon, (3) Hall of Pillars, (4) The Throne Hall, (5) House of Pharaoh's Daughter—whereas the Hebrew text of 1 Kings 7. 1-8 plainly records the fact that *Solomon's House* and the *House of the Forest of Lebanon* were one. This house had a "Porch of Pillars", probably to the south, and also, probably, south again, lay the *Porch of Judgment*, where Solomon sat to administer justice. This, as shown on p. 105, was situated in a position easy of access from "the city of David"—for the people's sake—and at a *sufficient distance* from the royal residence for the monarch's own sake. Solomon was a gentleman as well as a king, and it is incredible that he would have allowed the populace admission to the Judgment Hall through his own private grounds. The *House for Pharaoh's daughter* completes the buildings *specified*, although an extensive Harem must have been added later on.

VII. SOLOMON'S ASCENT.

This ascent, by which Solomon went up to the house of Jehovah, would be between the house and the outer court of the Temple, and would probably comprise two or three flights of steps or "stairs", protected by another covered portico or "porch", with pillars in accordance with the other buildings. The Temple area level would probably be some 15 or 20 feet above that of the king's house, and this difference in level would admit of the construction of an "ascent" that must have possessed features of unusual interest and magnificence from the account given of the visit of the Queen of Sheba (2 Kings 10. 1-10; 2 Chron. 9. 1-12).

To reach the level of the present Haram area at the south side from "the city of David", some means of easy ascent must have been employed. This is shown on the plan, p. 105, as being by a series of steps—forming an important stairway, giving direct means of approach to a spacious plateau on to which opened out the south end of the Judgment Hall or Porch. This would afford direct access to the people to the Hall for Judgment concerning their disputes, &c.

In addition to this great stairway for the people, there must also have been an easy way of "going up" from "the city of David" to the Temple area. This would probably be by means of an inclined ascent, such as that indicated on the plan (p. 105). It must be remembered that this would also be requisite for a roadway for the king's chariots, &c. The evidence is abundant that Solomon had a number of horses and chariots. These would hardly have been installed on the Haram area level, in juxtaposition with the royal buildings. The fact that beneath the SE. corner of the Haram is still to be seen the great underground series of pillars and arches known as "Solomon's stables", gives strength to the suggestion that the originals of these and the "Horse Gate" were in very close proximity. (See plan, p. 100.)

VIII. THE "DUNG GATE" OF NEHEMIAH.

On the plan (p. 100) is shown in dotted lines a large drain, running round the SW. angle of the Haram, to its exit at the extreme S. point of "the city of David" (Zion). This drain is of very great importance with regard to the question of locating the "Dung Gate" of Nehemiah.

In all probability this drain indicates the position of the "main-drainage system" of the Temple area, and the adjacent royal buildings, from the time of Solomon and onwards. Ample provision must have been made in buildings of the character and extent of the Temple and palace for the disposal of the blood of the sacrificial animals and the water of the ceremonial cleansings, in addition to the sewage from the Levitical quarters, and the huge court entourage of Solomon[1] and possibly some of the later kings. For this purpose a great drain must have been employed to convey all this sewage matter to the lower levels and outside the city.

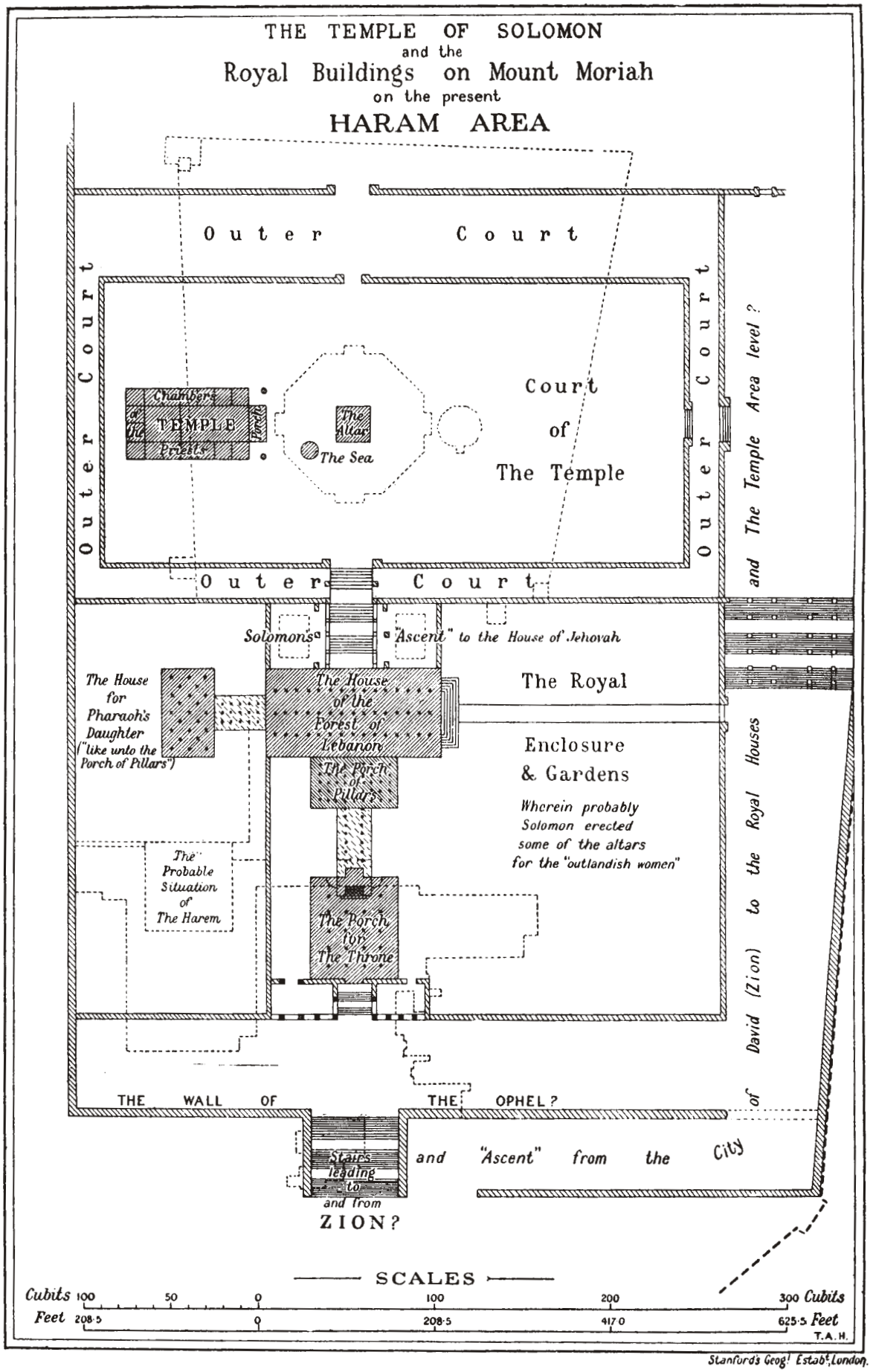
The fact that the remains of such a large drain or sewer are still in existence in much the position necessitated by the buildings on the Temple area, &c., suggests that this was either the one constructed by Solomon, or else one laid down on about the same lines at a later date[2].

As shown by the latest Palestine Exploration Fund plan of Jerusalem, this drain runs S. down the slope of the Tyropœon valley, past the Pool of Siloam (the King's Pool, Neh. 2. 14), and passes out under an ancient gateway, recently discovered, to the south of "the Old Pool" (Isa. 22. 11).

In all likelihood this gateway marks the position (there or thereabouts) of Nehemiah's "DUNG GATE". It would be so named from its close association with—as we should say now—the sewage outfall, as the drain (still existing here) passed out beneath it, to discharge itself a little lower down into the gully formed by the junction of the Kidron and Hinnom Valleys, and not far distant from the ridge site identified by some as *Aceldama*.

[1] The occupants of the *Harem*, and their attendants alone, would probably number at least 2,000.

[2] Another large drain is shown on the latest maps in this neighbourhood. This is known as "Warren's Drain". It starts from the Haram area, a little to the left of, and nearly parallel with, the one just referred to. This drain runs due south for some 700 feet, and then ends, apparently, abruptly. (See plan, p. 100.)


THE TEMPLE OF SOLOMON
and the
Royal Buildings on Mount Moriah
on the present
HARAM AREA
Outer Court
Outer Court
Outer Court
Outer Court
Chambers of the Priests
TEMPLE
Porch
The Altar
The Sea
Court of The Temple
Solomon's "Ascent" to the House of Jehovah
The House for Pharaoh's Daughter ("like unto the Porch of Pillars")
The House of the Forest of Lebanon
The Porch of Pillars
The Royal Enclosure & Gardens
Wherein probably Solomon erected some of the altars for the "outlandish women"
The Probable Situation of The Harem
The Porch for The Throne
THE WALL OF THE OPHEL?
Stairs leading to and from ZION?
and "Ascent" from the City of David (Zion) to the Royal Houses and The Temple Area level?
SCALES
Cubits 100 50 0 100 200 300 Cubits
Feet 208·5 0 208·5 417·0 625·5 Feet
T.A.H.
Stanford's Geog! Estab!, London.

That this is the case receives strong confirmation from the fact that this sewer or drain passes under the present south wall of Jerusalem in close proximity to the existing gate there, which still bears the Arabic name of *Bâb al Maghâribè* or the *Dung* Gate.

The difference in present levels from the SW. corner of the Haram to the "Dung Gate" (at the south of Zion), and shown on the plan, p. 100 A—B, is 300 feet. This is a fall admirably suited for the purposes such a drain would have to fulfil.

This being so, it supplies the key to unlock the difficulties relating to the location of the rest of the gates of Nehemiah.

The VALLEY GATE, from whence Nehemiah issued on his night inspection tour (C. 2), and from whence the two processions started E. and N. at the Dedication of the Wall (C. 12), is seen to be on the slope of the SW. hill. Recent explorations have revealed an ancient gateway in the position shown on the plan (p. 100).

The DUNG GATE being thus located at the extreme south of "the city of David", the next, or "Fountain Gate", is shown in close proximity to the site near which the "Stairs of David", leading up into the higher portion of the city of David, must undoubtedly have existed.

The WATER GATE is shown close to where an existing road now runs to Gihon; and the other gates follow on in orderly sequence till the SHEEP GATE is reached on the north of the Temple area, and close to the pool now identified as the Pool of Bethesda "by the Sheep Gate" (John 5. 2, marg.). This opened out probably into the large enclosure shown on the plan (p. 105) necessary for the reception and feeding of the vast numbers of sacrificial animals.

The PRISON GATE (or Gate of the Guard more probably) would be near the extreme NW. angle of the Temple area, and would be connected with the barracks or quarters of the Temple guard (from whence its name).

It was at this gate, Nehemiah tells us, the procession which started N. from the Valley Gate, at the dedication of the wall, "stood still", either to give the other company time to reach the same point, or else to allow the other, the priestly company under Ezra (Neh. 12. 36), to precede Nehemiah and the other lay "rulers" into the House of God for the general thanksgiving (12. 40).

69 TRUST.

In the Old Testament there are *seven* Hebrew words translated "trust", which itself occurs 155 times. "Trust" is the New Testament word "believe".

i. *bâṭaḥ*=*to confide in*, so as to be secure and without fear. This is the word rendered "trust" in 107 passages, viz. every passage except those given below.

ii. *ḥâṣâh*=*to flee for refuge to, take shelter in.* This is the word rendered "trust" in thirty-seven passages, viz. Deut. 32. 37. Judg. 9. 15. Ruth 2. 12. 2 Sam. 22. 3, 31. Pss. 2. 12; 5. 11; 7. 1; 11. 1; 16. 1; 17. 7; 18. 2, 30; 25. 20; 31. 1, 19; 34. 8, 22; 36. 7; 37. 40; 57. 1; 61. 4; 64. 10; 71. 1; 73. 28; 91. 4; 118. 8, 9; 141. 8; 144. 2. Prov. 30. 5. Isa. 14. 32; 30. 2, 3; 57. 13. Nah. 1. 7. Zeph. 3. 12.

iii. *'âman*=*to put faith in*; hence, *to stay* or *rest on.* Rendered "trust" in six passages, viz. Judg. 11. 20. Job 4. 18; 12. 20; 15. 15, 31. Mic. 7. 5.

iv. *ḥûl*=*to tarry*, or *wait for*, once: Job 35. 14.

v. *gâlal*=*to roll on*, or *devolve*, once: Ps. 22. 8.

vi. *yaḥal*=*to wait on*, or *for*, with confidence, twice: Job 13. 15. Isa. 51. 5.

vii. *rᵉḥaz*=*to rely on*, once. Dan. 3. 28.

70 PSALM 15 AND "THE SERMON ON THE MOUNT".

The place of Ps. 15 is seen in the Structure of the first book of the Psalms (p. 721), in which the perfect man of Ps. 15 is set in contrast with "the man of the earth" and other men in Pss. 9–14. It sets forth the character and conditions of a true citizen of Zion.

Hence, the Lord Jesus, in proclaiming the kingdom, Matt. 4. 17—7. 29 (see the Structure of the whole Gospel), lays down the characters of the true subjects of the kingdom. The kingdom has nothing to do with the present Dispensation, which is one of Grace. The kingdom proclaimed by the King was rejected, and the King was crucified. Hence, "now we see NOT YET all things put under Him" (Heb. 2. 8). The kingdom is therefore now in abeyance. But when it shall be set up, then Ps. 15 and "The Sermon on the Mount" will find and receive their full and proper interpretation. See Ap. 63. ix; 71; and 72.

We note below the correspondence of the subjects treated, in the same order as they are set forth in the Psalm, which is so complete that it evidently formed the text on which the Sermon on the Mount was based. See the Structure of Matt. 5. 1—7. 27.

PSALM 15. *The Citizen of Zion.*	MATT. 5. 1—7. 29 *The Subjects of the Kingdom.*
ver. 1. The Introduction.	5. 3–12. The Introduction.
ver. 2. "He that walketh uprightly"	5. 13–16. Walking in the light.
"and worketh righteousness".	5. 17–20. "Your righteousness to exceed the righteousness of the scribes and Pharisees".
"And speaketh the truth from his heart".	5. 21—6. 34. Truth in the heart. Heart hatred. 5. 21–26. Heart adultery. 5. 27–32. Heart alms-giving. 6. 1–4. Heart prayer. 6. 5–15. Heart fasting. 6. 16–18. Heart treasure. 6. 19–21. Heart service. 6. 22–24. Heart rest. 6. 25–34.
ver. 3. "He that backbiteth not with his tongue. . . nor taketh up a reproach against his neighbour".	7. 1–5. "Why beholdest thou the mote that is in thy brother's eye?"
"Nor doeth evil to his neighbour".	5. 43–48. "Love your enemies".
ver. 4. "In whose eyes a vile person is contemned; but he honoureth them that fear the LORD".	7. 15–23. "Beware of false prophets". "Ye shall know them by their fruits".

The Citizen of Zion (*cont.*).	*The Subjects of the Kingdom* (*cont.*).
"He that sweareth to his own hurt, and changeth not".	5. 33-37. "Let your communication be, Yea, yea; Nay, nay".
ver. 5. "He that putteth not out his money to usury, nor taketh reward against the innocent".	5. 38-42. "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away".
"He that doeth these things shall never be moved".	7. 24-27. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. . . . it fell not".

71 "THE SUFFERINGS, AND THE GLORY".

We are told, in 1 Peter 1. 10–12, that the prophets of old searched "what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you . . . with the Holy Ghost sent down from heaven".

They wrote of the sufferings, and they wrote of the glory that should follow; but there was nothing to tell them about the times or seasons. Whether the glory was to follow immediately on the sufferings, or whether there was to be an interval, and whether that interval was to be short or long, no hint was given. Hence, they searched as to "what manner of time was signified".

This "time" refers to the "unsearchable riches of Christ". They could not then be traced. Even angels desire to look into these things (1 Pet. 1. 12).

"Now," all is revealed. It is ministered unto us, in the Scriptures of truth, on earth; and God is making known, by means of the Church, something of His manifold wisdom to the principalities and powers in the heavenly places (Eph. 3. 9, 10).

Angels and prophets saw the "sufferings" like the tops of a distant mountain range—while beyond it a farther range was seen in a distant haze of glory. But what lay between they could neither see nor know. But now it is revealed. The sufferings are past, and we are in the valley between these two mountain ranges. The glory is beyond. The secret "hid in God" has been made known; and we can understand, a little, the answer to the question of Christ to the two disciples: "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24. 26).

They are linked together inseparably, especially in the first epistle of Peter. See 1 Pet. 1. 11; 3. 18; 4. 13; 5. 1.

In the Old Testament they are each frequently dwelt upon together: but, we find that, while the *glory* is often mentioned and enlarged upon by itself, without any reference to the sufferings, we never find the sufferings mentioned without the glory being referred to immediately after. Sometimes the change is quite sudden. In Ps. 22, note the change from *v.* 21 to *vv.* 22-end. In Ps. 102, note the change from *v.* 11 to *vv.* 12-end. In Isa. 53 note the change in the middle of *v.* 10. (See Ap. 72.)

It seems that when the sufferings are mentioned, we are not left to think that all is to end there. The glory may be mentioned alone, because there is to be no end to it. But to the sufferings there was to be an end, and that end was to be revealed in glory.

That is why, when the Lord makes the first mention of His sufferings, in Matt. 16. 21, He at once proceeded to speak of the time when He "shall come in the glory of His Father" (*v.* 27), and to add that some of those who were standing there should see it. And then, after six days, three of them saw the *power and coming* of our Lord Jesus Christ, and were eye-witnesses of His majesty, when they were with Him in the holy mount (2 Pet. 1. 16–18. Cp. John 1. 14).

Having heard of the sufferings, the disciples were not left to conclude that all was to end there: hence they were at once given the most wonderful exhibition of the glory which was to follow.

This is why the Transfiguration scene occurs in the third part of the Lord's ministry, which had to do with His sufferings. See notes on the Scriptures referred to above, and compare Ap. 72.

72 THE PARENTHESIS OF THE PRESENT DISPENSATION.

From what has been said in Ap. 63. ix and Ap. 71, it will be seen that there are different Dispensations, or different characters of Divine administration, suited to the different times in which such administrations are exercised.

The object of this appendix is to show that, in the Old Testament, while this present Dispensation was kept secret (cp. Matt. 13. 34, 35. Rom. 11. 25. Eph. 3. 5, 9, &c), there are remarkable breaks which can be explained only after we have the key put into our hands.

There are certain scriptures which we cannot understand unless we use this key. Like the angels and prophets (1 Pet. 1. 11, 12) we may search in vain, while others may refuse to search and "look into" these things, and profanely speak of it as the "gap theory".

Whether it be a "theory", let Scripture decide, and the Saviour Himself teach.

In the synagogue at Nazareth "He found the place where it was written:

The Spirit of the Lord is upon Me,
Because He hath anointed Me to preach the gospel to the poor;
He hath sent Me to heal the brokenhearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To preach the acceptable year of the Lord.

* * * * * *

And He CLOSED THE BOOK, and He gave it again to the minister, and sat down" (Luke 4. 18-20). Why this mysterious action? Why not continue the reading? Because He could not; for the words which immediately follow refer to the end of this present Dispensation of Grace, and speak of the coming Dispensation of Judgment. Had he continued to read Isa. 61. 1, 2, the next line would have been

"And the day of vengeance of our God".

But this part of the prophecy was not then to be fulfilled

As far as He had read, He could truly say, "This day is this Scripture fulfilled in your ears." But He could not have said "This day is this Scripture fulfilled", had He not "closed the book", but gone on to read the next line.

And yet, in the A.V. and all other versions, there is only a comma between the two lines, while there is a period of nearly 2,000 years between the two statements. (In the MSS. there is no mark of punctuation at all.)

This will show the importance of "searching" and "looking into" the "manner of time" of which the prophets wrote.

Other examples may be found in

Gen. 1, between verses 1 and 2.
Ps. 22, between verses 21 and 22.
Ps. 118, in the middle of verse 22.
Isa. 9. 6, after the first clause.
Isa. 53, in the middle of verse 10.
Isa. 61, in the middle of verse 2 (see above).
Lam. 4, between verses 21 and 22.
Dan. 9, between verses 26 and 27.
Dan. 11, between verses 20 and 21.
Hos. 2, between verses 13 and 14.
Hos. 3, between verses 4 and 5.
Amos 9, between verses 10 and 11.
Micah 5, between verses 2 and 3.
Hab. 2, between verses 13 and 14.
Zeph. 3, between verses 7 and 8.
Zech. 9, between verses 9 and 10.
Matt. 10, in the middle of verse 23.
Matt. 12, in the middle of verse 20.
Luke 1, between verses 31 and 32.
Luke 21, in the middle of verse 24.
John 1, between verses 5 and 6.
1 Pet. 1, in the middle of verse 11.
Rev. 12, between verses 5 and 6.

73 THE TEN WORDS OF PSALM 119.

The number of the words which are frequently repeated in Ps. 119 has been variously given and enumerated by expositors and commentators. It will be better to give them here on the authority of the *Massōrah* (Ap. 30).

The rubric on verse 122 is as follows: "Throughout the whole of the Great Alphabet [i.e. the Alphabetic Psalm, 119] there is in every verse one of the following ten expressions: DEREK (=Way), 'ĒDŪTH (=Testimony), PIḳḳŪDĪM (=Precepts), MIẓVĀH (=Commandment), 'IMRĀH (=Saying), TŌRĀH (=Law), MISHPĀṬ (=Judgment), ẒEDEḳ, ẒᵉDĀḳĀH, and ẒADDĪḳ (=Righteousness), ḤOḳ, and ḤUḳḳĀH (=Statutes), DĀBĀR (=Word), which correspond to the Ten Commandments; except one verse, in which there is none of these: viz. verse 122." (*Massōrah*, Ginsburg's Edition, Vol. II.)

The following list includes all the "Ten Words" given above, with every occurrence in the Psalm, together with the first occurrence of each word.

(i) WAY (*derek*) is from *dārak*, *to tread with the feet*, and denotes *the act of walking*. Hence it is used of *a going*, or *way*, or *journeying*. The first occurrence is Gen. 3. 24. It occurs in this Psalm thirteen times: *vv.* 1, 3, 5, 14, 26, 27, 29, 30, 32, 33, 37, 59, 168.

(ii) TESTIMONIES ('*ēdūth*) is from '*ūd*, *to turn back again*, *to go over again*, *to reiterate*, hence, *to testify*. The first occurrence is Gen. 21. 30 (*ēdah*). It occurs in this Psalm twenty-three times; nine times ('*ēdūth*), *vv.* 14, 31, 36, 88, 99, 111, 129, 144, 157; fourteen times ('*ēdāh*, fem. sing.), *vv.* 2, 22, 24, 46, 59, 79, 95, 119, 125, 138, 146, 152, 167, 168.

(iii) PRECEPTS (*piḳḳūdīm*) is from *pāḳad*, *to take oversight or charge:* hence, *mandates enjoined on others*. It occurs only in the Book of Psalms (see 19. 8; 103. 18; 111. 7). In Ps. 119 twenty-one times: *vv.* 4, 15, 27, 40, 45, 56, 63, 69, 78, 87, 93, 94, 100, 104, 110, 128, 134, 141, 159, 168, 173.

(iv) COMMANDMENTS (*miẓvāh*) is from *ẓāvāh*, *to set up*, *constitute*. Hence, *constitutional commands*. First occurrence Gen. 26. 5. In Ps. 119 it occurs twenty-two times: *vv.* 6, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 86, 96 (sing.), 98, 115, 127, 131, 143, 151, 166, 172, 176.

(v) WORD ('*imrāh*) is from '*āmar*, *to bring forth to light*; hence, *to say*. The verb is very regularly followed by the words used; hence *'imrah* means an utterance and the purport of it. Not the same as *dābār* (No. x below), which refers to the articulate utterance of it. The first occurrence is in Gen. 4. 23, and is rendered "speech". In plural only once, Ps. 12. 6 (the only place where the plural is found). In Ps. 119 it occurs nineteen times: viz. 11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, 172. With *dābār* the two occur forty-two times.

(vi) LAW (*tōrāh*) is from *yārāh*, *to project*, *issue*: hence, *to point out*, *to show* (Prov. 6. 13). Then, *to instruct*, *teach*. The Tōrāh contains Jehovah's *Instructions* to His People, pointing out to them His will. First occurrence is in Gen. 26. 5 (pl.). In Ps. 119 it occurs twenty-five times: always in the singular: viz. *vv.* 1, 18, 29, 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174.

(vii) JUDGMENT (*mishpāṭ*) is from *shāphaṭ*, *to set upright*, *erect* (cp. Eng. *right*, and German *richten* and *recht*); hence, *to judge*. *Mishpāṭ* means judgment. Its first occurrence is in Gen. 18. 19 (in Jehovah's mouth). In Ps. 119 it occurs twenty-three times (always in plural, except four times), viz.: *vv.* 7, 13, 20, 30, 39, 43, 52, 62, 75, 84, 91 (ordinances), 102, 106, 108, 120, 121, 132 (as thou usest to do, see note), 137, 149, 156, 160, 164, 175.

(viii) RIGHTEOUSNESS, RIGHT, &c. (*ẓedeḳ*, masc.), is from *ẓādaḳ*, *to be right*, *upright*, *just*, *righteous*. Hence the noun means *rightness*. By comparing the first occurrence (Lev. 19. 15) with the second (Lev. 19. 36) we get the idea that the word has special reference to *equal balancing*. *Ẓedeḳ* (masc.) occurs twelve times, and is rendered "righteousness": *vv.* 123, 142 (second), 144, 172; "right", *v.* 75 (marg. righteousness); "righteous", *vv.* 7, 62, 106, 138, 160, 164; "justice", *v.* 121. *Ẓᵉdāḳāh* (fem.), first occurrence, Gen. 15. 6. In Ps. 119, "righteousness", *vv.* 40, 142 (first). *Ẓaddīḳ* (adj.), spoken of a king (2 Sam. 23. 3), once, in *v.* 137. The three words fifteen times in all.

(ix) STATUTE (*ḥoḳ* and *ḥūḳḳa*) is from *ḥāḳaḳ*, *to hew*, *cut in*, *engrave*, *inscribe*; hence, *to decree*, or *ordain*. The noun=a decree or ordinance. First occurrence, Gen. 26. 5 (*ḥūḳḳāh* fem.). In Ps. 119 it occurs twenty-two times: viz.: *vv.* 5, 8, 12, 16 (*ḥūḳḳāh*, fem.), 23, 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, 171.

(x) WORD, WORDS (*dābār*), is from *dābar*, *to arrange in a row*; hence, *to set forth in speech*. It refers to the articulate form of what is said, whether spoken or written (cp. v above); to the mode or manner by which the *ipsissima verba* are imparted. The first occurrence is in Gen. 11. 1 ("speech"). In Ps. 119 it occurs twenty-four times, three of them in pl., viz.: *vv.* 9, 16, 17, 25, 28, 42 (twice), 43, 49, 57 (pl.), 65, 74, 81, 89, 101, 105, 107, 114, 130 (pl.), 139 (pl.), 147, 160, 161, 169.

74 THE BOOK OF PROVERBS: INTRODUCTION AND ANALYSIS.[1]

The Book of Proverbs is generally described as belonging to a branch of Hebrew literature which has for its subject Wisdom, or, as we should say, Philosophy. This view has some truth in it; but it does not express the whole truth, as will appear from an analysis of the book, and a careful examination of its constituent parts.

The book makes no claim to unity of authorship; it is avowedly a collection, and includes the work of others besides Solomon the king. Hence, though in some sections there may be wisdom of a general order, in others one may find cautions and counsels which were intended for a particular individual, and not for "all sorts and conditions of men"; and which, therefore, are not abstract Wisdom in the sense implied by most expositors of the book.

The conviction that this is the case will grow upon those who discriminate the material of which the book is composed, noting the varying motives of the writers, and the outstanding characteristics of their proverbs, or sayings.

On the surface one distinguishes four divisions—The Proverbs of Solomon, the Words of the Wise, the Words of Agur, and the Words of Lemuel. As these several writings may be easily distinguished, there is no reason why we should summarily conclude that all the sections are of the "Wisdom" order.

Taken as a whole, the material rightly answers to the description of "Proverbs" (ch. 1, *v.* 1), or sententious sayings, generally completed in the distich, or verse of two lines; but, as the authorship is complex, so also there may be diversity of motive and object in the writings.

The present contention is that, while the Proverbs of Solomon may consist of teaching for all and sundry—dealing with prudence, discretion, and the conduct of life—the sections which contain "the Words of the Wise" were intended as instruction for a prince, and therefore designed to teach elementary lessons in policy and statecraft, even to show a young ruler how he might "cleanse his way", as the representative of Jehovah upon the throne of Israel. These parts of the book have hitherto been treated as if designed to emphasize certain commands of the Decalogue: whereas, in reality, they demand closer attention, as dealing with dangers and temptations such as would inevitably beset a king on the throne of Israel.

Hence, in a word, we find in the first twenty-nine chapters of the book several series of Proverbs which were FOR Solomon, and again several series which were BY Solomon.[2] Between the two classes there is a wide difference. Of those that were FOR the king, being, in fact, "Words of the Wise" (men, or teachers), given for the instruction of the young man, it may be said that, having a relation to the principles which were fundamental in the Divinely ordained constitution of Israel, they stand apart from the class of Proverbs which, enunciated by Solomon himself, were more or less generally concerned with the life and behaviour of the individual Israelite of the time.

The following is an analysis of the book from the point of view thus propounded:—

A. GENERAL INTRODUCTION—TITLE (ch. 1. *vv.* 1-6).

Misapprehension on the part of the Massorites or their predecessors in the editing of the text, led to inclusion in the title of the line which, as heading, opens Section I. "The Words of the Wise and their dark sayings", or sententious utterances.

1. "Words of the Wise" (men, or teachers)—addresses by a father to a son, or rather by a teacher to a pupil, the distinctive terms being the same (*v.* 6-). The addresses are fifteen in number, and all of them introduced by the formula "My son" (1. 7—7. 27). The general subject of this section is embodied in the words "The fear of the LORD is the beginning of knowledge; but fools despise wisdom and instruction" (*v.* 7). The "son" is addressed directly, "thou" and "thee", "thy" being also used; and again and again he is warned, in the most solemn terms, against "the strange woman," i. e. the foreign or alien woman—such women having from time to time led astray any Israelites that consorted with them. Recall the allurements of the daughters of Moab; and the cases of Samson and Ahab. In other sections "my son" is warned against "sinners" and "the wicked",—that is, the heathen who knew not the true God, but who were haters of righteousness, lovers of war, and given to oppression. He is, in particular, counselled not to "strike hands" with such—i. e. not to enter into alliance or covenant with any such.

2. Two addresses, in the former of which (ch. 8, E[5]) Wisdom makes her claim upon the devotion of one who is urged to esteem her as better than gold or silver, and is reminded that by Wisdom alone can kings reign and princes decree justice; while in the latter (ch. 9), Wisdom and Folly are contrasted, the fear of Jehovah (or piety, as we know it to have been esteemed in Israel) is magnified, and a warning is uttered against the foolish woman, already introduced as "the strange woman", with whom no Israelite should have any association—assuredly no king in Israel should seek her company. In this section the address is sometimes to "ye", "them", "they" (that is, in the *plural*); at other times to "thee", "thou" (i. e. in the *singular* number). So far, after the title of the book, we have met with no mention of Solomon; and none of his work. Hitherto, we have had proverbs which Solomon *was taught*.

3. A collection of Proverbs by Solomon, being so described in the opening verse (10. 1, **C**). If the contents of sections 1 and 2 (**A** 1. 1-6—9. 18, p. 864), already described, had been by Solomon, there would have been no need in this place for the introductory line "The Proverbs of Solomon." The mode of address is quite unlike that of section 1, with its *second person* of the pronoun; the proverbs are not spoken to "my son", but they mention "he" and "him", using generally the *third person* of the pronoun. Apparently, they continue to ch. 19. 26, or thereabouts. They were for *men* in general to learn, and not for a prince or distinguished individual (as "my son").

4. Another section of addresses to "my son" begins with 19. 20 (**D**, p. 864) or thereabouts; and continues to the end of ch. 24. Here we have further lessons upon the ways of a king—like those of the earlier sections of the book, but quite unmatched by anything in "The Proverbs of Solomon" (see 19. 27, "My son"; and "the king" 20. 2, 8, 26, 28; 21. 1; 22. 11). These are "Words of the Wise" (men, or teachers): this is twice affirmed (22. 17; 24. 23 R.V.); and the occurrences of the formula "my son" are six in number (19. 27; 23. 15, 19, 26; 24. 13, 21). The counsels, like those of sections 1 and 2, are such as would eminently befit a prince in Israel: "my son" is instructed to regard the fear of the LORD as more desirable than riches (22. 1, 4). Apparently the words are addressed to one who is to sit among rulers (23. 1); one whose duty it is, for the present, to fear the king as well as God (24. 21); but one who is learning the duties of judicial administration (20. 8, 26, 28; 21. 3; 22. 11). There is nothing commonplace in warnings against "having respect of persons" in judgment: such counsel is for a ruler (24. 23, 24). In this section again the foreign woman is denounced (22. 14; 23. 27, 33); and riches are shown to be of no account in comparison with wisdom and righteousness (20. 15; 21. 6; 23. 4). In the earlier portion of this division the pronouns are mostly in the third person, "he" and "him"; afterwards in the second person, "thou", "thy", and "thee". The

[1] Contributed by Dr. J. W. Thirtle.
[2] See the Structure on p. 864, which corresponds with this analysis.

counsels are manifestly such as King Solomon should have taken to heart.

5. A second collection of Proverbs by Solomon—chapters 25 and 26 (see opening verse of chapter 25, ***C***, p. 864). The book having been brought into its present shape in the reign of King Hezekiah, this section was "copied out" by the scribes of that time. They would find in the royal library at Jerusalem many writings for the good of the nation, and among them some of the best utterances of Solomon, as well as of his father David, who was likewise a great patron of literature. The things said about kings are what might well be expected from one who was himself the occupant of a throne (25. 2–7).

6. Without special introduction, ch. 27 (**D**) begins another series of "Words of the Wise". The indication is found in the substance of the proverbs, which are so obviously designed as instruction for a prince, and also in the occurrence of the formula "my son" (27. 11). The general applicability of these words to the case of a ruler in Israel is obvious (see 28. 2, 6–8, 16; 29. 4, 12, 14, 26).

7. The words of Agur, the son of Jakeh (ch. 30, ***A***, p. 864).

8. The words of King Lemuel, the prophecy that his mother taught him (31. 1–9), leading to the poem on

9. The virtuous woman (31. 10–31).

In order to a proper understanding of "the Words of the Wise", it is needful to bear in mind the following facts:—

(1) The word "father" is used for a teacher—2 Kings 2. 12; 6. 21; 13. 14 (cp. Judg. 17. 10; 18. 19); and thus came to be the common designation of the Jewish Rabbins.

(2) The word "son" is used for a pupil—1 Sam. 3. 6, 16; 1 Kings 20. 35; 2 Kings 2. 3, 5, 7, 15, and elsewhere; for the Israelitish prophets, in some cases, conducted schools for young men, and received from them the obedience which was due to parents, in whose place they stood for the time being. In this connection, note the words of remorse, suggested as used by "my son" in the event of disobedience: I "have not obeyed the voice of MY TEACHERS, nor inclined mine ear to THEM THAT INSTRUCTED ME" (ch. 5. 13).

Again (3): The expressions "sinners", "wicked", "fools", and "hypocrites" were applied in Israel to the heathen, and those who followed their ways (Isa. 13. 11; 14. 5: cp. Ps. 9. 5; 26. 5; Prov. 3. 33; 28. 4, 28; 29. 2). Though, as suggested, dealing with politics, the "Words of the Wise" are in the language of the school; and the prince to whom the wise men address themselves is led to view the surrounding nations and their ways from the standpoint of those who find the beginning and end of knowledge in "the fear of the LORD".

(4) The "strange woman", whether answering to the Hebrew word *zarah* or *nokriah*, was not an erring Israelite, but an ALIEN woman, to traffic with whom would inevitably lead to declension from the Lord. Both Hebrew words are found in ch. 5. 20; and in ch. 6 (22 ff.) the subject is extended, and associated with adultery, in order that personal purity may be properly emphasized. As the Divine intention was that Israel should be separate from the nations of the earth (Deut. 7. 6, and refs.: cp. Ezek. 20. 32 ff.), it follows that the consorting with "strange women" implied contempt of the covenant purpose of God in regard to the elect family of Abraham. There were, moreover, other consequences. In the event of the transgressor being of the seed royal, such acts would bring confusion, and would imperil the dynasty of David, the king of Jehovah's choice; while all such offenders in Israel were thereby liable to be led into idolatry (Ex. 34. 16).

Through misinterpretation of ch. 2. 17, some have held that the "strange woman" was an adulteress of the house of Israel, and this has excluded from view the aspect which has thus far been presented. Careful examination of the passage, however, finds in the word "god", as here employed, no reference to Jehovah, but rather to the national "god", or gods, of the "alien woman". In this verse the teacher would emphasize the audacity of the flatterer: "she forsaketh the guide of her youth, and forgetteth the covenant of her god". That is, leaving her own people in Philistia, Edom, Moab, or Egypt, she has assumed the part of an adventuress, and come among a community of whose God she knows nothing.

It was quite in order, on the one hand, to speak of nations as the people of their god (Num. 21. 29: cp. 2 Kings 11. 17; Ps. 47. 9); and likewise, on the other hand, to speak of gods as the gods of distinctive peoples. (Judg. 11. 24; Jer. 43. 12; 48. 7: cp. Josh. 7. 13; Judg. 5. 3, 5; Isa. 8. 19; 40. 1). The usage thus indicated was sanctified in relation to the faithful in many passages of Holy Scripture: see the divergent courses of Orpah and Ruth (Ruth 1. 15, 16), and compare the gracious words of Jehovah: "I will be YOUR God, and ye shall be MY People" (Lev. 26. 12: cp. Ex. 6. 7; Jer. 7. 23; 11. 4; 24. 7; 30. 22; Ezek. 11. 20; 14. 11; 36. 28; 37. 27; Zech. 13. 9).

Another ground for the contention that the "strange woman" merely means an Israelite of evil reputation has been found by some in ch. 7. 19, 20—"the goodman is not at home, he is gone a long journey", &c. This, however, proves nothing against the position taken up in the analysis now presented. In fact, it may be assumed that, in the days of Solomon (as ever since) female corrupters of men, alien or otherwise, included some who had the protection of husbands, or men who sustained such a relation.

Thus we find "the Words of the Wise" to have been addressed by teachers to Solomon the prince, teachers whose desire it was to instruct him in the ways of his father's God: in fact, both parents are mentioned (1. 8; 6. 20). Accordingly, these sections of the book deal with the domestic politics of Israel. After the opening verse there is no mention of the nation in specific terms; but the fear of the Lord, the pious service of Jehovah, is inculcated as fundamental. The "Words" or "Sayings", as the title of the book intimates, treat of "discretion" and "wise dealing", as these are shown to relate to "the fear of the LORD". Moreover, the "Words" range themselves in classes that were distinctly anticipated in the Pentateuch as proper subjects for the consideration of rulers in Israel. This fact has an important bearing upon the age of the book, and also upon the age of other portions of the Old Testament.

For instance: in Deut. 17. 14–20 it is stipulated that, if, on settlement in the Land of Canaan, the People should desire a king, then in such matter they should have regard to the Divine choice, which would be, not to put responsibility upon a foreigner, but upon "one from among thy brethren". The stipulations are continued thus: (1) He shall not multiply horses, after the manner of the Egyptians; (2) he shall not multiply wives, who might "turn away his heart" from God; (3) he shall not greatly multiply to himself silver and gold; (4) he shall make a copy of the Law, and read therein daily, that he may learn to fear the Lord; (5) all this is to be to the end that he may prolong his days in his kingdom, and never lack successors on the throne. Moreover, in Deut. 7. 2–5 (cp. Ex. 34. 12 ff., and Josh. 23. 12, 13) it is laid down that the Israelites should destroy the Canaanites and their symbols of worship; should make no covenant with them, and should guard against intermarriage with them; the last-named prohibition being supported by the warning that it would lead to apostasy from Jehovah: "They will turn away thy son from following Me, that they may serve other gods."

To the thoughtful reader of the Book of Proverbs it is clear that the sanctions and prohibitions of these passages of the Pentateuch form the warp and woof of the teaching of the wise men to whose care the son of David was committed. The Proverbs of Solomon, strictly so called, as found in sections 3 and 5 of the book, are quite distinct from "The Words of the Wise", as given in sections 1, 2, 4 and 6, and addressed to "my son". The prince was, in these latter, diligently fortified against practices that would bring about religious apostasy, and eventuate in dynastic disaster. Hence,

in these divisions of the book, we find instruction which answers with precision to the stipulations given in the Pentateuch, thus:—(1) Horses are treated as of no account, for "victory is of the Lord" (21. 31). (2) The taking of foreign wives is condemned with unceasing energy (2. 16 ff.; 6. 24 ff.; 7. 5 ff.). (3) Gold and silver, riches, are declared to be inferior to the fear of the Lord; in fact, to be at the disposal of wisdom, and therefore not to be desired apart therefrom (3. 16; 8. 18, 19; 22. 1–4; 23. 4, 5; 27. 24; 28. 6–8). (4) The majesty of the Law is affirmed, and to keep it is a mark of wisdom; while the man who turns away from hearing (and heeding) the Law cannot offer acceptable worship to God (6. 20–23; 28. 4–9; 29. 18). (5) Obedience is commended, and shown to bring prolongation of life (3. 2, 16; 4. 10; 9. 11; cp. 10. 27).

These several points agree with the stipulations of Deut. 17, as we have indicated them in the light of Deut. 7. Further, as the ruler was not to make covenant with the nations, so also we find denunciations of alliance with "sinners" and "strangers", as distinct from women (1. 10–15), "come with us . . . one purse" (6. 1; cp. 20. 26); also counsels against following the ways of the nations in regard to war (1. 10–18; 3. 30, 31; 4. 14–17). The lessons were of the utmost gravity; but, as we know, they were not, in their entirety, taken to heart by the young prince.

When, at length, Solomon was called upon to make his life-choice, he rightly prayed for wisdom rather than wealth; and, as we know, was given "a wise and understanding heart", also, in addition, that which he did not request, "both riches and honour" (1 Kings 3. 9–13). Hence, in his own Proverbs, Solomon spoke in praise of wisdom (13. 1; 14. 1), and accorded a secondary place to riches (11. 28; 13. 7, 8; 14. 24; 15. 6, 16; 16. 16; 18. 11). That teaching, however, which was of the greatest moment, he did not receive and hold fast. Accordingly, we peruse his Proverbs in vain for any warnings against the "strange woman". Clearly this lesson was not learnt. Hence, in the record of his life (1 Kings 11) we read:—

> King Solomon loved many strange women (the plural of the word *nokriah*), together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love (1, 2).

The words "concerning which the LORD said unto the children of Israel" take us back to Ex. 34. 16, and Deut. 7. 3, 4. The thing that was apprehended took place. We further read:—

> It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods (4–8).

In further contempt of the will of the Lord for his kingdom, Solomon introduced horses from Egypt (1 Kings 10. 26–29; cp. ch. 9. 19). The result was terrible. The kingdom was divided, in execution of the purpose set forth in 1 Kings 11. 11–13, and the ten tribes taken from under Rehoboam, the son of Solomon, of whom we read the significant (and repeated) words: "His mother's name was Naamah THE AMMONITESS" (1 Kings 14. 21, 31). And primarily this evil came from the folly of the king in consorting with foreign women, in defiance of the instructions of teachers whose words have come down to us in "the Words of the Wise". Such conduct was a breach of the Divine covenant. The serious view which was taken of all such proceedings by the pious Israelite may be gathered from the words and deeds of Ezra the Scribe, at the time of the Return (Ezra 9, 10 *passim*; cp. Neh. 13. 23 ff. See also Josephus *Antiq.* VIII. vii. 5).

Having thus discriminated the Proverbs, and seen that, while some were written BY Solomon, others were written FOR him, we suggest that the instruction which was given to the young prince shows an intimate acquaintance with Israelitish policy, as Divinely ordained, and set out in the Book of Deuteronomy. That is to say, in the tenth century B.C., the cautions and warnings given in Deut. 7 and 17 were developed in detail by those who were charged with the education of him who was to succeed King David on the throne of Israel.

Yet the theory has been advanced, and is by many maintained, that the Book of Deuteronomy had no existence in the age of Solomon! Indeed, it has been boldly declared that Deuteronomy was written in the reign of Manasseh, some time near 650 B.C. And, naturally, scholars, who have not been able to distinguish allusions to the book in the early Prophets, have not been careful to look for any reflection of its teaching in the Book of Proverbs, which, so readily, has been placed in its entirety in the class of Wisdom Literature. Now, however, with due place and significance given to "the Words of the Wise", we see that the Fifth Book of the Pentateuch is demanded in the history of Israel over three hundred years before the time of its presumed "discovery" in the days of Manasseh, and still longer before its suggested fabrication in the days of Josiah.

If that is so, then the facts before us furnish another reason for profound distrust in regard to a system of criticism which exhibits tendency to hurry conclusions, while as yet the essential facts are not gathered, much less understood with thoroughness.

Thus we find that a study of the Book of Proverbs, with due attention to the divisions (most of them expressly indicated in the text), not only reflects light upon a great chapter of Israelitish history, but also has an important bearing upon critical questions, with which, hitherto, it has not been thought to have any intimate connection.

75 SPECIAL PASSAGES IN THE BOOK OF PROVERBS ACQUIRING NEW LIGHT.

In the Companion notes to the Book of Proverbs, it will be observed that certain words are carefully discriminated: such as the words for "fool", "poor"; the singular and plural of the wicked, the righteous, &c., are noted. But certain proverbs also are presented in a new light altogether. Among these are the following:

1. 7. "The fear of the LORD".
1. 17. "In vain the net is spread in the sight of any bird".
2. 7. "He layeth up sound wisdom for the righteous".
3. 2, 16. "Length of days" supposed to be given by "wisdom". See also 4. 10; 9. 11; 10. 27.
5. 2. "That thy lips may keep knowledge".
5. 14. "Almost in all evil".
16. 1. "The preparations of the heart in man . . . is from the LORD".
21. 1. "The king's heart is in the hand of the LORD as the rivers of water".
21. 4. "An high look, and a proud heart . . . is sin".

76 SUPPOSED "LATER" HEBREW WORDS IN ECCLESIASTES.

It is alleged by some modern critics that the Book of Ecclesiastes belongs to a much later date, and was written by a later hand, because certain words are alleged to belong to a later period of Hebrew literature. Several of these words are noted in the margin, but it may be useful to the student to find them together in one list.

i. *kānaṣ*, "gathered", ch. 2. 8. But it occurs in Pss. 33. 7; 147. 2. Ezek. 22. 21; 39. 28.

ii. *mᵉdinah*, "provinces", ch. 2. 8; 5. 8. But it is found in 1 Kings 20. 14, 15, 17, 19. Lam. 1. 1. Ezek. 19. 8.

iii. *miḳreh*, "event", or happening, ch. 2. 14, 15; 3. 19 (that which befalleth), and 9. 2, 3. But it is found in Ruth 2. 3; and 1 Sam. 6. 9; 20. 26.

iv. *shalaṭ*, "have rule", ch. 2. 19. But the word is found in Ps. 119. 133, and a derivative of it even in Gen. 42. 6.

v. *ḥēphēẓ*, "purpose", ch. 3. 1, 17; 5. 4, 8; 8. 6; 12. 1, 10. But it is found in 1 Sam. 15. 22, where it is rendered "delight"; also 18. 25. 2 Sam. 22. 20 (the verb). 1 Kings 5. 8, 9, 10; 9. 11; 10. 13; where it is rendered "desire". Even in Job 21. 21; 22. 3; where it is rendered "pleasure". In Isa. 53. 10 "pleasure" evidently means what Jehovah has been pleased to purpose. Cp. Isa. 44. 28; 46. 10.

vi. *sōph*, "the end", ch. 3. 11; 7. 2; 12. 13 (conclusion). This is found in 2 Chron. 20. 16. Joel 2. 20, where it is rendered "hinder part". The verb is found in Num. 22. 30, 30, and repeatedly in Job.

vii. *taḳaph*, "prevail", ch. 4. 12; but the only two other places where it occurs are Job 14. 20 and 15. 24.

viii. *miṣkēn*, "poor", ch. 4. 13; 9. 15, 15, 16; but the derivative of it is found in Deut. 8. 9.

ix. *nᵉkāṣīm*, "wealth", ch. 5. 19; 6. 2. This is found as early as Josh. 22. 8. 2 Chron. 1. 11, 12.

x. *'āmad*, "stand", "appear", ch. 8. 3. This occurs in Gen. 18. 8, 22; 19. 27; 24. 30; 41. 1, 17; 43. 15. Ex. 9. 10; 14. 19; 18. 13; 20. 18, 21, &c.; Lev. 19. 16.

xi. *kāshēr*, "prosper", ch. 10. 10 (profitable); 11. 6 (prosper). But it is found in Ps. 68. 6, where "with chains" should perhaps be rendered "into prosperity".

xii. *zūa'*, "tremble", ch. 12. 3. But we find it in Hab. 2. 7 ("vex"), and its derivative *zᵉva'āh*, Isa. 28. 19. Jer. 15. 4; 24. 9.

These examples will be sufficient to show how slender is the argument on which an objection so grave, and a conclusion so premature, is based. Some of the references given above may be later, of course, than the true date of Ecclesiastes; nevertheless, they are all much earlier than the alleged date, which is about 200 B.C. or less.

77 THE CHRONOLOGICAL ORDER OF THE PROPHETS.

1. That the *Canonical* order of the books of the prophets is not their *Chronological* order is well known.

But the dates usually to be found at the head or in the margin of our Bibles—as well as in many of the "Tables" supplied in "Aids" to students—involve the subject in hopeless confusion.

The four prophets commonly styled "Greater" (or Longer), viz. ISAIAH, JEREMIAH, EZEKIEL, and DANIEL, are all dated.

Of the other twelve, called "Minor" (or Shorter), *six* are dated and *six* are *un*dated. (See the Structure on p. 1206.)

The dated books are HOSEA, AMOS, MICAH, ZEPHANIAH, HAGGAI, and ZECHARIAH.

The *un*dated books are JOEL, OBADIAH, JONAH, NAHUM, HABAKKUK, and MALACHI.

Of the whole sixteen, therefore, we have *ten* dated and *six* undated. (See Ap. 10.)

From the particulars given in the dated books themselves, we are enabled to lay down with precision the years and periods covered by the respective prophecies.

With regard to the undated books the case is different; and we have to rely upon the guidance of their internal evidence. But this in almost every case is so clear, that there is no great difficulty in assigning each of the prophetical books to its respective chronological position (*Obadiah* being perhaps the only exception).

The Chart on p. 113 has been prepared accordingly.

It must be premised that the periods indicated by the thick black lines are the duration of the periods in which the Divine Message continued to "come" to and through the particular prophet named: e.g. ISAIAH is shown on the Chart as 649–588 B.C., thus comprising a period of *sixty-one* years. This does not represent the years of the prophet's *life*, which in all probability extended to some 81 or 83 years. (See notes on p. 930.)

2. It is a Jewish belief that JEREMIAH and ZECHARIAH were contemporaries. This is quite possible. We are not told when, or how, or where Jeremiah died. When Jerusalem was destroyed finally by Nebuchadnezzar (477 B.C.) Jeremiah would be about 57 years old. He may easily have lived another thirty or forty, or even more, years after that event.[1]

If we suppose he outlived the destruction of Jerusalem by *forty* years, then the year of his death would be 437 B.C., eleven years before the end of the Babylonian Captivity, in 426 B.C.

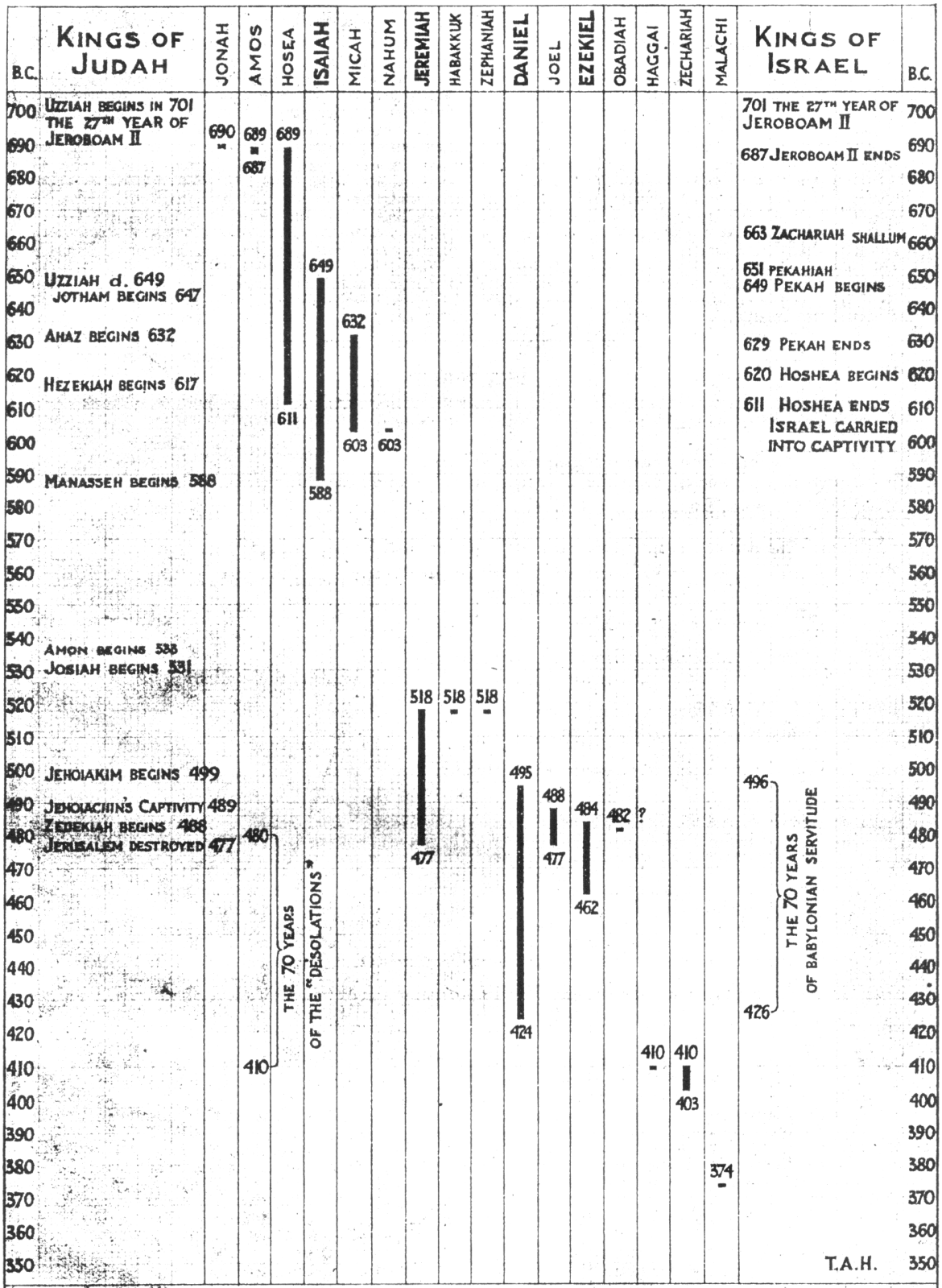
ZECHARIAH began his *seven* years of prophetic ministry twenty-seven years later, in 410 B.C.

But we are not told anything about him in Scripture, save that his *grandfather* was a prophet; neither have we any clue to his age, as we have e.g. in the cases of JEREMIAH and DANIEL. ZECHARIAH may very well have been at least thirty or forty years of age in 410 B.C., when he gives us his first date (1. 1). Consequently, he would have been contemporary with the great Benjamite priest for from *three* to *thirteen* years!

3. It is further necessary to state, and important to be observed, that the dates given in the Chart on p. 113 have been charted down from the dating given (or suggested by internal evidence) in the prophetic books themselves, and NOT *vice versâ*. So the student may understand that the remarkable and significant groupings of the prophets as therein depicted are in no wise "manipulated" or "fitted in" to suit any preconceived ideas or theories. They are charted down simply from the dates and the data afforded by the sacred records themselves, and tell clearly their own story.

4. Turning now to the Chart itself (p. 113), it must be further premised that "section-paper" has been used, as in Ap. 50. This is highly important; as only thus can the exact *relative proportions* of the length of each prophetical ministry be presented accurately to the *eye*. The thick black lines represent the period

[1] The belief of some that Heb. 11. 37 refers to Jeremiah is based on the Jewish tradition that the prophet was "stoned" to death in Egypt. But of this we have no proof.



The column of figures to left and right are B.C. years from 350 to 700, rising by tens. The faint section lines between, mark each two years. The thick black lines shew the period covered by each prophet, as stated expressly, or to be inferred from internal or historical evidence. The top and bottom of each line mark the exact positions of stated years, on the B.C. columns, and therefore shew the relative length of each prophet's period.

covered by each prophet, either as expressly stated, or to be inferred from internal or historical evidence.

And here, the value of the section-paper is at once apparent: as these black lines are not merely *approximate* in their proportions of length one to another—as would be the case if they were set up in type; but, in each and every case, they begin and end *exactly* at the very year stated or indicated. Thus the eye is enabled at once to grasp the proportionate lengths of each and all of the prophetical periods; the overlapping and concurrences in each particular group; the significant "breaks" between the groups; and their historical position as shown on the background of the reigns of the kings of Judah and Israel.

The columns of figures to the left and right are the B.C. years, rising by tens from 350 to 700 B.C. Each of the larger section-squares thus shows *twenty* years, and each of the small ones *two* years.

On this plan, every date, year, and period has been charted down, and can be checked by the student with absolute exactitude.

It must also be observed that the thick black lines *themselves* mark the exact positions of the beginning and ending of the years shown on the figure-columns to left and right, and indicated by the fainter horizontal lines—and NOT the figures placed directly above and below in each case. These latter merely state the years which begin and end each period, as shown accurately by the top and bottom of the black line throughout: e.g. JEREMIAH is given as 518-477 B.C. The *top* and *bottom* of the thick black stroke are on the lines of these respective years in the figure-columns.

Where there is only one figure given, as in the case of HABAKKUK and ZEPHANIAH, viz. 518 B.C., it will be understood that only one date year is indicated in the Scriptures.

THE TABLE.

5. It will be seen on referring to the Chart on p. 113 that the sixteen prophetical books fall into four remarkable and well-defined divisions, separated by three "breaks", or periods of years, as shown below :—

		Years.
The First Group consists of *six* prophets: viz.: JONAH, AMOS, HOSEA, ISAIAH, MICAH, NAHUM,	covering a period of	102
Then follows a great "gap" or "break" of		70
The Second Group consists of *seven* prophets: viz. JEREMIAH, HABAKKUK, ZEPHANIAH, DANIEL, JOEL, EZEKIEL, OBADIAH	covering a period of	94
Followed by a "gap" or "break" of		14
The Third Group consists of *two* prophets: viz.: HAGGAI, ZECHARIAH	covering a period of	7
Then follows a "gap" of		29
Which is closed by the prophet MALACHI.		
The whole period covered by the sixteen prophets is therefore		316

From the above it is seen that MALACHI is to be reckoned as being separate and apart from the rest; and not, as usually presented, linked together with HAGGAI and ZECHARIAH. "By the Hebrews, *Malachi* is known as 'the Seal of the Prophets', and as closing the Canon of the Jewish Scriptures."[1]

The other fifteen prophets (5×3) arrange themselves in three groups of 6, 7, and 2; and the period covered by these collectively—including the breaks—is 287 years (forty-one *sevens*).

6. The First Group commences with JONAH and ends with NAHUM. Both are connected with Nineveh. This group consists of six prophets, and the period they cover is 102 years (seventeen *sixes*).

Between the First and Second Groups there is the great "gap" or "break" of seventy years (ten *sevens*, see Ap. 10). According to Jewish tradition, ISAIAH perished in the Manassean persecution (see the Note on p. 930). If this persecution took place, or culminated, about *five* years after Manasseh's accession—as is most probable—this would be 584 B.C.; and that year is *sixty-five* years from the *dated* commencement of Isaiah's "Vision": viz., the year in which King UZZIAH died (649 B.C.: see Ap. 50. VII, p. 68, and cp. the Chart on p. 113).

We have, however, no indication that "the Word of the Lord came" to ISAIAH *later* than the end of the reign of HEZEKIAH, and MANASSEH'S accession in 588 B.C.

Therefore, from that year on, and until "the thirteenth year of Josiah" (518 B.C.), there was no "coming" of "the Word"; but, instead, a long solemn silence on the part of Jehovah for *seventy years!* (588−518 = 70.) This silence was broken at length by the Divine utterances through JEREMIAH, HABAKKUK, and ZEPHANIAH simultaneously, in 518 B.C.; and the Word then "came" in an unbroken sequence of *ninety-four* years (518−424 =94) through the *seven* prophets associated with the final scenes in the history of the *Southern* Kingdom, JUDAH—including the Babylonian Captivity—as the *six* earlier prophets had been associated with the closing scenes of the *Northern* Kingdom, which ended in 601 B.C.

The Second Group closes with the latest date recorded by Daniel, "the third year of Cyrus" (Dan. 10. 1), i.e. in 424 B.C.

Then occurs a short break of *fourteen* years (two *sevens*) between DANIEL and HAGGAI (424−410=14), followed by

The Third Group, consisting of HAGGAI and ZECHARIAH, extending over *seven* years (410−403=7).

The seven years covered by Zechariah are succeeded by the last "break" of *twenty-nine* years, closed by the affixing of "the Seal of the Prophets", MALACHI, in 374 B.C. This was exactly *thirty years* from the restoration of the Temple worship and ritual, commencing after the Dedication of the Temple in 405 B.C., with the First Passover in Nisan, 404 B.C. (Ap. 58, p. 84).

This year (374 B.C.) marked the commencement of the last great national testing time of the People in the land: viz. *four hundred years* (40×10), and ended with the beginning of Christ's ministry in A.D. 26.

7. On examining this chronological grouping, it will be seen that it presents the prophetical books to us *as*

[1] WORDSWORTH on *Malachi*, Prelim. note.

a whole; and thus, in a manner is at variance with the usual classification into "Four Prophets the Greater (or Longer), and Twelve Prophets the Minor or (Shorter)."

Although it is, of course, manifestly true that ISAIAH, JEREMIAH, EZEKIEL, and DANIEL are "greater", in the sense that they are messages of ampler dimensions, and far wider scope than the majority of the others, yet—according to their chronological positions in the Scriptures, as shown in the Chart (p. 113)—it would appear that they are grouped together by the Divine Spirit, with the so-called "Minor" (or Shorter) prophets, as being *units* only in a particular "coming" of the Word of Jehovah, during certain clearly defined periods of time connected with the close of the national history of Israel's sons as possessors of the land.

It is interesting to note the close association of the figures "6" and "7" with these periods.

(*a*) The three groups together cover a period of 203 years, during which "the Word of the Lord came" through the prophets ($102 \times 94 \times 7 = 203$); and 203 is twenty-nine *sevens*.

(*b*) The prophecies of the First Group, linked together by the number of Man "6" (Ap. 10), are seen to be closely connected with the last hundred years or so of the Northern Kingdom.

The prophecies of the Second Group, linked together by the special number of Spiritual Perfection "7" (Ap. 10), are as closely connected with the destruction and punishment of JUDAH and JERUSALEM.

(*c*) In the First Group, HOSEA, ISAIAH, and MICAH were contemporary for twenty-one years (three *sevens*); viz. from 632 to 611 B.C.

In the Second Group, JEREMIAH, DANIEL, JOEL, and EZEKIEL are contemporaries for seven years (one *seven*); viz. from 484 to 477 B.C.

If OBADIAH's date is 482 B.C., then we have five prophets all contemporaries during this period. And five is the number associated with Divine Grace (Ap. 10).

After the "break" of fourteen years (two *sevens*) between the Second and Third Groups, we have ZECHARIAH, the last of the *fifteen* prophets of the three groups, continuing from 410 to 403 B.C. (one *seven*); HAGGAI being contemporary with him in 410.

The *fifteen* prophets represent the number of Grace thrice repeated (5×3).

8. MALACHI's date is 374 B.C. As stated above, this is exactly thirty years after the Restoration, and the resumption of the Temple worship and ritual, beginning with the Passover in 404 B.C. (Ezra 6. 19). The "Seal of the Prophets" was therefore affixed thirty years from that important start-point, and *twenty-nine* clear years from Ezra's last date: viz., 1st of Nisan 403 B.C. (Ezra 10. 17), the year that witnessed the Dedication of the Wall (Neh. 12. 27–47) and the Reformation of the People under Nehemiah (Neh. 13. 1–31).

9. It may also be noted that the Book of JONAH—the prophet quoted by our Lord as the "Sign" of His own Resurrection—*commences* the grouped fifteen, while ZECHARIAH *ends* them with the glorious and detailed statements of the Return of the King to reign as "the Lord of all the earth".

Again: as the "break" of twenty-nine years follows after ZECHARIAH, before the "Seal", MALACHI, is affixed in 374 B.C., this points to a fact of great importance: viz., that *the O.T. is really closed by the Book of Zechariah and not Malachi, as usually understood.* Malachi marks the commencement of the great final probationary period of 400 years, which ended with the coming of "My Messenger" (John the Baptist) followed by the Advent of "the Messenger of the Covenant" (Messiah Himself).

MALACHI is thus seen to be linked on to John the Baptist (cp. Mal. 4. 5, 6, and Matt. 11. 10–15), and "seals" together the last page of the O.T., and the beginning of "The Book of the Generation of Jesus the Messiah."

78 THE INTER-RELATION OF THE PROPHETICAL BOOKS.

In the Hebrew Canon (Ap. 1) we have

The *five* books of the "Law". This is the number of *Grace*.

(2) The *eight* books of the "Prophets"—this is the *Dominical* number.

(3) The *eleven* books of the Hagiographa—this is the remarkable number (the fifth *prime*) which plays so important a part in the works of God. (See Ap. 10.)

In the Law, the grace of God was shown to Israel (Deut. 4. 31–37, &c.); but *true* grace came by Jesus Christ. (See note on John 1. 16, 17.)

In the Prophets, we have Jehovah's special dealing with Israel. In the "former prophets" we see the law-principle; and in the latter prophets we see faith-principle; the two together presenting us with a wonderful picture of the failure of man on the one hand, and the faithfulness of Jehovah on the other.

THE BOOKS OF THE PROPHETS.

Through the changing of the order of the books of the prophets, by the Translators of the Septuagint, the Church has lost sight of the one grand illustration of the great principle of Old Testament teaching, which is currently supposed to be taught only in the New; viz. that law-principle brings in "the curse", whereas faith-principle brings in "the blessing".

The non-recognition of the fact that this is *Old* Testament teaching has obscured the specific doctrine of the *New*: viz., that over and above belief on the Lord Jesus Christ, a "mystery" or "secret", which had been hid in God "from the beginning of the world" (Eph. 3. 9), was made manifest *after* Pentecost, and after the Dispensation covered by the Acts of the Apostles, to the apostle Paul. See notes on Eph. 1. 9; 3; and 5. 32.

There is another Structure, differing from that given in Ap. 1. but equally true, viz.:—

THE FORMER PROPHETS.

LAW-PRINCIPLE.

A	JOSHUA.	Israel *brought into the Land.* God keeps His covenant. Israel under priests.
B	JUDGES.	Israel *in the Land.* Man breaks the covenant. Failure of the priesthood.
B	SAMUEL.	Israel *in the Land.* God shows mercy in appointing prophets, and a king whose throne shall be established for ever.
A	KINGS.	Israel *ejected from the Land.* Man breaks the covenant as before; the ten tribes and the kings break the one made with David.

Here, in the "former" prophets (Zech. 7. 7), we see, arranged in an *Introversion*, the whole of Israel's failure in the Land, set forth by the Lord.

Now we are shown in the "latter" prophets how God's faithfulness was going to secure His own purposes, and Israel's blessing.

THE LATTER PROPHETS.

FAITH-PRINCIPLE.

Priests and kings were anointed: but *God* would now send an anointed One, i.e. Messiah; and, if they would believe on Him they would be established. For He would be also a Prophet. *Corporate* testimony had failed: therefore there would be a division among *individuals* of the nation on account of Him; so that in times of crisis those whose sins had not been *expiated* by His *priestly* work would be excluded from the Nation for not hearkening to Him as Prophet (Deut. 18. 18, 19), and *extirpated* by His work as *King* (Isa. 6. 9–13, 7. 9; John 7. 40–43; Acts 3. 19–26; 13. 38–52; Matt. 13. 36–43). In *Him*, then, the righteous Servant of Jehovah, the future of Israel is seen in the latter prophets (Isa. 49).

He is both rejected and accepted. The Nation went back to the land to try that question under Divine auspices (Dan. 9. 24–27). When they rejected Him, they were not established, but again scattered. But when they accept Him they will be regathered, and never again rooted out.

They can come back only through David (from whom their second breach of covenant referred to was a departure), before the first breach of covenant can be healed up; for the character and form of the Structure (here, as elsewhere) corresponds with the subject-matter; and, in this, the *Introversion* of the Structure is the same as the principle on which God works: viz., by introversion. The *Law* must go forth from *Zion*.

We find then that the following is the Structure, showing

THE INTER-RELATION OF THE PROPHETIC BOOKS.

C	ISAIAH.	Restoration of the throne of David through the priestly work of Messiah, from the standpoint of the two tribes.
D	JEREMIAH.	Political disruption, and final restoration of Judah and Ephraim (the twelve tribes) by a new Covenant.
D	EZEKIEL.	Ecclesiastical disruption, God ceasing to rule the Land in demonstration; and final restoration of the same, re-establishing all the twelve tribes.
C	THE TWELVE MINOR PROPHETS.	Restoration of the throne of David through the priestly work of Messiah, from the standpoint of the ten tribes. (See the Structure of these, preceding HOSEA.)

The New Covenant of Jeremiah 31. 31-34 has indeed been made (Matt. 26. 28); and can never be made again: for His "blood of the Covenant" has been shed, once for all. Had the nation repented on the proclamation of Peter (Acts 2. 38; 3. 19-26), all would have been fulfilled; in the same way as John the Baptist would have been taken for Elijah the prophet (Mal. 3. 1; 4. 5, 6. Cp. Matt. 11. 10-15) had the nation, through its rulers, repented at his proclamation (Matt. 3. 1, 2) and that of Messiah (Matt. 4. 17, &c.). But, seeing that these great calls to "repent" were not obeyed, both fulfilments stand in abeyance, until this one great condition of national restoration and blessing shall have taken place. The modern doctrine, in certain circles, that that New Covenant holds good with Gentiles now, or with the present-day "house of Israel", would bestow justification on unbelievers. This is not the teaching of Heb. 8 and 10. This does not affect the position of those who are "in Christ" in this Dispensation of the "Mystery". They have all, and more than all, in that "New Covenant" which will yet bring back blessing to Restored Israel.

When that national repentance does take place, the time will come for the travailing woman to bring forth (Isa. 66. 8; John 16. 19-22). But that is still future. What is true, is the declaration of Jehovah by Micah: "Therefore will He give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel" (Mic. 5. 3).

79 ISAIAH: THE EVIDENCES FOR ONE AUTHORSHIP.

The hypothesis of modern critics is that Isaiah is not the sole author of the prophecy bearing his name, but that he only wrote chapters 1–39 (called by them "the former portion"), and that an unknown author or authors (for there are now alleged to have been three, or more, Isaiahs) are responsible for chapters 40 to the end (called by them "the latter portion").

Thus, they would treat this prophecy much as Isaiah himself is said to have been treated, who, as tradition tells us, was "sawn asunder".

This "latter portion" also modern critics would relegate to a later date: viz., toward the close of the seventy years' exile.

This is a very modern theory; for, the one authorship of this prophecy has been held without question by both Jews and Christians for over 2,000 years.

I. THE USE OF HIS NAME IN THE NEW TESTAMENT.

A sufficient and conclusive answer to this matter is afforded by Holy Scripture itself, in the fact that Isaiah is twenty-one times mentioned by name in the New Testament as the author of this prophecy.

Eleven of these passages attribute to him words occurring in the *latter* portion of the book, and ten of them words occurring in the *former* portion.

A complete list is appended, divided as follows:—

(i) THE TEN PASSAGES NAMING ISAIAH AS THE AUTHOR OF THE "FORMER" PORTION.

1.	Matt. 4. 14.	Isa. 9. 1, 2.
2.	,, 13. 14.	,, 6. 9.
3.	,, 15. 7.	,, 29. 13.
4.	Mark 7. 6.	,, 29. 13.
5.	John 12. 39.	,, 6. 9.
6.	,, 12. 41.	,, 6. 9.
7.	Acts 28. 25.	,, 6. 9.
8.	Rom. 9. 27.	,, 10. 22, 23.
9.	,, 9. 29.	,, 1. 9.
10.	,, 15. 12.	,, 11. 10.

(ii) THE ELEVEN PASSAGES NAMING ISAIAH AS THE AUTHOR OF THE "LATTER" PORTION.

1.	Matt. 3. 3.	Isa. 40. 3.
2.	,, 8. 17.	,, 53. 4.
3.	,, 12. 17.	,, 42. 1-3.
4.	Luke 3. 4.	,, 40. 3-5.
5.	,, 4. 17.	,, 61. 1, 2.
6.	John 1. 23.	,, 40. 3.
7.	,, 12. 38.	,, 53. 1.
8.	Acts 8. 28.	,, 53. 7, 8.
9.	,, 8. 30.	,, 53. 7, 8.
10.	Rom. 10. 16.	,, 53. 1.
11.	,, 10. 20.	,, 65. 1, 2.

(iii) The above twenty-one passages are distributed over *six* books of the New Test.: viz., Matt. (six times); Mark (once); Luke (twice); John (four times); Acts (three times); Romans (five times).

(iv) And the prophet is named by *seven* different speakers or writers in the New Testament:

Four times by Christ Himself; *three* being from the *former* portion of Isaiah (Matt. 13. 14; 15. 7. Mark 7. 6), and *one* from the *latter* (Matt. 12. 17).

Twice by Matthew: *once* from the former portion (Matt. 4. 14), and *once* from the latter portion (Matt. 8. 17).

Four times by Luke: all from the *latter* portion of Isaiah (Luke 3. 4; 4. 17. Acts 8. 28; 8. 30).

Three times by John the Evangelist: *twice* from the *former* portion (John 12. 39, 41), and *once* from the *latter* portion (John 12. 38).

Twice by John the Baptist: both from the *latter* portion (Matt. 3. 3. John 1. 23).

Six times by Paul the Apostle: *four* from the *former* portion (Acts 28. 25. Rom. 9. 27, 29; 15. 12), and *twice* from the *latter* portion (Rom. 10. 16, 20).

II. THE EMPLOYMENT OF CERTAIN WORDS.

A further evidence of the unity of Isaiah is furnished by the Structure of the book: which, as the student of *The Companion Bible* will readily perceive, does not lend itself in any degree to the arbitrary ending suggested, at chapter 39.

A "pillar" of this "theory" is found in the supposed occurrence of certain words in the "former" portion of the prophecy which are not found in the "latter" portion, and vice versa. An examination of a few such words which are cited by modern critics will show the palpable inaccuracy characterizing their assertions.

It is asserted that the following are found only in the "latter" portion of Isaiah (chapters 40 to the end):—

1. The titles Creator, Redeemer, Saviour. But the facts of creating, redeeming, and saving are referred to in 1. 27; 12. 1, 2; 14. 1; 17. 10; 25. 9; 27. 11; 29. 22; 30. 18; 33. 22; 35. 10.
2. The thought of Jehovah as "Father". But the relation is stated in 1. 2.
3. The word *bachar* (to choose). But see 1. 29; 7. 15, 16; 14. 1.
4. The word *halal* (to praise). But see 13. 10; 38. 18.
5. The word *paēr* (to glorify). But see 10. 15.
6. The word *patsach* (to break forth into joy). But see 14. 7.
7. The word *tsemach* (to spring forth). But see 4. 2.
8. The word *zerō'* (the arm [of Jehovah]). But see 9. 20; 17. 5; 30. 30; 33. 2.

There are more than 300 words and expressions which are common to both the alleged "former" and "latter" portions of Isaiah's prophecy; and which do not occur at all in the later prophecies of Daniel, Haggai, Zechariah, and Malachi.

A sufficient number of these, to illustrate this fact amply, will be found given in the notes under their occurrences.

80 ISAIAH. QUOTATIONS AND ALLUSIONS IN THE NEW TESTAMENT.

The prophet Isaiah is quoted or referred to some eighty-five times in the New Testament. But several passages are cited or alluded to more than once; so that sixty-one separate passages are referred to in these eighty-five New Testament citations.

Of these sixty-one passages in Isaiah, it will be noticed that twenty-three are from the alleged "former" part of Isaiah (chs. 1-39), and are cited thirty-two times; while thirty-eight (the larger number) are cited from the alleged "latter" part (chs. 40-66) which is most called in question by modern critics. These sixty-one passages are cited eighty-five times.

The following table exhibits the whole; and the evidence hereby afforded, as to the unity of the authorship of Isaiah, may be added to that already given in Ap. 79:—

(The alleged "former" part)

Isaiah.	New Test.	Isaiah.	New Test.	Isaiah.	New Test.
1 1. 9.	1 Rom. 9. 29.	8 9. 1, 2.	12 Matt. 4. 14-16.	17 28. 16.	23 Rom. 9. 33.
2 6. 1-3.	2 John 12. 41.	9 10. 22, 23.	13 Rom. 9. 27, 28.		24 ,, 10. 11.
3 ,, 9, 10.	3 Matt. 13. 14.	10 11. 4.	14 2 Thess. 2. 8.		25 1 Pet. 2. 6.
	4 Mark 4. 12.	11 ,, 10.	15 Rom. 15. 12.	18 29. 10.	26 Rom. 11. 8.
	5 Luke 8. 10.	12 21. 9.	16 Rev. 14. 8.	19 ,, 13.	27 Matt. 15. 8, 9.
	6 John 12. 40.		17 ,, 18. 2.		28 Mark 7. 6, 7.
	7 Acts 28. 26, 27.	13 22. 13.	18 1 Cor. 15. 32.	20 ,, 14.	29 1 Cor. 1. 19.
4 7. 14.	8 Matt. 1. 23.	14 ,, 22.	19 Rev. 3. 7.	21 ,, 16.	30 Rom. 9. 20.
5 8. 12, 13.	9 1 Pet. 3. 14, 15.	15 25. 8.	20 1 Cor. 15. 54.	22 34. 4, 10.	31 Rev. 6. 13, 14.
6 ,, 14.	10 Rom. 9. 32, 33.		21 Rev. 7. 17.	23 35. 3.	32 Heb. 12. 12.
7 ,, 18.	11 Heb. 2. 13.	16 28. 11, 12.	22 1 Cor. 14. 21.		

(The alleged "latter" part)

1	40. 3-6.	1	Matt. 3. 3.	10	49. 8.	19	2 Cor. 6. 2.		37 Mark 11. 17.
		2	Mark 1. 2, 3.	11	,, 10.	20	Rev. 7. 16.		38 Luke 19. 46.
		3	Luke 3. 4-6.	12	52. 5.	21	Rom. 2. 24.	27 57. 19.	39 Eph. 2. 17.
		4	John 1. 23.	13	,, 7.	22	,, 10. 15.		40 Rom. 3. 15.
2	,, 6-8.	5	1 Pet. 1. 24, 25.	14	,, 11.	23	2 Cor. 6. 17.	28 59. 7, 8.	41 Eph. 6. 14-17.
		6	Jas. 1. 10, 11.	15	,, 15.	24	Rom. 15. 21.	29 ,, 17.	42 1 Thess. 5. 3.
3	,, 13.	7	Rom. 11. 34.	16	53. 1.	25	John 12. 38.	30 ,, 20, 21.	43 Rom. 11. 26, 27.
		8	1 Cor. 2. 16.			26	Rom. 10. 16.	31 60. 3, 10, 11.	44 Rev. 21. 24-26.
4	41. 4.	9	Rev. 1. 8, 11, 17.	17	,, 4.	27	Matt. 8. 17.	32 61. 1, 2.	45 Luke 4. 17-19.
		10	,, 21. 6.	18	,, 5.	28	1 Pet. 2. 24, 25.	33 63. 2, 3.	46 Rev. 19. 13-15.
		11	,, 22. 13.	19	,, 7, 8.	29	Acts 8. 32, 33.	34 64. 4.	47 1 Cor. 2. 9.
5	42. 1-4.	12	Matt. 12. 17-21.	20	,, 9.	30	1 Pet. 2. 22.	35 65. 1, 2.	48 Rom. 10. 20, 21.
6	43. 18, 19.	13	2 Cor. 5. 17.	21	,, 12.	31	Mark 15. 28.	36 ,, 17.	49 2 Pet. 3. 13.
7	45. 9.	14	Rom. 9. 20.	22	54. 1.	32	Gal. 4. 27.		50 Rev. 21. 1.
8	,, 23.	15	,, 14. 11.	23	,, 13.	33	John 6. 45.	37 66. 1, 2.	51 Acts 7. 49, 50.
		16	Phil. 2. 10, 11.	24	55. 3.	34	Acts 13. 34.		52 Matt. 5. 34, 35.
9	49. 6.	17	Luke 2. 32.	25	,, 10.	35	2 Cor. 9. 10.	38 ,, 24.	53 Mark 9. 44.
		18	Acts 13. 47.	26	56. 7.	36	Matt. 21. 13.		

The eighty-five citations or allusions are distributed as follows: In Matt. there are nine; Mark, six; Luke five; John, five; Acts, five; Rom., eighteen (eight from the "former" part, and ten from the "latter"); 1 Cor., six; 2 Cor., four; Gal., one; Eph., two; Phil., one; 1 Thess., one; 2 Thess., one; Heb., two; James one; 1 Pet., five; 2 Pet., one; Rev., twelve (five from the "former" part, and seven from the "latter").

Twelve books give six direct quotations.

Eighteen books contain eighty-five allusions to Isaiah.

Only seven books out of twenty-seven have none.

The greater part of the New Testament is concerned with establishing the genuineness and authority of the book of the prophet Isaiah, and its one authorship. (See Ap. 79.)

81 THE "ALTAR TO JEHOVAH IN THE LAND OF EGYPT" (Isa. 19. 19).

The fulfilment of this prophecy took place in 1 B.C., and is recorded by Josephus (*Ant.* xiii. 3. 1–3; 6; *Wars* 7. 10, 3; and *Against Apion*, 2. 5):—

In consequence of wars between the Jews and Syrians, ONIAS IV, the High Priest, fled to Alexandria; where, on account of his active sympathy with the cause of Egypt against Syria, he was welcomed by PTOLEMY PHILOMETOR, and rewarded by being made prince over the Jews in Egypt,[1] with the title of Ethnarch and Alabarch. Josephus says:—

"Onias asked permission from Ptolemy and Cleopatra to build a temple in Egypt like that at Jerusalem, and to appoint for it priests and Levites of his own Nation. This he devised, relying chiefly on the prophet Isaiah, who, 600 years before, predicted that a temple must be builded in Egypt by a Jew to the supreme God. He therefore wrote to Ptolemy and Cleopatra the following epistle:—

'Having come with the Jews to Leontopolis of the Heliopolite district, and other abodes of my Nation, and finding that many had sacred rites, not as was due, and were thus hostile to each other, which has befallen the Egyptians also through the vanity of their religions, and disagreeing in their services, I found a most convenient place in the fore-mentioned stronghold, abounding with wood and sacred animals. I ask leave, then, clearing away an idol temple, that has fallen down, to build a temple to the supreme God, that the Jews dwelling in Egypt, harmoniously coming together, may minister to thy benefit. For Isaiah the prophet has predicted thus: "There shall be an altar in Egypt to the LORD God"; and he prophesied many other such things concerning the place.'

"The King and Queen replied: 'We have read thy request asking leave to clear away the fallen temple in Leontopolis of the Heliopolite nome. We are surprised that a temple should be pleasing to God, settled in an impure place, and one full of sacred animals. But since thou sayest that Isaiah the prophet so long ago foretold it, we grant thee leave, if, according to the Law, we may not seem to have offended against God.'" (*Ant.* xiii. 6.)

The place of this temple was the identical spot where, many centuries before, Israel had light in their dwellings while the rest of Egypt was suffering from a plague of darkness. Here again was light in the darkness, which continued for more than 200 years (about 160 B.C. to A.D. 71), when it was closed by Vespasian.

The Jerusalem Jews were opposed to, and jealous of, this rival temple; and, by changing two letters almost identical in form (ה = H (or CH) to ח = H) turned "the city of the sun" (*cheres*) into "the city of destruction" (*heres*). But the former reading is found in many codices, two early printed editions, and some ancient versions, as well as in the margins of the A.V. and R.V. The Septuagint reading shows that the Hebrew MSS. from which that version was made, read *ʿīr-ha-ẓedeḳ* = "the city of righteousness."

The "five cities" of Isa. 19. 18 were probably Heliopolis (the city of the sun, where this temple was built), Leontopolis, Daphne, Migdol, and Memphis.

[1] See longer note in the Text on p. 1096.

82 THE *FORMULÆ* OF PROPHETIC UTTERANCE.

It is clear that there was an appropriate and recognised style of prophetic address, and of the introduction to special prophetic utterances.

By attending to this we shall read the prophetic books to an advantage that cannot be realised by submitting, without thought, to the superficial guidance of chapter-beginning and chapter-ending. These will be found of little use in helping us to distinguish separate and distinct prophecies.

In JEREMIAH, the formulæ are generally "The word of the LORD came", "Thus saith the LORD", or "The word that came".

In EZEKIEL, the call is to the prophet as "son of man",[1] and the formula is "the word of the LORD came", many times repeated.

In the Minor (or Shorter) Prophets, it is "The word of the LORD by", "Hear the word that the LORD hath spoken", or "The burden of the word of the LORD".

In ISAIAH, the prophetic utterances have two distinct forms. As to Israel, the chosen People, they open with exclamations, commands, or appeals, such as "Hear", "Listen", "Awake", "Ho", "Arise, shine", "Behold"; while in the case of surrounding nations it was a series of "Burdens" or "Woes"; as well as to Ephraim (28), and to the rebellious sons who go down to Egypt, to the "Assyrian", &c. See the Structures on pp. 930, 1015, and 1104.

An illustrative example of the usefulness of noting these *formulæ* is furnished by Isa. 34 and 35. Most Commentators make chapter 35 commence a new prophecy, and thus entirely obscure the great issue of the prophecy, which begins in ch. 34. 1 with the Call:—"COME NEAR, YE NATIONS, to hear; and HEARKEN, ye peoples: let the earth HEAR", &c.

The Call is to witness Jehovah's JUDGMENT ON EDOM (in ch. 34), which issues in the salvation of ISRAEL (in ch. 35).

Thus the prophecy is seen to have no break, but forms one complete and comprehensive whole, embracing these two great parts of one subject.

In ch. 34 we have the desolation of Edom: wild beasts celebrate the discomfiture of its inhabitants: then, in ch. 35, the wilderness and solitary place are seen to be glad; and, as it were, in sympathy with Divine judgment, the desert rejoices and blossoms as the rose (35. 1, 2).

In the result, ch. 35 shows that the People of Jehovah enjoy the inheritance of the Edomites. Not only are their enemies gone, but so are the wild beasts which were at once the evidences and tokens of their judgment. It will have become the way of holiness; the unclean shall not pass over it; no lion shall be there, but the redeemed shall walk there (35. 8, 9).

But all the beauty of this wonderful transition is lost, when chapter 35 is made the beginning of a new and distinct prophecy; and, more than this, the difficulty is created by the Hebrew suffix "for them", in 35. 1. Not knowing what to do with it, the Revisers solve the difficulty by simply omitting these two words "for them"; and this in the absence of any manuscript authority, and without giving in the margin even the slightest hint that they have entirely ignored the Hebrew suffix in the verb *susūm* (i.e. the final "m").

The two chapters (34 and 35) form a comprehensive message, a matter of world concern: for it combined an implied vindication of the righteousness of God, and a confirmation of His promise to save His People Israel with an everlasting salvation.

A failure to recognise the *formula* of Isaiah's prophetic utterances led, first, to a misapplication of the chapter, and then to an unjustifiable disregard of the pronominal suffix.

This typical case of confusion, resulting primarily from an unfortunate arrangement in chapter-division, suggests the great importance of care being exercised in a correct individualizing of the prophecies of Holy Scripture.

[1] Without the article. For the expression "THE Son of Man" belongs only to Him Who was "the second man", "the last Adam", the successor or superseder of "the first man Adam" to Whom dominion in the earth is now committed. Cp. Gen. 1. 26, Ps. 8. 1, 9; and *vv.* 4–6, Heb. 2. 8 "not yet". See Ap. 98.

JEREMIAH

83

THE CHRONOLOGICAL ORDER OF HIS PROPHECIES

B.C.	BABYLONIAN YEARS	JUDAH YEARS	JEREMIAH'S PROPHECIES
631		0 JOSIAH *begins.* YEARS	
630		1	
9		2	
8		3	
7		4	
6		5	
5		6	
4		7	
3		8	
2		9	
1		10	
520		11	
9		12	CHAPTERS
518	*In the* 13th *of Josiah* JEREMIAH *begins*	13 *Josiah's Reformation begins.* 0	*Chapters 1 & 2*
7		14 1	
6		15 2	
5		16 3	
4		17 4	
513	*In the* 18th *of Josiah the Law "found"* (2K.22.8.) *The Passover* (2K.23.22.)	18 5	
2		19 6	
1		20 7	
510		21 8	
9		22 9	1–12
8		23 10	
7		24 11	
6		25 12	
5		26 13	
4		27 14	
3		28 15	
2		29 16	
1		30 17	
500	*Josiah d.*	31 *Shallum's 3 mos. JEHOIAKIM made king by Pharaoh Necho* 18 1	26; 35; 43. (14–20?)
9		2 19	
8		3 20	
7	0 NEBUCHADNEZZAR *"comes up". First Siege.*	4 21	
496	1 *Jerusalem taken and the* SERVITUDE *Begins.*	5 *of Jehoiakim. Daniel's captivity.* 22	25; 36; 45; 46.
5	2 *Nebuchadnezzar's dream in the same year*	6 *as the burning of the Roll* 23	
4	3	7 24	
3	4	8 25	
2	5	9 26	
1	6	10 27	
490	7 *Second Siege. The* CAPTIVITY *begins*	11 *JEHOIACHIN's 3 mos. Ezekiel's captivity* 28	
9	8 *at the end of Jehoiachin's 3 mos.*	0 ZEDEKIAH 29	13(?); 22; 28(?)
8	9	1 30	29; 27; 28; 49.34-39
7	10	2 31	51.59–64.
6	11	3 32	
5	12	4 33	
4	13	5 34	
3	14	6 35	
2	15	7 36	
1	16	8 37	(14–20?)
480	17	9 38	
9	18 *Third Siege. The* DESOLATIONS *begin.*	10th 39 *of Zedekiah. 10th m. 10th d.*	21–24; 37.
8	19	10 40	30–33; 34; 38.
477	20 *Jerusalem taken and the Temple burnt*	11th 41 *of Zedekiah. 4th m. 9th d.*	39–44.
6	21		
5	22		
4	23		
3	24		
2	25		
1	26		
470	27		

SUMMARY

B.C.		B.C.	
519	*In the twelfth year of his reign JOSIAH begins his Reformation in*	519	2.Ch.34.3
518	*In the thirteenth year JEREMIAH begins his prophecies "*	518	Jer.1.2; 25.3.
513	*In the eighteenth year the Law is "found" (to which Jeremiah refers in chapter 15.16., after Josiah's death) and the Passover held.*	513	2K.22.8. 2Ch.34.14. 2Ch.35.19.
500–499	*JOSIAH dies. Shallum's 3 mos. JEHOIAKIM made king by Ph: Necho*	500–499	2K.23.34
497	*In the third y. of Jehoiakim (Dan.1.1) NEBUCHADNEZZAR "comes up" against Jerusalem, besieges, and takes the City in the year*	497	2K.24.1-8 Dan.1.1.
496	*following, which is the Fourth of Jehoiakim and First of Nebu: chadnezzar. In this year Daniel is taken to Babylon (Dan:1.3.) & The Roll is written (Jer.36.1-4) in the 23rd y. from the 13th of Josiah.*	496	2K.24.1-7 Dan.1.2.
495	*In the succeeding year–Nebuchadnezzar's second y.–he has his Dream, and in the 9th month of the same year Jehoiakim burns the Roll.*	495	Dan:2.1-49 Jer:36.23.

NOTE "The Roll" was <u>written</u> in the year of the capture of Jerusalem by Nebuchadnezzar (496) and it was <u>burned</u> in the year of his Dream (495). The Word of JEHOVAH written and for the last time presented officially to Judah, is followed by its official rejection. Hence the announcement in vision to Neb: of Gentile supremacy until "the Times of the Gentiles be fulfilled." (Lk 21.24.)

T.A.H.

84 THE SEPTUAGINT VERSION OF JEREMIAH.

The Septuagint translation of Jeremiah differs both in matter and form from the Massoretic Hebrew Text. It is a Paraphrase rather than a Version, and an Exposition rather than a Translation. It is not therefore to be regarded as representing an independent Hebrew Text, but as a paraphrase, often abbreviated, and often inaccurate. No Hebrew MS. ever seen corresponds with a text from which the Septuagint professes to have been derived.

It omits about one-eighth of the Hebrew text, or about 2,700 words; while the changes manifest the carelessness and arbitrariness of the translator or translators. Indeed, the Hebrew language does not seem to have been understood, or its meaning apprehended; for, when the sense of a word could not be understood, it was summarily transliterated in Greek characters.

It is needless therefore to treat it seriously, or to set out in any tables wherein such differences consist.

85 JEREMIAH, A TYPE OF THE MESSIAH.

In many particulars Jeremiah was a type of Christ. Sometimes by way of contrast (marked *). The following passages may be compared:—

JEREMIAH (Type).	CHRIST (Antitype).
11. 18	Isa. 11. 2. John 2. 25.
11. 19	Isa. 53. 7, 8.
11. 19*	Isa. 53. 10.
11. 20*	Isa. 53. 11.
13. 17	Matt. 26. 38. Luke 19. 41; 22. 41, 44, 45.
18. 23	John 11. 53.
18. 23*	Luke 23. 34, 61.
20. 7	Mark 5. 40.
20. 10	Luke 11. 54. (Cp. Ps. 55. 12, 13.)
26. 11	Matt. 26. 65, 66.
26. 15	Matt. 27. 4–25.
26. 15, 16	John 10. 21. Luke 23. 13–15.
29. 26	John 7. 20; 10. 20, 39.
29. 27	John 8. 53. Luke 7. 39.
LAMENTATIONS.	
1. 12	John 1. 29. Isa. 53. 10.
3. 8	Matt. 27. 46.
3. 14	Ps. 69. 12.
3. 48	Luke 19. 41.

86 "THE FOURTH YEAR OF JEHOIAKIM" (Jer. 25. 1–3)

(Being supplemental to Appendix 50, p. 42).

"THE ONLY ANCIENT AUTHORITY OF VALUE ON BABYLONIAN HISTORY IS THE OLD TESTAMENT"
(*Encycl. Brit.*, 11th (Cambridge) edition, vol. iii, p. 101).

1. The great prophecy of the seventy years of Babylonian servitude in Jeremiah 25 is prefaced, in *vv.* 1–3, by one of the most important date-marks in the Scriptures:—

> "The word that came to Jeremiah concerning all the people of Judah IN THE FOURTH YEAR OF JEHOIAKIM the son of Josiah king of Judah, that WAS THE FIRST YEAR OF NEBUCHADREZZAR king of Babylon; the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me."

On what is called "received" dating, the fourth year of Jehoiakim (being the first year of Nebuchadnezzar) is usually given as 606 B.C.; whereas in *The Companion Bible*, both in the margin, and in Ap. 50. V, p. 60, and VII, p. 67, it is shown as 496 B.C.—a difference of 110 years. This is a serious matter, but the reason is simple, and is as follows:—

In the majority of the systems of dating extant, chronologers have ignored, and omitted from their sequence of *Anno Mundi* years, the ninety-three years included in St. PAUL'S reckoning in Acts 13. 19–22; and also, in the majority of cases, the *interregnum* and "gaps" in the later kings of Judah, amounting together to 110–113 years[1]; and, further, by accepting the 480th year of 1 Kings 6. 1 as being a cardinal, instead of an ordinal number; and as being an *Anno Mundi* date, instead of one to be understood according to *Anno Dei* reckoning (see Ap. 50, Introduction, § 6).

The Holy Spirit, we may believe, expressly made use of St. Paul, in the statement in the passage referred to, in order to preserve us from falling into this error. CLINTON (1781–1852) well says on the point[1]: "The computation of St. Paul, delivered in a solemn argument before a Jewish audience, and confirmed by the whole tenor of the history in the Book of Judges, outweighs the authority of that date" (480). In spite, however, of this Divine warning, many accept the 480th year as being a cardinal number, and reckon it as an *Anno Mundi* date.

2. On the commonly "received" dating, the period from the Exodus to the commencement of the Babylonian servitude is usually given as 1491 B.C. to 606 B.C.; that is, a period of 885 years; whereas *The Companion Bible* dates are 1491 B.C. to 496 B.C. = 995 years.

But, if ST. PAUL is correct in adding ninety-three years to the period between the Exodus and the Temple (making thus 573 instead of 479); and if the interregnum between Amaziah and Uzziah, and the "gaps" clearly indicated in the sacred record and shown on the Charts in Ap. 50 are recognized, then it is perfectly clear that the majority of the chronologers are 110 to 113 years out of the true *Anno Mundi* reckoning, and, instead of the Babylonian servitude commencing in the year 606 B.C. (the fourth of Jehoiakim and first of Nebuchadnezzar), the real *Anno Mundi* year for that most important event is 496 B.C., as shown in Ap. 50.

3. This, no doubt, will be startling to some who may be inclined to suppose that certain dates and periods of time in the Scriptures have been irrevocably "fixed".

On the authority of certain well-known names, we are asked to believe that "profane history", and the annals of ancient nations, supply us with *infallible* proofs and checks, whereby we can test and correct the chronological statements of Holy Scripture.

But we need to be reminded that this is very far from being true.

Chronologists of all ages are, as a rule, very much

[1] The uncertainty of the three years here is "necessitated", as Professor SAYCE says in another connection, by the absolute impossibility of avoiding overlapping owing to the use of both cardinal and ordinal numbers throughout in the successions of the kings.

[1] *Fasti Hellenici*, Scripture Chronology, I, p. 313.

like sheep—they follow a leader: and, once the idea became current that the "correct" (supposed) dates of certain epochs and periods in Greek (and other) history could be brought to bear upon and override certain Biblical chronological statements, which presented "difficulties" to these modern chronologers, then it soon became almost a matter of course to *make* the figures of Divine revelation submit and conform to "profane" figures, derived from parchment or clay, instead of vice versa.[1]

4. FYNES CLINTON, in his learned work *Fasti Hellenici* (Vol. I, pp. 283-285) has such an appropriate and weighty statement that bears on this subject, in the Introduction to his *Scripture Chronology*, that it is well to quote the testimony of one who is regarded as among the ablest of chronologers. He remarks:—

> "The history contained in the Hebrew Scriptures presents a remarkable and pleasing contrast to the early accounts of the Greeks. In the latter, we trace with difficulty a few obscure facts preserved to us by the poets, who transmitted, with all the embellishments of poetry and fable, what they had received from oral tradition. In the annals of the Hebrew nation we have authentic narratives, written by contemporaries, and these writing under the guidance of inspiration. What they have delivered to us comes, accordingly, under a double sanction. They were aided by Divine inspiration in recording facts upon which, as mere human witnesses, their evidence would be valid. But, as the narrative comes with an authority which no other writing can possess, so, in the matters related, it has a character of its own. The history of the Israelites is the history of miraculous interpositions. Their passage out of Egypt was miraculous. Their entrance into the promised land was miraculous. Their prosperous and their adverse fortunes in that land, their servitudes and their deliverances, their conquests and their captivities, were all miraculous. Their entire history, from the call of *Abraham* to the building of the sacred Temple, was a series of miracles. It is so much the object of the sacred historians to describe these, that little else is recorded. The ordinary events and transactions, what constitutes the civil history of other States, are either very briefly told, or omitted altogether; the incidental mention of these facts being always subordinate to the main design of registering the extraordinary manifestations of Divine power. For these reasons, the history of the Hebrews cannot be treated like the history of any other nation; and he who would attempt to write their history, divesting it of its miraculous character, would find himself without materials. Conformably with this spirit, there are no historians in the sacred volume of the period in which miraculous intervention was withdrawn. After the declaration by the mouth of *Malachi* that *a messenger should be sent to prepare the way*, the next event recorded by any inspired writer is the birth of that messenger. But of the interval of 400[2] years between the promise and the completion no account is given."

And then CLINTON significantly remarks:—

> "And this period of more than 400[2] years between *Malachi* and the Baptist is properly the only portion in the whole long series of ages, from the birth of Abraham to the Christian era, which is capable of being treated like the history of any other nation.
>
> "From this spirit of the Scripture history, the writers not designing to give a full account of all transactions, but only to dwell on that portion in which the Divine character was marked, many things which we might desire to know are omitted; and on many occasions a mere outline of the history is preserved. It is mortifying to our curiosity that a precise date of many remarkable facts cannot be obtained.
>
> "The destruction of the Temple is determined by concurrent sacred and profane testimony to July, 587 B.C. From this point *we ascend to the birth of Abraham*. But between these two epochs, the birth of *Abraham* and the destruction of the temple, two breaks occur in the series of Scripture dates; which *make it impossible to fix the actual year* of the birth of *Abraham*; and this date being unknown, and assigned only upon conjecture, *all the preceding epochs are necessarily unknown also*."

This important statement deserves the most serious consideration; for CLINTON himself frequently transgresses its spirit in his *Scripture Chronology*: e. g. he "determines" the "captivity of Zedekiah to June, 587 B.C." And this he accomplishes by "bringing", as he says, Scripture and profane accounts to "a still nearer coincidence by comparing the history of ZEDEKIAH and JEHOIACHIN with *the dates assigned to the Babylonian kings by the Astronomical Canon*" (*Fasti Hellenici*, I, p. 319). In other words, this means that he "squares" the scriptural records of events, some 200 *years before the commencement of the period* which he has before stated is alone "capable of being treated like the history of any other nation", by means of the Astronomical Canon of Ptolemy.

PTOLEMY'S Canon (cent. 2 A.D.) is to CLINTON and his disciples what the monuments are to PROFESSOR SAYCE and his followers. Both "necessitate" the accommodation of Biblical chronology to suit their respective "Foundations of Belief" in dating.

5. But it is on the principle so excellently enunciated

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[1] e.g. in *The Variorum Aids to Bible Students* we are told by Professor SAYCE, in a special head-note to his article *The Bible and the Monuments*, that the dates he gives throughout are *necessitated* by the Assyrian Canon (p. 78).

[2] CLINTON, apparently in these two passages, speaks of the 400 years as being a *round* number; meaning that it was *about* 400 years from MALACHI to the birth of JOHN THE BAPTIST, and therefore the Incarnation.

A reference to Ap. 50. VII, p. 67, VII (6), p. 69, and Ap. 58, p. 84, will show that the 400 years he speaks of are not a *round* number, but the actual number of years that elapsed between the prediction of MALACHI—"the seal of the prophets"—and the coming of "My messenger" (John the Baptist) followed by "the Messenger of the Covenant", 3. 1 (Jesus Christ). From its internal evidence it is perfectly clear that the prophecy of Malachi—"the burden of Jehovah"—must be dated several years after the Restoration, and the Dedication of the Temple of Zerubbabel.

From the first Passover in Nisan 404 B.C.—following immediately after the Dedication—to the birth of John the Baptist in the spring of the year 4 B.C. was *four hundred* years (10×40), the Incarnation being six months later in the same year.

But the ministries of both the Baptist and Christ began *thirty years* later; i. e. in 26 A.D.

Four hundred years back from this date gives us 374 B.C., and 374 B.C. is of course *thirty* years after the recommencement of the Mosaic ritual dating from the Passover in Nisan 404 B.C.

It is therefore a fair inference that the "seal of the prophets" should have been affixed thirty years after the Restoration of the Temple services, and exactly *four hundred* years before the fulfilment (Matt. 3. 1-3. Mk. 1. 2, 3. Lk. 3. 2-6. John 1. 6-23) of Malachi's prediction in 3. 1.

The language used by Malachi describes a condition of things that could not well have been reached under *twenty* or *thirty* years.

On the other hand the period could not have been longer. See Ap. 77, p. 113, and the notes on Malachi.

Another illustration of the *principle* of *Anno DEI* reckoning should be noted here.

The fourth year of JEHOIAKIM and first of NEBUCHADNEZZAR is dated 496 B.C.: that is, 492 years from the Nativity.

The Babylonian servitude, seventy years, and the succeeding twenty-two years, from the decree of Cyrus (426 B.C.) to the First Passover after the Dedication of the Temple (404 B.C.), are together ninety-two years. If this, the *Great Lo-Ammi* period (corresponding to the ninety-three *Lo-Ammi* years in *Judges*), is deducted we get again 400 years (496 - 92 - 4 = 400). Thus we have the scriptural *Great* number of probation (10×40=400) significantly connected with this fourth year of JEHOIAKIM. Cp. also Gen. 21. 10. Acts 7. 6; and see Ap. 50, pp. 51-53. There are other examples in the Scriptures.

by CLINTON, and quoted above, that the dating of *The Companion Bible* is set forth: viz., that "the history of the Hebrews cannot be treated like the history of any other nation". If this is granted, the same argument *must* necessarily apply to the *chronology* of such a people. And it may be carried a step farther. The chronology of the history of the Chosen People is unlike that of any other nation, in that it has a system of reckoning by *durations*, and not, like other nations, by *dates*; and a system of registering events and periods of time by what it may be permitted to call "double entry". This is to say, not only do we find in the Bible a regular *sequence* of years, commencing with Adam and ending with Christ, and consequently a true and perfect record of *Anno Mundi* years in the *lifetime of mankind* during that period; but also, concurrently with this, we find another system of dealing with dates and periods concerning the Hebrew race alone. This system is used and referred to in *The Companion Bible* as being according to *Anno Dei* reckoning. (See Introduction to Ap. 50, pp. 40–42.)

And it may be strongly urged that failure on the part of the majority of chronologers, and partial failure on the part of others to recognize this, so to speak, *double entry* system of Bible dating has "necessitated", as we are told, the *adjustment* of the Biblical figures to suit the *requirements* of Astronomical Canons and ancient monuments.

6. But, to the candid mind it is incredible that the inspired Scriptures should be found so faulty in their chronological records and statements as many would have us suppose; or that it is "necessitated" that they should be "determined" from profane sources and uninspired canons, whether on parchment or stone![1]

CLINTON'S Calendar of Greek dates, it must be borne in mind, only commences with the *traditional* date of the first Olympiad[2] (776 B.C.). From that year on and backwards, everything in his Scripture Chronology is assumed to be capable of being arranged, and made to harmonize with that date.

But, it must also be remembered that grave suspicions have been entertained as to the correctness of this view.

SIR ISAAC NEWTON (1642–1727), for instance, in his *Chronology of Ancient Kingdoms Amended*, charges the Greek chroniclers with having made the antiquities of Greece 300 or 400 years older than the truth. The whole passage reads thus (*Works*, vol. v, p. 4 of the Introduction):—

> "A little while after the death of ALEXANDER THE GREAT, they began to set down the generations, reigns, and successions, in numbers of years; and, by putting reigns and successions equipollent (equivalent) to generations; and three generations to an hundred or an hundred and twenty years, as appears by their chronology, they have made the antiquities of Greece 300 or 400 years older than the truth. And this was the original of the technical chronology of the Greeks. ERATOSTHENES wrote about an hundred years after the death of ALEXANDER THE GREAT; he was followed by APOLLODORUS; and these two have been followed ever since by chronologers."

NEWTON then goes on to quote the attack on HERODOTUS by PLUTARCH (born about 46 A.D.), for chronological nebulosity[1], in support of his contention as to the uncertainty and doubtfulness of the chronology of the Greeks. He further adds:—

> "As for the chronology of the Latins, that is still more uncertain. . . . The old records of the Latins were burnt by the Gauls, sixty-four years before the death of ALEXANDER THE GREAT: and QUINTIUS FABIUS PICTOR (cent. 3 B.C.), the oldest historian of the Latins, lived an hundred years later than that king."

7. If NEWTON was right, then it follows that the Canon of PTOLEMY, upon which the faith of modern chronologers is so implicitly—almost pathetically—pinned, must have been built upon unreliable foundations. Grecian chronology is the basis of "PTOLEMY'S Canon"; and, if his foundations are "suspect", and this is certainly the case, then the elaborate superstructure reared upon them must necessarily be regarded with suspicion likewise.

EUSEBIUS, the Church historian and bishop of Cæsarea (A.D. 264–349), is mainly responsible for the modern system of dating which results in squaring scriptural chronology with the Greek Olympiad years, and it is upon EUSEBIUS'S reckonings and quotations that CLINTON also mainly relies.

In his *Chronicle of Universal History*, the first book, entitled *Chronography*, contains sketches of the various nations and states of the old world from the Creation to his own day.

The second book of this work consists of synchronical tables with the names of the contemporary rulers of the various nations, and the principal events in the history of each from ABRAHAM to his own time. EUSEBIUS gets his information from various sources. He makes use of JOSEPHUS (A.D. 37–95), AFRICANUS (cent. 3 A.D.), BEROSUS (cent. 3 B.C.), POLYHISTOR (cent. 1 B.C.), ABYDENUS (about 200 B.C.), CEPHALION (cent. 1 A.D.), MANETHO (cent. 3 B.C.), and other lost writers—equally "profane".

In his turn, he is largely used by moderns to "determine" scriptural dates; and it is mainly through his instrumentality that many of the so-called "received" datings of the O. T., from Abraham to the Christian era, have been "fixed".

In addition to these and other ancient records, and "systems" of chronology, we have notably the *Canon of Ptolemy* referred to above. PTOLEMY, an astronomer of the second century A.D., gives a list of Babylonian, Persian, Greek, Egyptian, and Roman rulers, "from about 750 B.C. to his own time."

The *Seder Olam* is a Jewish chronological work of about the same date (cent. 2 A.D.).

Now, to-day, we have what is called "the Witness of the Monuments", of which it may be remarked that frequently their testimony is accepted in preference to the scriptural record, and is often used to impugn the statements and chronology of the Bible. The result of recent modern explorations in Assyria, Babylonia, and Egypt, has been that we have almost every date in the O. T. redated, because we are told by some (as PROFESSOR SAYCE, quoted above) that this is "*necessitated*" by the Assyrian Canon.

The Assyrian Eponym Canon is a list, compiled from several imperfect copies[2] on clay tablets of lists of public officials (called "Eponyms") who held office, one for each year. This list contains some 270 names, and is *supposed* to cover the period from soon after the close of Solomon's reign to the reign of Josiah. It is spoken of as showing "some slight discrepancies,[3] but on the whole is held to be highly valuable". This is the *Assyrian Canon* which, according to PROFESSOR SAYCE, "necessitates" the redating of the Biblical events and periods!

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[1] See note on [2] Kings 15. 27.

[2] His authority for this date is given in the following sentences:—

"The first Olympiad is placed by CENSORINUS (c. 21) in the 1014th year before the consulship of ULPIUS and PONTIANUS in A.D. 238=776 B.C. . . . If the 207th games were celebrated in July, A.D. 49, 206 Olympiads, or 824 years had elapsed, and the first games were celebrated in July, 776 B.C." That is to say, a date is taken, supposed to be A.D. 49 (*Fasti Hellenici*, Vol. I, Tables, p. 150), on testimony quoted from another ancient writer (SOLINUS, cent. 3, A.D.), that in that year the 207th Olympic games were held; and, as 206 Olympiads = 824 years, therefore the first games were celebrated in 776 B.C. This year 776 B.C. therefore has become the pivot upon which *all* chronology has been made to depend, and Scripture events to "fit" in!

[1] HERODOTUS was in the same boat with CENSORINUS and PTOLEMY. See p. 123.

[2] No complete list is yet known.

[3] See note on [2] Kings 15. 27.

The Babylonian and Egyptian Monumental Records also contribute their quota towards the "fixing" of scriptural chronology; but these are, it is acknowledged, more or less incomplete, and therefore, more or less untrustworthy.

So far as supplying interesting sidelight details of the *periods with which they deal*, and that impinge upon sacred history, these sources are all more or less useful. But, so far as affording absolutely trustworthy material from which a *complete chronological compendium* can be formed from the Creation to Christ, is concerned, they are all more or less useless, for the simplest of all reasons, viz. that they have no *datum line* or start-point in common. They possess, so to speak, no "common denominator".

8. It must be remembered that the ancients, excepting of course the "Church" historians, *had not the Hebrew Scriptures of Truth to guide them.* They knew not at what period in the duration of the world they were living! The only knowledge they had of the *origin* of the world, and man's beginning, was derived from myth and fable. Had they possessed such knowledge as we possess in the Word of God, they would undoubtedly have used it; and, instead of finding, as we do, their chronological systems, commencing (and ending) with *floating periods*, concerning which they had more or less reliable information, they would have extended their chronological hawsers backward, and anchored their systems firmly at "the beginning".

CENSORINUS (quoted in the note on p. 122) may be taken to voice the whole body of ancient chronologers when, in writing on chronological subjects, he says:—

> "If the origin of the world had been known unto man, I would thence have taken my beginning ... Whether time had a beginning, or whether it always was, the certain number of years cannot be comprehended."

And PTOLEMY, the author of the famous "Canon", says:—

> "To find observation upon the passages of the whole world, or such an immense crowd of times *I think much out of their way that desire to learn and know the truth.*"

He means, it was a hopeless matter to fix upon the *original start-point* for chronology!

9. An illustration may be permitted from the fundamental principles governing the engineering world. Suppose a line of railway to be projected, say, for the sake of argument, 4,000 miles more or less in length [1]. The line is to run through countries of varied physical character, from flat plains to lofty hill districts. Preparatory to constructing the line, it is essential that an accurate survey of *the whole length* of territory through which it has to pass be made.

For this purpose two things are absolutely necessary to the engineer: viz. a "*bench-mark*" (or marks) and a "*datum line*".

The "bench-mark" is a mark cut in stone or some durable material in a *fixed position*, and forms the *terminus a quo, from which every measurement of distance on the whole length of line is measured off.*

The *datum line* is a supposed *perfectly horizontal* line extending beneath the whole distance between the proposed *termini*; and from which all the levels are to be calculated. The *first bench-mark* is the starting-point in a line of levels for the determination of altitudes over the whole distance; or one of a number of similar marks, made at suitable carefully measured distances, as the survey proceeds, in order that the exact distances between each, and ultimately between the *terminus a quo* and the *terminus ad quem* may be ascertained *before the work is carried out.*

10. To apply this to our subject:—

All are agreed that the FOURTH YEAR OF JEHOIAKIM, and the FIRST YEAR OF NEBUCHADREZZAR form a point of contact between sacred and profane history of the utmost importance.

From this point of contact it is claimed that a "complete scheme of dates may be derived", as some put it; or, according to others, "from this date we reckon on to Christ and back to Adam."

The year of the point of contact is generally said to be 606 B.C. or 604 B.C.

It is perfectly justifiable to occupy this position; but, only if the *dating* of the point of contact can be demonstrated and maintained.

It is quite easy to *say* that this year of contact between sacred and profane history is 606 B.C. or 604 B.C., and from this we can reckon "back to Adam and on to Christ".

But a question of paramount importance at once suggests itself, viz. What is the *datum*, or *foundation*, or *bench-mark* date from which the year, say 606 B.C., is obtained?

The answer usually received is "we determine it from (the date of) the captivity of Zedekiah" (CLINTON). Or, "the agreement of leading chronologers is a sufficient guarantee that David began to reign in 1056–1055 B.C., and, therefore, that all dates subsequent to that event can be definitely fixed." Or else we are told that the Assyrian Canon (and the "Monuments" generally) "necessitate" the date of this year of contact as being 604 B.C. (PROFESSOR SAYCE).

11. But all this is only begging the question. The argument—if mere *ipse dixit* assertions based on *floating dates* and periods, as acknowledged by CENSORINUS and PTOLEMY, can be truly called an argument—when examined, is found to be quite unreliable; and, in the engineering world would be described as "fudging the levels!"

This exactly describes the present case, because this *date*-level (i.e. 606 or 604 B.C.), so to speak, makes its appearance in the *middle* of the supposed line (or, to be more accurate, towards the *end* of it) *without being referred back to datum*, that one definite "fixed" departure point or *bench-mark* at the *terminus a quo* from which the years can alone be accurately reckoned.

12. It is as though the engineer took a map showing the district through which it was intended to construct the last 600 or 700 miles of his line, and the proposed terminus, but without any *absolute certainty* as to where the actual position of that terminus should be; and should then say to himself, "from information received", and from the general appearance and apparent scale of this map, I "determine" the highest point of my line to be 606 miles from where I "conjecture" my *terminus ad quem* ought to be! From this point therefore, 606 miles from our *supposed* terminus, we will measure back 450 miles, and "fix" an important station (David); and then, another 569 miles back from *David*, we "determine" another important station (Exodus), and so on.

13. This system of "*measuring on the flat*", to use a technical engineering term, for fixing stations and important positions for his railway, would be charmingly simple for the engineer—*on paper*. But "The Standing Orders" of the joint Committee of both Houses of Parliament would shut out those said plans from receiving one moment's consideration.

It would be impossible to find an engineer who would be guilty of such folly. He would accurately measure his distances from a fixed point at the *terminus a quo*, referring *everything* back to that, and using his datum line to check his levels, otherwise he might easily find himself 100 miles or more out.

14. To apply this:—

In the chronology of the Bible we have given to us one primal fixed point (or bench-mark) and *one only*, from which every distance-point on the line of time, so to speak, *must* be measured, and to which everything must be *referred back* as *datum*!

That datum-point, or bench-mark, is *the creation of Adam*, and is represented by the datum-mark 0 (nought) or *zero*. And as the unit of measurement, in the

[1] And for comparison with the 4,000 years in question.

illustration suggested above, is one mile[1], so the unit of measurement in the chronology of the Bible is *one year* (whether sidereal or lunar matters not for the sake of the argument).

15. Working therefore from our *datum-point* or first *bench-mark* 0 (*zero*), which represents the creation of Adam, we measure off 130 years on our line and reach the first station, so to speak, SETH. This gives us a second bench-mark from which to measure on to ENOS. Thus, by measuring onward, but always checking by referring back to *datum*, which is the primal station, we are able to mark off and locate exactly the various stations and junctions (junctures) all down the line, from the *terminus a quo* until we reach a point which some of the *later stations themselves* will indicate as being the exact position for the *terminus ad quem*. This may be either the Incarnation or the Crucifixion and Resurrection of our Lord.

If Holy Scripture had definitely stated the exact period in years between the creation of "the First Man Adam", and "the Last Adam", or had given us the exact date of the Incarnation or Resurrection of Christ, we should then have been justified in *reckoning back* from this fixed date as from the known and authoritative *terminus ad quem*.

But this is not the case, although we believe the period is clearly inferred and indicated, as the Charts in Ap. 50 show, which thus agree with USSHER'S *conclusions*, although not reaching them by USSHER'S *methods*, or figures.[1]

We have therefore no alternative. We *must* make our measurements, i.e. reckon our years, from the only *terminus* we possess, viz. the start-point or *bench-mark* laid down for us in "the Scriptures of truth", that is, the creation of Adam.

16. This is the principle adopted in the chronology of *The Companion Bible*: and, on this principle alone all the important "stations" on the chronological line have been laid down, or "determined" (to borrow CLINTON'S word), not by Astronomical or Assyrian Canons, but on the authority of the Biblical Canon alone.

Acting on this principle we recognise the fact that ST. PAUL'S period, from the Exodus to the Temple, is the real period of 573 *Anno Mundi* years; while the 479 (480th) years of 1 Kings 6. 1 are to be taken as according to *Anno DEI* reckoning. Thus, by accepting this, and admitting, instead of omitting, the "gaps" so clearly indicated in the line of the later kings of Judah, it will appear that the important chronological contact-point between sacred and secular history, which Scripture calls "THE FOURTH YEAR OF JEHOIAKIM and THE FIRST YEAR OF NEBUCHADNEZZAR", is to be dated 496 B. C., instead of the usually "received" date of 606 B. C., or thereabout.

[1] Of course, the real unit is one inch; but, for convenience, the mile is considered as the unit in such a case.

[1] See his *Annales Veteris et Novi Testamenti* (1650-1654).

87 "PHARAOH'S HOUSE IN TAHPANHES" (Jer. 43. 9).

In the year 1886 W. M. Flinders Petrie was exploring at *Tell Defenneh*, in Egypt; he was told that the name of one of the mounds was *Kasr Bint el Jehudi*, which means "the palace of the Jew's daughter". This name recalled to his mind the passage in Jeremiah 43. 6, 7, and at once connected *Defenneh* with "Tahpanhes", where in *vv.* 8–11 Jeremiah received this order:

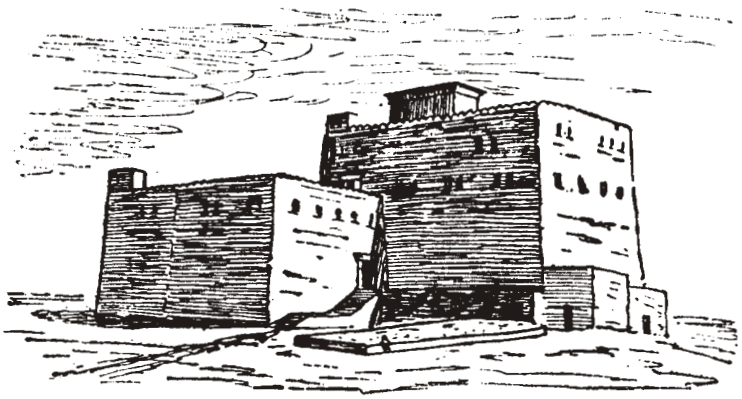
> "Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, My servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them", &c. Jer. 43. 8–10.

In the notes on 2 Sam. 12. 31, Jer. 43. 9, and Nah. 3. 14, we have shown that the Heb. *malben* cannot mean a "brickkiln" as rendered in the A.V. and in R.V. (2 Sam. 12. 31, and Nah. 3. 14 (marg. *brickmould*)), but *brickwork* of any kind. In 2 Sam. 12. 31, and Jer. 43. 9, a pavement of brickwork; and in Nah. 3. 14, fortresses built of brick.

That this is so is fully proved by Jer. 43. 9, as the prophecy could not be fulfilled by Nebuchadrezzar's spreading his pavilion over the stones hidden in a "brickkiln", to say nothing of a brickkiln being situated "at the entry of Pharaoh's house". Neither would a brickkiln require to be fortified.

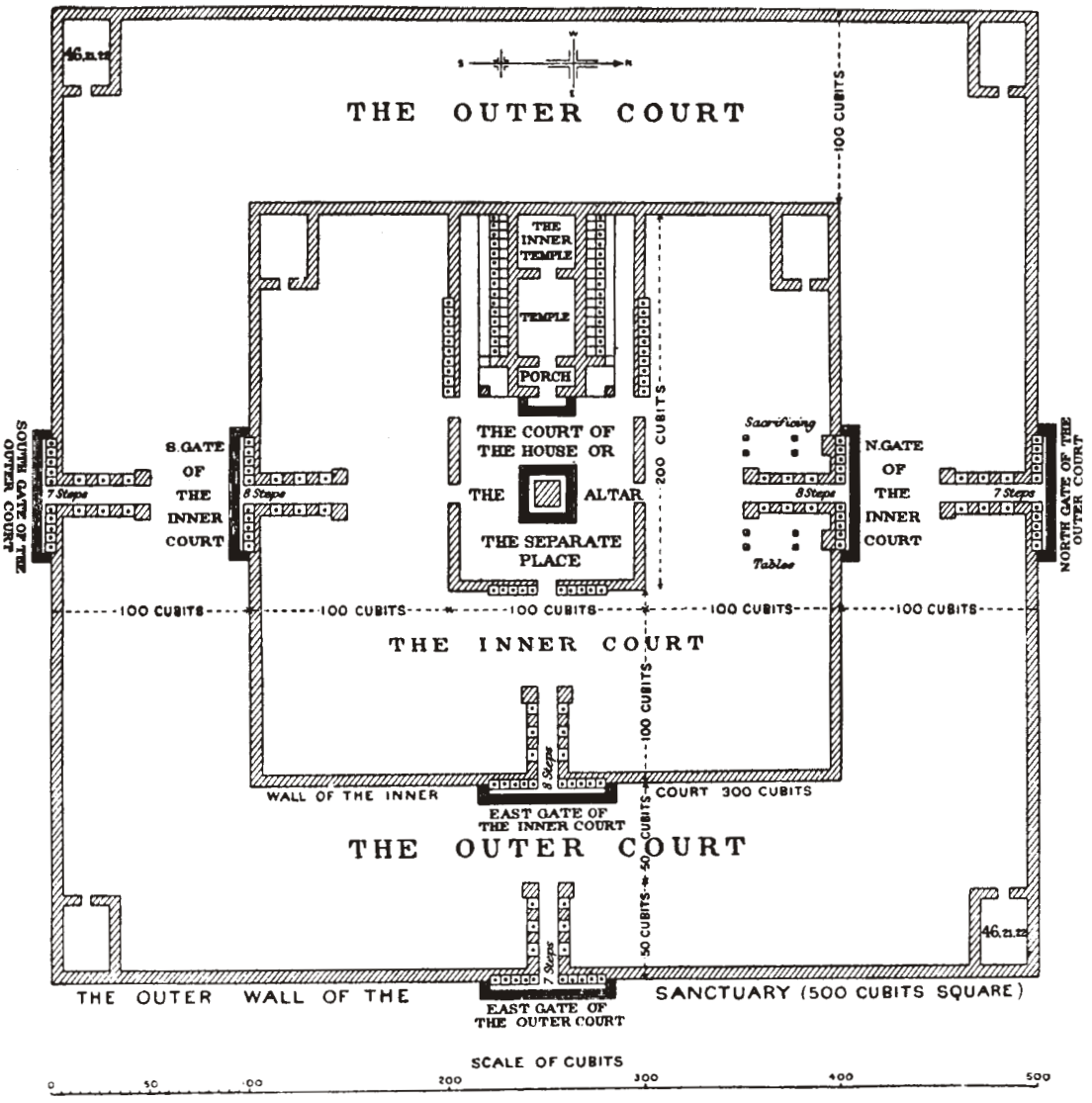
But it was left to Professor Flinders Petrie to discover the solution of the difficulty on clearing around the fort:

> "The entrance was in the side of a block of buildings projecting from the fort; and in front of it, on the opposite side of the roadway, similarly projecting from the fort, was a large platform of brickwork suitable for out-door business, . . . just what is now called a *mastaba*. . . . Jer. 43. 9 is the exact description of the *mastaba* which I found." See the illustration below, which we give by permission.



Restoration of the Fort among the ruins of *Defenneh* (now *Daphnae*), in Egypt, showing the large platform before the entry of Pharaoh's palace at *Tahpanhes*.

88 THE MILLENNIAL "SANCTUARY" AND "OBLATION" OF EZEKIEL 40-48.



NOTES ON THE "SANCTUARY" OF EZEKIEL.

1. It is a mistake to speak of the wonderful series of courts and buildings, described in the closing chapters of Ezekiel, *collectively* as the Temple. The proper term is "The Sanctuary", as it is set forth in 45. 1-4 (see plan above).

2. The governing figure of the dimensions given throughout the last eight chapters—not only in connection with the Sanctuary, but also in the measurements of the holy "Oblation unto Jehovah", of the Land—is the number "5" (Ap. 10).

3. The Sanctuary is in the midst of the central portion of the middle (the Priests') portion of the "Oblation" (see block plan, p. 127). The *Altar* which occupies the *exact centre* of the Sanctuary *(not the Temple* proper, see below), is thus twelve miles from the north gate of the city, twelve miles from the southern boundary of the Levites' portion, and thirty miles from the eastern and western boundaries of the "Oblation" respectively.

4. The Sanctuary is comprised in a great square (42. 15–20) enclosed with a wall measuring 500 *reeds* each way.

If the "measuring reed" = 12 ft. 6 in., then 500 reeds will be equivalent to about *nine* English furlongs, or a little more than one mile square.[1]

5. In the centre of this great square we have next

[1] The "measuring reed" is given as being "of six cubits (long) by the cubit and an handbreadth" (40. 5; 43. 13); and in 41. 8 we have the specified *standard* length of the reed as "a full reed of *six great* cubits". This "great cubit" is therefore *one* cubit + *one* handbreadth. *Six* handbreadths are reckoned to the ordinary cubit. In this case there is one extra. So that the "great cubit" employed in the measurements of the Sanctuary and the Land is equal to *seven* handbreadths (Ap. 10). It follows therefore that "*six* great cubits" = 42 (6 × 7) handbreadths. If the handbreadth is taken as being 3·575 in., or a little more than 3½ in., which is most probably about the exact figure, then the "great cubit" is 3·575 × 7 = 25·025 in.; and "the full reed" will therefore be 25·025 × 6 = 150·150 in. This = 12·5125 English feet, or in round numbers 12 feet 6 inches.

the boundary wall enclosing the OUTER COURT. This wall is 12 ft. 6 in. high by 12 ft. 6 in. broad, and forms a square of 500 cubits[1] (external measurements).

Five hundred cubits is 25·025×500=1042·7 English feet, or about ⅕ of a mile.

6. Within this is the Inner Court, a square of 300 cubits[1] (25·025×300=625 English feet).

7. Inside the Inner Court we have the Temple (or *Palace*, Heb. *heykāl*) Court, or the Separate Place[2] (41. 12, 13, 14, 15; 42. 1, 10, 13), and the Temple-Palace itself, each occupying a space of 100 cubits=216 feet square, and forming together a rectangle of 200×100 cubits (=432 ft.×216 ft.).

8. Finally in the midst of the "Separate Place" stands the Altar, *twelve* cubits square (=25 ft.) on its base or "settle" of *fourteen* cubits square (=about 29 ft.).

Thus it will be seen that "the ALTAR before the HOUSE" (40. 47), in the midst of "the Separate Place", is the actual centre of the Millennial Sanctuary and worship, and *not* the "Building", the "House", or "Temple" immediately to the west of it.[3] This indicates that the millennial "*Temple*" is really the Palace, or Habitation of Messiah in connection with "the City of the great King" (Ps. 48. 2. Matt. 5. 35), when He, as the "GLORY of Jehovah", will from time to time visit His earthly metropolis.

At the glorious "Dedication" of the Sanctuary, of which brief mention is made in 43. 2-6, Jehovah's Glory (Messiah) enters the "House" by way of "the gate of the Outward Sanctuary which looketh toward the East" (43. 4; 44. 1). This will then be closed for all purposes of general ingress and egress; and is reserved strictly for the use of "the Prince" (the risen David?) who, as Messiah's vicegerent (cp. 37. 24, 25), will alone be permitted to make use of it.

9. A word is necessary regarding the mistake into which some commentators have fallen with regard to the measurements of the "Oblation".

It has been assumed that these are stated, and are to be understood, as being given in *cubits*, not *reeds*.

According to this reckoning, all the oblation (25,000 ×25,000 *somethings*); and if cubits, it would represent a square of rather less than ten miles each way. The absurdity of this view will be at once apparent when the cubit-scale is applied to the city. This is stated (48. 15, 16) as being 5,000×5,000 *something*; if these are *cubits*, then the "City of the Great King" (Ps. 48), which in every allusion to it in the Scriptures is suggestive of magnificence and spaciousness, is reduced to *a petty area of less than four square miles* (5,000 *cubits*×5,000 *cubits*= a square of less than two miles each way).

The point need not be laboured.

5,000 *reeds*×5,000 *reeds* gives us a city twelve miles square, with an area of 144 square miles—dimensions of dignity and importance befitting the metropolis of the world.

In measuring or "setting out" buildings and distances, *rods* and *tapes* or *chains* are used now of recognised standardised lengths.

This is precisely what we have in 40. 3; where the angelic measurer or surveyor is presented to us "with a line of flax" (tape) in his hand, and "a measuring reed" (=a rod). Cf. 47. 3.

In the block plan (p. 127) it will be seen that "the possession of the City" is shown to the south of the Oblation. Whereas in Ps. 48. 2, which is distinctly Messianic in its fuller scope, it is stated:

'Beautiful for situation (=elevation), the joy of the whole earth,
Is Mount Zion on the *sides of the North*."

(See the notes on Ps. 48. 2.)

(cp. the only other places where the expression "the sides of the North" occurs, Isa. 14. 12-14; 38. 6, 15; 39. 2, and the note on Ps. 75. 6).

That "the Possession of the City" will lie parallel with "the very great valley" cloven through the Mount of Olives and running east and west (Zech. 14. 4, 5) seems clear. The "City of the Great King" will therefore be situated in a magnificent position on the *north* side of this great valley. No wonder it is spoken of as "beautiful for situation" (elevation, or extension). As the original Zion towered above the Kidron Valley in days gone by, so in the Messianic days to come, "Zion, the City of our God" will be seen towering in majestic elevation above the north side of the "very great valley" that will be then "cleft" east and west, and through which the cleansing waters will flow eastward to make the land, now desert, "blossom as the rose" (47. 8: and cp. Isa. 35).

10. Difficulties are sometimes raised with regard to taking the measurements of the "Oblation" as being in *reeds* not *cubits*, on the score of disproportion to the "Land". It is argued that a square block of 60 miles by 60=3,600 square miles, taken out of the whole territory as divided among the Tribes, is out of all proportion to the area of the "Holy Land". But it is nowhere stated that *Palestine* as we know it now is the whole extent of the "Land".

The majority of the maps intended to show the division of the millennial land, are presented usually with the geographical boundaries of the Holy Land as they are now known to us, practically the same as in the days of our Lord, with the huge square block of the "Oblation" occupying about one-fifth of the *map of Palestine*.

This is an entire misconception. The promise in Genesis 15. 18 yet awaits fulfilment. And if, with the statement therein that the northern and southern boundaries of the Promised Land are the two great rivers, the Euphrates and the Nile, then, the comparison of this with Ezek. 47. 20 gives us the western boundary, viz. the "Great Sea" (Mediterranean). This leaves the eastern boundary to be accounted for; and the possibility is that "*the East Sea*" of verse 18 is the Persian Gulf, at the head of which the northern boundary (the Euphrates) will end. As "the tongue of the Egyptian sea" will be utterly destroyed "in that day" (Isa. 11. 15), this amplitude, or enlargement of the area of territory promised to Abraham on the south gives strength for the suggestion of a corresponding extension to the east. If this is so, then the whole of the Promised Land will be a magnificent territory, bounded on the north by the Euphrates, on the east by the Indian Ocean (the east sea), on the south by the Nile, and on the west by the Mediterranean. This will include not only the Arabian peninsula, but the great Arabian and Syrian deserts, and the plains of Babylonia. A glorious patrimony truly, and worthy of occupation by the "strong nation" of Mic. 4. 7, the People through whom all the nations of the earth are yet to be blessed! See Gen. 12. 3; and especially 28. 14. It may be that the Twelve Tribes may be allotted special strips or "lots" of the land on either side of the Oblation as usually shown; but that an enormously increased territory N., E., and S., will become "in that Day" the realisation of the Promised Land is certain.

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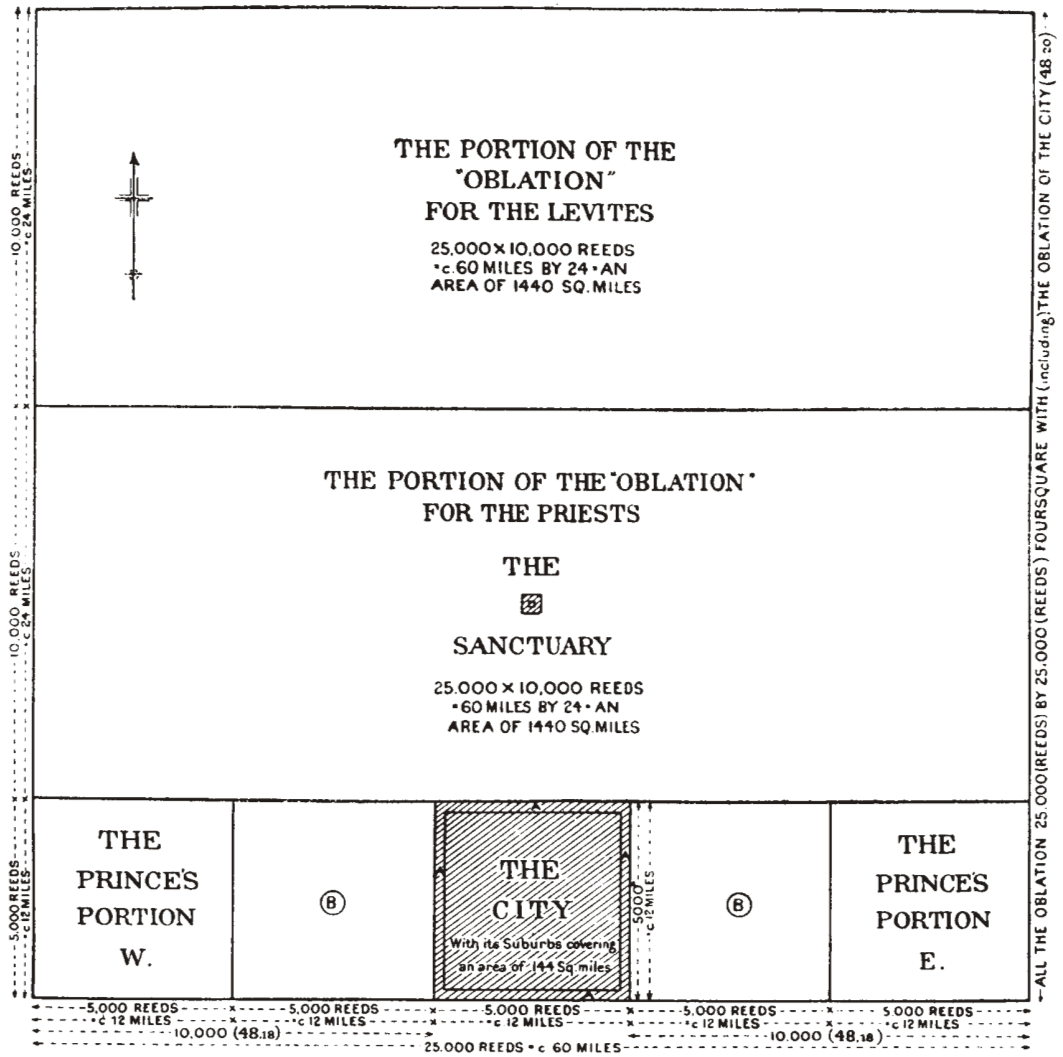
[1] The main dimensions given supply us with these figures, although they are not specifically stated as in the case of the 500 reeds of 42. 16-20.

[2] The Separate Place has in its centre the ALTAR and seems to be the court for worship of "separated ones".

[3] In the "Specification", it is a remarkable fact that the *Altar* is the item numbered 27. The whole number of "items" specified from 40. 1—48. 35 is 53. This gives 26 *items on either side of* 27—thus placing the Altar exactly in the midst of the angelic specification—as it is placed in the centre of the Sanctuary.

BLOCK PLAN, SHOWING "ALL THE OBLATION" (48. 20).


THE PORTION OF THE "OBLATION" FOR THE LEVITES
25,000 × 10,000 REEDS
• c. 60 MILES BY 24 • AN
AREA OF 1440 SQ. MILES
THE PORTION OF THE "OBLATION" FOR THE PRIESTS
THE
SANCTUARY
25,000 × 10,000 REEDS
• 60 MILES BY 24 • AN
AREA OF 1440 SQ. MILES
THE PRINCE'S PORTION W.
(B)
THE CITY
With its Suburbs covering an area of 144 Sq. miles
(B)
THE PRINCE'S PORTION E.
10,000 REEDS • c 24 MILES
5,000 REEDS • c 12 MILES
5,000 REEDS
5,000 REEDS • c 12 MILES
10,000 (48.18)
25,000 REEDS • c 60 MILES
← ALL THE OBLATION 25,000 (REEDS) BY 25,000 (REEDS) FOURSQUARE WITH (including) THE OBLATION OF THE CITY (48.20) →

THE "POSSESSION OF THE CITY" LIES PARALLEL WITH THE "VERY GREAT VALLEY" of Zech. 14. 4, 5; which valley probably will form the Southern boundary of the City (see note on p. 126, par. 9).

The whole size of the "OBLATION" is 25,000×25,000 REEDS (48. 20), and equals about 60 ENGLISH MILES square. Divided into three main Portions:

(1) The Portion for the Priests, containing in the centre the Sanctuary, The Holy Portion of the Land, 25,000×10,000 Reeds (45. 1-4)=60 miles by 24.
(2) The Portion for the Levites, 25,000×10,000 (45. 5)=60 miles by 24.
(3) The "Possession of the City", 25,000×5,000 (45. 6)=60 miles by 12, including the Two "Portions" for the Prince, one on the W., the other on the E. of the City (see block plan above).

The CITY is set in the midst of the "Possession of the City", and its dimensions are given (48. 15) as 5,000×5,000 reeds=about 12 miles square; thus covering an area of 144 square miles (English). Of this, 250 reeds all round are marked off as "suburbs", thus reducing the actual size of the "City" itself to about 11 miles square, covering an area of 121 square miles (48. 15-17). Verse 18 gives the length of the "possession", to E. and W., as being 10,000 reeds each way. This manifestly includes the "Prince's Portions" at either end. Between these portions and the suburbs of the City lies on either side (B B) the remainder of "the residue in length over against (i.e. alongside) the oblation of the holy (portion)", which is evidently the "garden" portion of the City, as "the increase (Heb. *t'bū'āh*, 48. 18) thereof shall be for food for them that serve the City".

The "City Portion" is therefore seen to be divided into 5 (Ap. 10) portions, each 5,000 reeds square, or into 5 blocks of 144 English square miles each. The total area covered being 144×5=720 square miles.

The "Priests' Portion" is one large block containing a superficial area exactly double, viz. 1,440 square miles.

The "Levites' Portion" is of equal size. The total area of "All the Oblation" is therefore, in English miles, 1,440+1,440+720=3,600 square miles.

The above figures will enable the student to grasp fully a fact that is often lost sight of: viz. that everything in connection with the whole of the Oblation to Jehovah, including the City, will be planned, as shown by these dimensions, on a "magnifical" scale. To give one instance of the scale on which the Oblation will be "laid out"—the nearest point from which the outside wall of the Sanctuary, in the midst of the Priests' portion, can be reached from the Northern Gate of the City is 11½ miles. There will be no overcrowding or jerry-building in "that day". It is not possible for us now to do more than faintly imagine to ourselves what the City will be like; 12 miles square, perfectly planned, with "garden" spaces on either hand occupying like areas, and these again bounded by the Prince's "private gardens", so to speak, and abode, of similar size.

SPECIFICATION OF "THE SANCTUARY"

And its planning out in relation to the "Oblation unto Jehovah" of the Land and the location of the tribes. Ezekiel 40. 1—48. 35.

Order.	Refs.
1. The "Wall on the outside of the house round about" (12 ft. 6 ins. high, and 12 ft. 6 ins. broad).	40. 5
2. The EAST OUTER GATE. *Details.*	6–16
3. THE OUTER COURT. *Details.*	17–19
4. The NORTH Outer Gate. *Details.*	20–22
5. The NORTH and EAST INNER GATES.	23
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33. Of this—THE SANCTUARY (500 reeds by 500 reeds square=about 1 mile square) and THE MOST HOLY PLACE—and for the dwellings of the priests.	2–4
34. The LEVITES' portion, 25,000 reeds by 10,000.	5
35. The POSSESSION of the CITY, 25,000 reeds by 5,000 reeds (=about 60 miles by 12 miles, therefore covering an area of 720 square miles.	6
36. THE PRINCE'S PORTIONS east and west of the City, each 5,000 × 5,000 reeds square (=about 12 miles square and covering each an area of 144 square miles).	7
37. The rest of the Land for Israel according to their Tribes.	8
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[1] The Separate Place. Only used here *seven* times (41. 12, 13, 14, 15; 42. 1, 10, 13), and in Lam. 4. 7 where the word is rendered *polishing*.

[1] See the Plan (to scale), and Notes on p. 127.

89 THE VISIONS OF DANIEL (chs. 7-12), SYNCHRONOUS.

The visions recorded in these chapters are synchronous, and all relate to "the time of the end" (i.e. the last seven years of the seventy sevens of chapter 9. 24-27, see Ap. 91). This will be seen from the similar expressions exhibited in the following table:—

DANIEL 7.	DANIEL 8.	DANIEL 9.	DANIEL 11.	DANIEL 12.	MATTHEW 24.
A little horn (*vv.* 8, 20, 21, 24-26).	The little horn (*vv.* 9-12, 23-25).		A vile person (*vv.* 21-30).		
	The daily sacrifice taken away (*vv.* 11, 12, 13).	The daily sacrifice taken away (*v.* 27).	The daily sacrifice taken away (*v.* 31).	The daily sacrifice taken away (*v.* 11)	
	Abomination of desolation set up (*v.* 13).	Abomination of desolation set up (*v.* 27).	Abomination of desolation set up (*v.* 31).	Abomination of desolation set up (*v.* 11).	Abomination of desolation set up (*v.* 15).
TIME: The midst of the week (1,260 days) *v.* 25.	TIME: The 2,300 days (*v.* 14).	TIME: The midst of the week (1,260 days), *v.* 27.		TIME: The midst of the week (the 1,260, 1,290, and 1,335 days), *vv.* 7, 11, 12.	
	The Sanctuary cleansed (*v.* 14).	The anointing of the Holy of Holies (*v.* 24).			
The end (*v.* 26).	The time of the end (*vv.* 17, 19).	The end (*v.* 26).	The time of the end (*v.* 40).	The time of the end (*vv.* 4, 9, 13).	The end (*v.* 14).

90 THE "TIMES", AND NUMBERED "DAYS" OF DANIEL 7. 25; 8. 14; 12. 7, 11, 12.

There are five[1] specific periods of "time" and "days" mentioned in the Book of Daniel (7. 25; 8. 14; 12. 7, 11, 12).

In addition to these five, we have the great period of the "seventy sevens" (or *weeks*) of years in chapter 9.

Sixty-nine of these were completed at the "cutting off" of the Messiah; the last or "seventieth seven" is yet to come (see Ap. 91). All the other five periods of time in the book are to be referred to, and are *standardized*, so to speak, by this last "seven".

The "seventy weeks" (*sevens*) are confessedly to be reckoned as *years*. Therefore, on the basis of a Jewish year of 360 days, one "seven" is $360 \times 7 = 2{,}520$ days.

The *terminus a quo* of **1, 4, 5, 6** (see diagram) is manifestly determined by the term "in the midst of the week" (the last "seven" of years), of the *standard* (col. **3**): that is, 1,260 days, or 3½ years from either end of the column.

"The prince that shall come" (Antichrist) "will make *a*[2] covenant with many for one week" (i.e. *seven* years) (9. 27).

After 3½ years, on grounds not stated, he breaks this covenant (or "*league*", 11. 23), the daily sacrifice is "taken away", the "abomination" set up, and "Jacob's trouble" (Jer. 30. 7) commences and continues for the remainder of the "seven": viz.: for the 1,260 days or 3½ years.

It is this "midst of the week" that determines both the *a quo* and the *ad quem* of these Numbered Days.

In 8. 14 it is stated, "then shall the Sanctuary be cleansed"[3]. With regard to this "cleansing", all the periods, **1, 2, 3, 4, 5, 6** (see diagram) synchronise at the end (see Ap. 89); while the last two columns (**5** and **6**) are *extended* and prolonged beyond the close of the 1,260 days by two significant periods of days, viz. 30 days and 75 days, respectively.

The first of these, 1,290 days is 1,260+30. And the 30 days here may be taken as a "Ve-Adar" or intercalary month of 30 days of "cleansing" following directly after the destruction of the false Messiah, and the break up of his confederacy. These *thirty* days may possibly be the period allotted for the construction of the new and glorious "Sanctuary" of Ezekiel 40-43, which is to be erected *after* the destruction and removal of the Jewish temple which will have been built by the sons of Israel some time previously to its profanation by the Antichrist—as the antitype of Antiochus Epiphanes.

With regard to the 1,335 days of 12. 12: This is 1,260 days with an excess of 75 days. This again being an excess of 45 days beyond the 1,290 of 12. 11. 1,335 is, therefore, 1,260+30+45.

If the 30 days are occupied with the "cleansing", i.e. with the "justifying" or "making righteous" a new and glorious "Sanctuary", then it may be that the further 45 days, over and above the 1,290, will cover the preparation time for the fulfilment of the forty-fifth psalm (such preparation including, the resurrection to life of those concerned in 12. 2), in order that the nuptials of the king may be celebrated as described in such wonderful and minute detail in that psalm.[1]

In connection with this period (1,335 days) we have the only Beatitude in the book! "Blessed (ashrēy) is he that waiteth (=is steadfast) and cometh to the thousand three hundred and five and thirty days" (12. 12). A blessed "lot" indeed for those who will have passed *through* "the Trouble" and are counted

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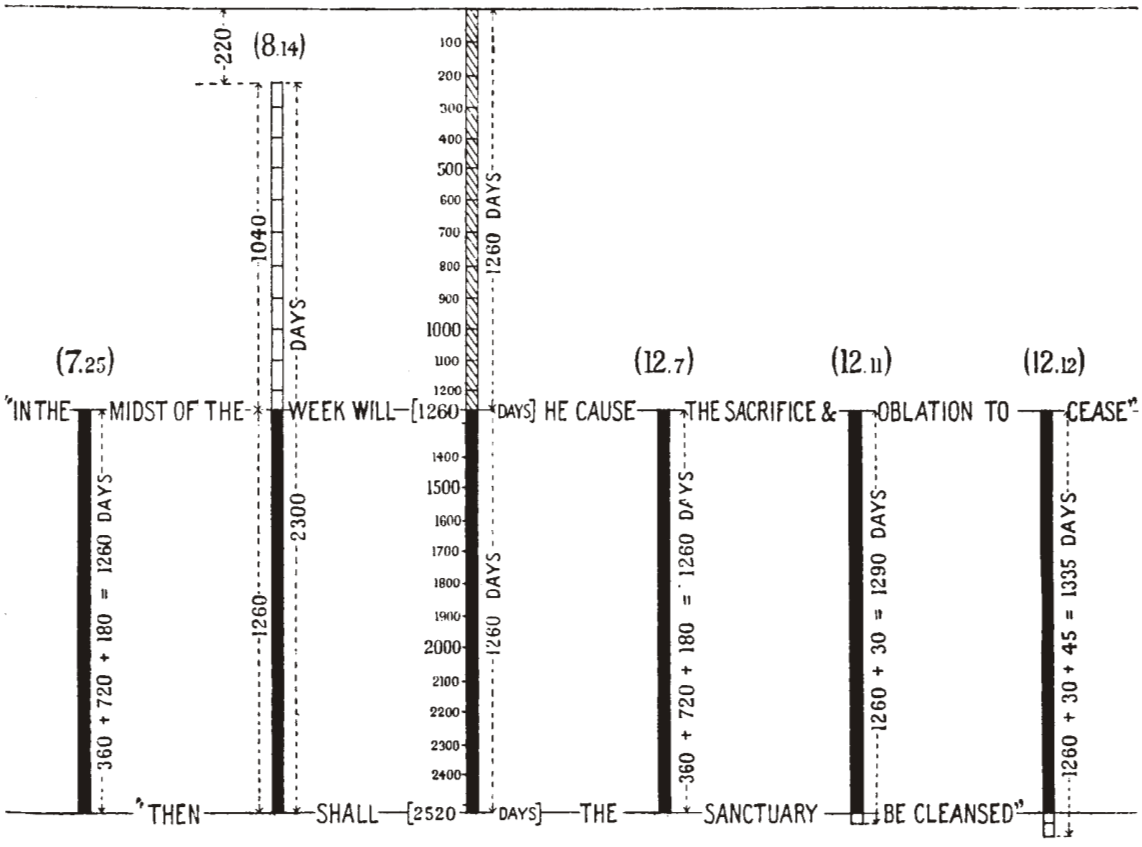
[1] See last paragraph on p. 130.

[2] No definite art. in the Heb.

[3] Heb. *zadak*=justified or made righteous. Not the word used of ceremonial or moral cleansing (Heb. *tāh-hēer*); and it may be noted that the word is here employed in the Niphal-Preterite form—and is therefore equal to—*the Sanctuary was justified or made, or appointed righteous.*

[1] Further, it is interesting to note in connection with the numbers 30 and 45, that Ps. 30 was sung "at the dedication of the house of David"—its subject being praise for deliverance in "The Day of (the) Trouble" (Ps. 20. 1)—which is prophetically this very 1,260 days of "Jacob's trouble" in *Daniel* and *Revelation*. And 45 is the *number* of the Psalm which, as the Great King's Nuptial Ode—sets before us the glory and triumph of the Messiah at His marriage with the elect remnant of Israel—the "*wife*" of such passages as Isa. 54. 5-8; 62. 4. 5. Jer. 3. 14, &c. Moreover, the No. 75 is that of the Psalm which sets before us "God's anointed" in the Sanctuary, and emphatically declares (*v.* 7) "God is Judge" (or Ruler).

THE SPECIFIED PERIODS OF TIME IN THE BOOK OF DANIEL IN RELATION TO THE SEVENTIETH "SEVEN", OR THE LAST WEEK OF DANIEL 9. 27.



"And they shall be given into his hand until a time, and times, and the dividing of time." 7. 25.

"Then shall the Sanctuary be cleansed." 8. 14.

"To finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the Most Holy." 9. 27.

"How long shall it be to the end of these wonders?" 12. 6.

"For a time, times, and an half . . . . all these (things) shall be finished." 12. 7.

"From the time (that) the daily (sacrifice) shall be taken away (there shall be) a thousand, two hundred and ninety days." 12. 11.

"Blessed (*ashrēy*) is he that waiteth (= is steadfast) and cometh to the thousand, three hundred and five and thirty days." 12. 12.

worthy to be participators in the scenes of glory and triumph of the King when He is united to restored Israel in that Day, as pourtrayed in the forty-fifth psalm!

In examining the diagram and the references in the book, it will be seen (1) that the only one of these five periods of "time" and "days" that presents any serious difficulty is that of the 2,300 days. (2) That its *terminus ad quem* is the same as the others, viz. the *end* of the seventieth *seven* is clear from 8. 14, which gives it as being marked by the "cleansing of the Sanctuary". Reckoning backwards, therefore, the *terminus a quo* of this period is seen to be 220 days short of the commencement of the seventieth "*seven*".

It is not clearly revealed what event or events will mark the *commencement* of these 2,300 days, but it will be probably some political crisis connected with the confederated kingdoms under the sway of the Antichrist. The key is possibly to be found in chapter 8, *typified* by the contention between the ram and he-goat representing Medo-Persia and Greece. But, though the *terminus a quo* of *this* period is not given to us in plain language (like e.g. the "midst of the week" of 9. 27), yet it will be known to, and understood by, the people of God, who pass through "the Trouble" time of the seventieth "*seven*", for "the wise (in that day) shall understand" (12. 10).

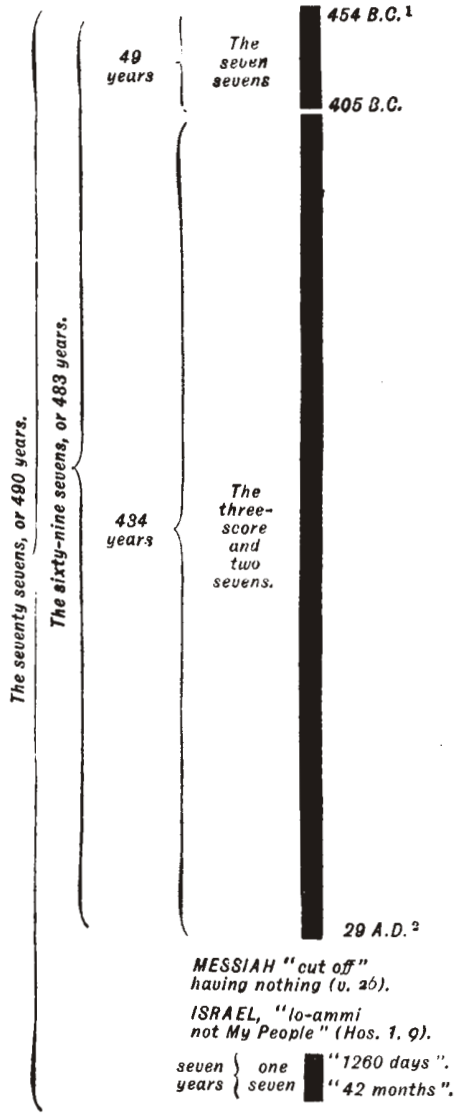
If the "time of trouble" of Dan. 12. 1 is a "time" like the "time" of 7. 25; 12. 7 (Nos. 1 and 4, above), i.e. one year, then there are *six* specific periods of time in the book of Daniel, in addition to the seventieth, or last "seven". If so, the "time" of Dan. 12. 1 suggests that "Jacob's trouble" will be closed by a "time" (or year) of acutest "tribulation". Does this correspond with "the acceptable year" of Isa. 61. 2, immediately preceding the "Vengeance"?

The Diagram will illustrate the above remarks.

91 THE "SEVENTY WEEKS" OF DAN. 9. 24-27.

For the meaning of this passage, reference must be made to the notes, and especially to the Structures, which are always the best commentary and the surest guide to interpretation.

We may set out the three divisions of the whole period on the diagram (not exact to scale):—



I. THE FIRST PERIOD is simple, being the "seven sevens", or 49 years.

II. THE SECOND PERIOD. The "threescore and two sevens", or 434 years, from 405 B.C. to A.D. 29=the year of the "cutting off" of Messiah (see Ap. 50, pp. 60, 61). This was 483 years from the issuing of the decree in 454 B.C. (i.e. 49+434=483 years).

The "cutting off" of Messiah is stated as being "after" the "threescore and two weeks". The word "after", here, evidently means, and is intended to be understood as indicating, the *completion* of the period named; i.e. on the expiration of the sixty-two sevens will "Messiah be cut off". Beyond this exactness it is hardly necessary for us to go.

III. THE THIRD PERIOD. This is the *one seven*, i.e. the seventieth (or "last"), seven which has still to be accounted for. That it must be yet future seems certain, from the agreement of its events with those of the visions of chapters 7–12 (Ap. 89), and the numbered "days" of chs. 8. 14 and 12. 7, 11, 12 (Ap. 90); also from the fact that none of the six definite events (of 9. 24), which mark its end has as yet taken place.[1] These belong to the whole seventy sevens, and are thus connected with the seventieth or last seven, being the object and end of the whole prophecy. The following three, among other reasons, may be added:-

1. If the seventieth, or "one seven", is to be reckoned from the *cutting off* of Messiah in direct, continuous, and historic sequence, then it leads us nowhere—certainly not to any of the six events of *v.* 24, which are all categorically stated to relate to Daniel's People, "all Israel" (*v.* 7), and to the holy City "Jerusalem".

No interpretation which transfers these six events to Gentiles or to Gentile times, is admissible.

If they are continuous, then there is no point or crisis in the Acts of the Apostles which marks their end. If they coincided with any events of importance, such as the end of Peter's ministry or the beginning of that of Paul, or Acts 12 and 13, that would be something. But there is nothing.

2. Messiah was to "have nothing" that was His, "after" His cutting off. This clearly points to the crucifixion of Messiah, and the rejection of His Messianic kingdom. For nearly 2,000 years Messiah has "had nothing" of all the many "glorious things" which have been spoken of Him, in connection with Himself or with His People Israel.

3. This last, or one seven" of years, is divided into two distinct equal parts (see Ap. 90), and the division takes place in connection with an event which has no connection whatever with any event which has yet taken place. Messiah did not "make a (not *the*) covenant" of any kind, either with Israel or with any one else, at the end of, or "after" the sixty-ninth week; nor did He "break" any covenant three and a half years later. Man may "make" and "break" covenants, but Divine Covenants are *never* broken.

On the other hand: of "the prince that shall come" it is distinctly stated that he shall do both these very things (*vv.* 26, 27); and, in Ap. 89 and 90 both are connected with "the time of the end".

Hence, we are forced to the conclusion that this last seven of years still awaits its fulfilment; and this fulfilment must be as literal and complete as that of all the other parts of this vision and prophecy; for the end must be the glorious consummation for Israel of *v.* 24, the complete destruction of "the coming prince" (the false Messiah or Antichrist), and the setting up of Messiah's kingdom.

[1] Archbishop Ussher's Chronology was first added to the A.V. by Bishop Lloyd in the edition of 1701. But, in Neh. 2. 1, Bishop Lloyd put *his own* date, "445 B.C.", to suit his own theory. Archbishop Ussher's date for the commencement of the reign of Artaxerxes was A.M. 3531, which, in his *Collatio Annorum*, corresponds to 474 B.C. "The twentieth year of Artaxerxes" would, therefore, be 454 B.C., as given above.

[2] The era called "*Anno Domini*" was first fixed by a monk (*Denys le Petit*, commonly known by his Latin name, *Dionysius Exiguus*), about A.D. 532. It did not come into general use for some centuries. Charles III of Germany was the first who used the expression, "*in the year of our Lord*", in 879. It was found afterward that a mistake had been made by fixing the era *four years* too late! This explains the marginal notes in Matt. 2. 1, and Luke 2. 20, "The fourth year before the Common Account called Anno Domini." (In some editions of the A.V. we have seen "the fifth year", Luke 2. 1, also "the sixth year", Luke 1. 6.) Hence, the year *called* A.D. 33 was *really* the year A.D. 29. This, with 454, makes exactly 483 years, or 69 weeks of years.

Nothing less will satisfy all the requirements of Daniel's vision of "the seventy weeks".

The Hebrew word rendered "week" is *shābūa'*, and means, simply, a "septad", a "hebdomad", or *a seven*, hence *a week*, because it is a seven (of days). But in this passage it is confessedly used of *a seven* of years; and this of necessity, for no other seven of any other portion of time will satisfy the prophecy and fall within its *terminus a quo*, and the *terminus ad quem*.

Seventy of these sevens of years (or 490 years) are the one subject of this prophecy. We are told exactly *when* they would commence, and *how* they were to end. They sum up, within their bounds, all the then counsels of God as to His future dealings with His People Israel; for they are "determined" (the angel said to Daniel) "upon thy People, and upon thy Holy City" (*v.* 24). These words cannot have any other interpretation than "all Israel" (*v.* 7), and Jerusalem, and the Holy Sanctuary; for that had been the subject of Daniel's prayer, to which this prophecy was sent as the specific answer. (See *vv.* 2, 7, 16, 17, 18, 19, and especially *v.* 24.)

These "seventy sevens [of years]" are divided into three distinct and separate periods:—

I. The seven sevens, or 49 years.	483 years	490 years.
II. The sixty-two sevens, or 434 years.		
III. The one seven, or 7 years.		

The *terminus a quo* of the whole period is *the issuing of a decree* "to restore and to build (or rather, rebuild) Jerusalem."

The *terminus ad quem* of the whole period is *the cleansing of the Sanctuary*. This is also the end of all the visions of Daniel in chaps. 7–12 (Ap. 89); and all the numbered "days" of 7. 25; 8. 14; and 12. 7, 11, 12, have this *cleansing* as their object and end.

As to the *whole* period, Daniel is bidden by the angelic *Hierophant* to "understand . . . and consider" (*v.* 23); while, as to its three separate *divisions*, Daniel is to "know therefore and understand" (*v.* 25). See the Structures of these passages, pp. 1196, 1198, 1199.

THE FIRST PERIOD. The *seven sevens* (or 49 years). These commence with "the going forth of the commandment to restore and to build Jerusalem".

This was in the first month, *Nisan*, 454 B.C. (see Ap. 50, pp. 60, 67, and 70). Hanani's report to Nehemiah was made in the *ninth* month *Chisleu*, in 455 B.C., three months before; both months being in the "twentieth year of Artaxerxes". See notes on Neh. 1. 1 and 2. 1; also on pp. 615–18; and Ap. 57.

The ARTAXERXES (or Great King) of Neh. 1. 1; 2. 1, who issues this decree, is identified with the great king ASTYAGES. (See Ap. 57.)

ASTYAGES was brother-in-law to Nebuchadnezzar. The madness of the latter had at this time lasted for seven years. ASTYAGES had evidently in *imperial* matters been acting for his brother-in-law. This seems to be clear from the fact that the decree was issued in Shushan, and not *Babylon*; and no one, however great a potentate he might be, would have dared to issue such a decree, connected with the affairs of the suzerainty of Babylon, unless he possessed the *authority* to do so.

Therefore it may be put thus: In *Nisan*, 454 B.C., ASTYAGES (i.e. Artaxerxes = the Great King) issued the decree spoken of in Dan. 9. 25. Later, in the same year, Nebuchadnezzar's "madness" was lifted off him. "At the end of the days" his understanding and reason *returned* unto him, it seems, as suddenly as they had left him; and he thereupon issued his imperial proclamation throughout his dominions, as recorded in Dan. 4. 34–37. See the note there on *v.* 34.

The *seven sevens* therefore, meaning seven sevens of literal years, occupied 49 years (454 B.C. to 405 B.C.= 49 years). They began in 454 B.C. with the decree, and end with the completion of the walls and the dedication of the Temple in 405 B.C. See Ezra 6. 10, 15–19.

It must be remembered that the issuing of this decree took place long before Ezra appeared on the scene; and before any of the subsequent decrees of other monarchs, which all had to do with the Temple; whereas the first, issued to Nehemiah (2. 1), had to do only with the "City" and its "walls". See the notes on Ezra-Nehemiah, and Appendix 58.[1]

THE SECOND PERIOD. The *sixty-two* sevens (or 434 years). These follow on directly from the end of the *seven sevens* of the First Period, and close with the cutting off of the Messiah.

THE THIRD PERIOD. The last, or the *seventieth* seven. This period is yet future, and awaits the same literal fulfilment as the other two periods.

[1] N.B. There was a further division of this first period of seven sevens which may be mentioned. From the decree of Neh. 2. 1 to the end of the Babylonian servitude (see notes on p. 615), which was the "first year of DARIUS" (=CYRUS, see Ap. 57) the son of ASTYAGES, was 28 years (454 – 426 = 28); and those events closed the *fourth* of the *seven sevens*. See Ap. 50, p. 60.

92 REFERENCES TO THE PENTATEUCH IN THE PROPHETS.

It is alleged by modern critics that, while Deuteronomy was the work of some anonymous writer in the reigns of Josiah and Manasseh, the ritual portions of Exodus, Leviticus, and Numbers were the work of Ezra and the priests in Babylon. Thus, practically, the greater part of the Pentateuch is assumed to be post-exilic, and therefore not written by Moses; and this in spite of the fact that the claims of the whole Bible necessitate the Mosaic authorship.

On the other hand, it is admitted by the same modern critics that the prophets lived and wrote in the reigns of those kings with whose reigns they are respectively associated.

But the Pentateuch is full of technical terms and legal phraseology; and has its own peculiar vocabulary. The constant reference to these by all the prophets proves conclusively that the Pentateuch as a whole must have had a prior existence; and must have been well known by the prophets, and understood by those who heard the prophetic utterances and read the prophetic writings.

Throughout all the books of the prophets such references to the Pentateuch have been noted in the margin of *The Companion Bible* with the brief indication "Ref. to Pent.", followed by the passages referred to. It is not claimed that none have been overlooked: so that the number will be greater rather than less.

It would occupy too much space here to give the table which had been prepared. Any reader can collect the whole from the notes, and arrange them in the order of the chapters and verses of the Pentateuchal books.

An examination of these references will show that altogether 1,531 have been noted, and are distributed as follows: GENESIS is referred to 149 times; EXODUS, 312; LEVITICUS, 285; NUMBERS, 168; while DEUTERONOMY is referred to 617 times.

Thus DEUTERONOMY, of which the modern critics have made the greatest havoc, is referred to more often than any of the other four books: 468 times more often than Genesis; 305 times more often than Exodus; 332 times more often than Leviticus; and 449 times more often than Numbers. That is to say, more often than any two of the other books put together.

It is also remarkable that the references to technical, legal, and ritual terms are more numerous than to those relating to historical events. The latter would necessarily be better known and remembered; but the former could not have been thus referred to unless the ritual itself (less easily remembered) had existed in writing, and thus been generally known and understood. It is evident that it would have been perfectly useless for the prophets to write and quote aught but what was well known, or could be easily referred to and verified.

Regard must also be had to the fact that the canonical order of the prophetic books is not the same as their chronological order; for Malachi (the latest prophet) refers (Mal. 1. 2) to an earlier passage of Deuteronomy (Deut. 7. 8) than Isaiah (one of the earliest prophets), who refers, in Isa. 1. 2, to a later passage (Deut. 32. 1).

93 THE ALLEGED "CORRUPTION" OF THE HEBREW TEXT.

In modern commentaries we very frequently meet with the objectionable word "corruption" used of the Hebrew text of the Old Testament.

As specimens of this feature of modernism, the following are taken at random from one of the latest commentaries:—

1. This "probably signifies not only a new paragraph but a later hand."
2. This "leads to the conclusion that there is some original corruption of the Hebrew text."
3. "The text in this verse is extremely difficult to interpret; and no satisfactory translation can be given of it."
4. "The Hebrew of this verse seems to be so corrupt that there is no satisfactory meaning to be obtained from it."
5. "It is certain that the original text must be corrupt."
6. "It is better to regard it as being in some way a corrupted text . . . but is now unintelligible."
7. "These three verses are extremely corrupt, and it is probably impossible to restore the text with any certainty."

Such remarks abound; and very few pages are free from them. There is a continual running confession of inability to understand the Hebrew text. Like the schoolboy who always thinks "the book is wrong", modern critics never seem to suspect that the difficulty lies with themselves and not with "the Book". We must accept their confession, whatever the explanation may be.

The object of this Appendix is to show that those who are so ready to speak about "corruption" can have little or no knowledge of the *Massōrah*, or of its object.

We have explained its character somewhat in Ap. 30. We now propose to point out that its one great special aim and end was to make such "corruption" impossible.

Well knowing the frailties and infirmities of human nature, those who had charge of the Sacred Text hedged it round on all sides with regulations and information called the *Massōrah*, because it was meant to be "a fence to the Scripture", and because it should be, thus, next to impossible for a scribe to make a mistake in copying it.

Some general facts are given in Ap. 30 (which should here be consulted); but further particular features are now added from Dr. C. D. Ginsburg's four large folio volumes, which contain the *Massōrah* so far as he has been able to collect, arrange, and transcribe the writing in smaller characters at the top and bottom of every page of most of the accessible manuscripts containing it.

I. All the letters of the Hebrew text were counted: not as a piece of mere curiosity, but that the number of each letter in each book being thus known to the scribe he might easily check his work, and ascertain whether one letter had escaped or got over "the fence". He was informed how many *Alephs* (א = A) there should be, how many *Beths* (ב = B), &c., in each book respectively.

II. There are five consonants, which when they occur at the beginning of a word *must* have a dot within them, called a *Dagesh*. This dot in no way affects the meaning of the word.

In certain positions, other than at the beginning of a word, these five letters may, or may not, require this *Dagesh*. Now, each of these dots was safeguarded; for one might so easily be omitted or misplaced: hence, the scribe was assisted by an instruction that, in cases where any of these five letters should not have a *Dagesh*, he must make a small mark over it, called a *Raphē*. This again in no way affected either the sound or the sense; but it reminded the scribe that in these cases he had to do one thing or the other. He must write it (if the letter were, say, a Beth (ב = B) either ב or בּ.

III. Again: certain letters have come down with the text, from the most ancient times, having a small ornament or flourish on the top: for example, we find

Aleph (= A) with 7 *Taagin*

Beth (= B) with 3 *Taagin*

Gimel (= G) with 4 *Taagin*

Daleth (= D) with 3 *Taagin*

These ornamented letters were quite exceptional, and implied no added meaning of any kind: but, so jealously was the sacred text safeguarded, that the scribe was informed how many of each of the letters had these little ornaments: i.e. how many *Alephs* (א = A), and how many *Beths* (ב = B), &c., had one, two, three, or more.

These ornaments were called *Tā'āgīm* (or *Tāgin*), meaning *little crowns*. The Greek-speaking Jews called them *little horns* (Heb. *keranōth*) because they looked like "horns". The A.V. and R.V. rendering of *keraia* (Gr. = *horn*) is "tittle", which is the diminutive of "title" and denotes a small mark forming such *title*.

Modern commentators, and even the most recent *Dictionaries of the Bible*, still cling to the traditional explanation that this "tittle" is the small projection or corner by which the letter *Beth* (ב = B) differs from *Kaph* (כ = K); or *Daleth* (ד = D) differs from *Resh* (ר = R), &c.

But the *Massōrah* informs us that *this is not the case*, and thus, tradition is quite wrong. We give a few examples showing how even these little ornaments were safeguarded:—

Rubric א, § 2 (Ginsburg's *Massōrah*, vol. ii, pp. 680–701) says: "Aleph with one *Tāg*: there are two instances in the Pentateuch (Ex. 13. 5, אשׁר *'asher* (= which), and *v.* 15[1], א in *'ādām* (= man).

Rubric א, § 3, says: "There are seven *Alephs* (א = A) in the Pentateuch which respectively have seven *Tāāgin*".

Rubric ב, § 2, notes *Beth* (ב = B) with one *Tāg*, as occurring only once (Ex. 13. 11, *yᵉbi'ākā* = brings thee).

Rubric ב, § 3, notes *Beth* (ב = B), as occurring in four instances with two *Tāāgin*: viz. Gen. 27. 29 (*yaʿabdūkā* = may serve thee); Gen. 28. 16 (*bammāḳōm* = place); Ex. 7. 14 (*kābēd* = is hardened); Ex. 23. 23 (*vᵉhāyᵉbūṯī* = and the Jebusites).

Rubric ב, § 4, gives four instances where *Beth* (ב = B) has three *Tāāgin*: and so on, through all the alphabet, noting and enumerating each letter that has any *Tāgin*: thus safeguarding the sacred text, so that not one of these little ornaments might be lost.

It was to these *Tāāgīn* the Lord referred in Matt. 5. 18, and Luke 16. 17; when He said that not only the smallest letter (י = *Yod* = Y), but that not even the merest mark or ornament (*Tāg*) should pass away from the Law until all things should come to pass. So that our Lord Him-

[1] Ginsburg gives *v.* 13; but vol. ii shows that it is *v.* 15.

self recognized these *Tāgin*, which must have been in His Bible from which He quoted.

IV. In cases of spelling, where a word occurs a certain number of times, but in one or two cases with a slightly different spelling (where, for example, one was with a short vowel and another with a long or full vowel), these are noted, numbered, and thus safeguarded.

The scribe is not left to imagine that some of these are incorrect, and so be tempted to correct the smaller number by making them conform with the larger number of cases in which the word is spelt differently. It is needless to give examples of such instances.

V. Where a certain word or expression occurs more or less frequently in varying forms, these are all noted, numbered, and distinguished. For example, the word *bayith* (=house); its occurrences with different vowels and accents are all safeguarded.

So with its occurrences with certain prefixes and suffixes: e.g. "in the house", six occurrences, where the letter *Beth* has a *Sheva* (בְּ) are safeguarded against thirty-two where it has a *Pathach* (בַּ) instead.

So with its combinations with other words: two are noted as being "in this house which is called" (ב, § 244); nineteen as being "into the house" (ב, § 245); twice "and within the house" (ב, § 246); four times "and the house of", and "and into the house of" (ב, § 247); twice "the house of her husband" (ב, § 249); "house of Elohim" five times without the Article: these five exceptional cases being thus safeguarded against the forty-eight occurrences where Elohim has the Article (ב, § 251).

In nine instances "House of Elohim" is followed by the demonstrative pronoun "this": but, in five cases this pronoun is the Chald. *dĕk* (Ezra 5. 17; 6. 7, 7, 8, 12), and in four cases it is *ʾdᵉnāh*. These latter are thus safeguarded.

The occurrences of the expression "the house of Israel" are noted separately in the Pentateuch and the Prophets (ב, §§ 254, 255); and in ב, § 256, these are further distinguished from the expression "the sons of Israel" (the words *bēyth*, "house of", and *bᵉney*, "sons of", being much alike in Hebrew).

"Shearing house" is noted as occurring twice (ב, § 258), and "house of restraint" as occurring three times (ב, § 257).

"*Jehovah Adonai*" is noted as occurring 291 times; but the fewer occurrences of "*Adonai Jehovah*" are safeguarded against the more usual form (ה, § 178).

Jehovah our Adonay is safeguarded against the more usual form "Jehovah our Elohim" (ה, § 179).

In the same way, the following exceptional phrases are distinguished: "Jehovah the Elohim", "Jehovah Elohim of", "Jehovah Elohim *Ṣᵉbaʾōth*", "Jehovah Elohim of heaven", "Jehovah my Elohim", &c., &c.

The expression "the sins of Jeroboam", which occurs fifteen times, is in ten instances followed by "the son of Nebat". The shorter phrase is thus exceptional; and the scribe is warned not to make any of the five like the other ten by adding "the son of Nebat".

These examples might be enumerated by hundreds from Dr. Ginsburg's *Massōrah*; but enough are here given to show how the Massorah was indeed "a fence to the Scriptures".

In the face of these facts one might smile (if the case were not so serious) at the readiness of modern critics to use the word "corruption" whenever they have to admit that they cannot understand the text as it stands. We have no reason to doubt the truth of their confessions; but it is better, and easier, and happier, and safer to believe God.

94 THE GREEK TEXT OF THE NEW TESTAMENT.

I. Introduction. While modern critics are occupied with the problem as to the origin of the Four Gospels, and with their so-called "discrepancies", we believe that Matthew, Mark, and John got their respective Gospels where Luke got his, viz. *anōthen*="from above" (Luke 1. 3, see note there); and that the "discrepancies", so called, are the creation of the Commentators and Harmonists themselves. The latter particularly; for when they see two *similar* events, they immediately assume they are *identical*; and when they read similar discourses of our Lord, they at once assume that they are discordant accounts of the same, instead of seeing that they are *repetitions*, made at different times, under different circumstances, with different antecedents and consequents, which necessitate the employment of words and expressions so as to accord with the several occasions. These differences thus become proofs of accuracy and perfection.

The Bible claims to be the Word of God, coming from Himself as His revelation to man. If these claims be not true, then the Bible cannot be even "a good book". In this respect "the living Word" is like the written Word; for, if the claims of the Lord Jesus to be God were not true, He could not be even "a good man". As to those claims, man can believe them, or leave them. In the former case, he goes to the Word of God, and is overwhelmed with evidences of its truth; in the latter case, he abandons Divine revelation for man's imagination.

II. Inspiration. In Divine revelation "holy men spake from God as they were moved (or borne along) by the Holy Spirit" (2 Pet. 1. 21). The wind, as it is borne along among the trees, causes each tree to give forth its own peculiar sound, so that the experienced ear of a woodman could tell, even in the dark, the name of the tree under which he might be standing, and distinguish the creaking elm from the rustling aspen. Even so, while each "holy man of God" is "moved" by One Spirit, the individuality of the inspired writers is preserved. Thus we may explain the medical words of "Luke the beloved physician" used in his Gospel and in the Acts of the Apostles (Col. 4. 14).

As to Inspiration itself, we have no need to resort to human theories, or definitions, as we have a Divine definition in Acts 1. 16 which is all-sufficient. "This scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas." The reference is to Ps. 41. 9.

It is "by the mouth" and "by the hand" of holy men that God has spoken to us. Hence it was David's voice and David's pen, but the words were not David's words.

Nothing more is required to settle the faith of all believers; but it requires Divine operation to convince unbelievers; hence, it is vain to depend on human arguments.

III. The Language. With regard to this, it is generally assumed that, because it comes to us in Greek, the N.T. ought to be in *classical* Greek, and is then condemned because it is not! Classical Greek was at its prime some centuries before; and in the time of our Lord there were several reasons why the N.T. was not written in classical Greek.

1. The writers were Hebrews; and thus, while the language is Greek, the thoughts and idioms are Hebrew. These idioms or Hebraisms are generally pointed out in the notes of *The Companion Bible*. If the Greek of the N.T. be regarded as an inspired translation from Hebrew or Aramaic originals, most of the various readings would be accounted for and understood.

2. Then we have to remember that in the time of our Lord there were no less than four languages in use in Palestine, and their mixture formed the "Yiddish" of those days.

(*a*) There was HEBREW, spoken by Hebrews;

(*b*) There was GREEK, which was spoken in Palestine by the educated classes generally;

(*c*) There was LATIN, the language of the Romans, who then held possession of the land;

(*d*) And there was ARAMAIC, the language of the common people.

Doubtless our Lord spoke all these (for we never read of His using an interpreter). In the synagogue He would necessarily use Hebrew; to Pilate He would naturally answer in Latin; while to the common people He would doubtless speak in Aramaic.

3. ARAMAIC was Hebrew, as it was developed during and after the Captivity in Babylon [1].

There were two branches, known roughly as Eastern (which is Chaldee), and Western (Mesopotamian, or Palestinian).

This latter was known also as Syriac; and the Greeks used "Syrian" as an abbreviation for Assyrian. This was perpetuated by the early Christians. Syriac flourished till the seventh century A.D. In the eighth and ninth it was overtaken by the Arabic; and by the thirteenth century it had disappeared. We have already noted that certain parts of the O.T. are written in Chaldee (or Eastern Aramaic): viz. Ezra 4. 8—6. 18; 7. 12-26; Dan. 2. 4—7. 28. Cp. also 2 Kings 18. 26.

Aramaic is of three kinds:—1. Jerusalem. 2. Samaritan. 3. Galilean.

Of these, Jerusalem might be compared with High German, and the other two with Low German.

There are many Aramaic words preserved in the Greek of the N.T., and most of the commentators call attention to a few of them; but, from the books cited below, we are able to present a more or less complete list of the examples to which attention is called in the notes of *The Companion Bible* [2].

1. *Abba* [3]. Mark 14. 36. Rom. 8. 15. Gal. 4. 6.
2. *Ainias*. Acts 9. 33, 34.
3. *Akeldama*. Acts 1. 19. *Akeldamach* (LA). *Acheldamach* (T Tr.). *Hacheldamach* (WH). See Ap. 161. I. Aram. *Ḥăḳal dᵉmā'*, or *Ḥăḳal dᵉmaḥ*.
4. *Alphaios*. Matt. 10. 3. Mark 2. 14; 3. 18. Luke 6. 15. Acts 1. 13.
5. *Annas*. Luke 3. 2. John 18. 13, 24. Acts 4. 6.
6. *Bar-abbas*. Matt. 27. 16, 17, 20, 21, 26. Mark 15. 7, 11, 15. Luke 23. 18. John 18. 40, 40.
7. *Bartholomaios*. Matt. 10. 3. Mark 3. 18. Luke 6. 14. Acts 1. 13.
8. *Bar-iēsous*. Acts 13. 6.
9. *Bar-iōna*. Matt. 16. 17. See No. 27, below.
10. *Bar-nabas*. Acts 4. 36, &c. 1 Cor. 9. 6. Gal. 2. 1, 9, 13. Col. 4. 10.
11. *Bar-sabas*. Acts 1. 23; 15. 22 (*Barsabbas* all the texts).
12. *Bar-timaios*. Mark 10. 46.
13. *Beël-zeboul*. Matt. 10. 25; 12. 24, 27. Mark 3. 22. Luke 11. 15, 18, 19.
14. *Bēthesda*. John 5. 2. (*Bēthzatha*, T WH; *Bēthsaïda*, or *Bēthzather*, L WH Rm.)
15. *Bēthsaïda*. Matt. 11. 21. Mark 6. 45; 8. 22. Luke 9. 10; 10. 13. John 1. 44; 12. 21.
16. *Bēthphagē*. Matt. 21. 1. Mark 11. 1. Luke 19. 29.
17. *Boanerges*. Mark 3. 17. (*Boanērges*, L T Tr. A WH.)
18. *Gethsēmanei*. Matt. 26. 36. Mark 14. 32.
19. *Golgotha*. Matt. 27. 33. Mark 15. 22. John 19. 17.
20. *Elōï*. Mark 15. 34.
21. *Ephphatha*. Mark 7. 34.
22. *Zakchaios*. Luke 19. 2, 5, 8.
23. *Zebedaios*. Matt. 4. 21, 21; 10. 2; 20. 20; 26. 37; 27. 56. Mark 1. 19, 20; 3. 17; 10. 35. Luke 5. 10. John 21. 2.
24. *Ēli*. Matt. 27. 46. (*Ēlei* (voc.), T WH m.; *Eloi*, WH.)
25. *Thaddaios*. Matt. 10. 3. Mark 3. 18.
26. *Thōmās*. Matt. 10. 3. Mark 3. 18. Luke 6. 15. John 11. 16; 14. 5; 20. 24, 26, 27, 28, 29; 21. 2. Acts 1. 13.
27. *Iōannēs*. John 1. 42; 21. 15, 16, 17. (*Iōānēs*, Tr. WH.) See *Bar-iōna*. (*Iōna* being a contraction of *Iōana*.
28. *Kēphās*. John 1. 42. 1 Cor. 1. 12; 3. 22; 9. 5; 15. 5. Gal. 2. 9.
29. *Kleopas*. Luke 24. 18.
30. *Klōpās*. John 19. 25.
31. *Lama*. Matt. 27. 46. Mark 15. 34. (*Lēma*, L. *Lema*, T Tr. A WH).
32. *Mammōnas*. Matt. 6. 24. Luke 16. 9, 11, 13. (*Mamōnas*, L T Tr. A WH.)
33. *Maran-atha*. 1 Cor. 16. 22 (=Our Lord, come!). Aram. *Māranā' thā'*.
34. *Martha*. Luke 10. 38, 40, 41. John 11. 1, &c.
35. *Matthaios*. Matt. 9. 9; 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13, 26. (All the critics spell it *Maththaios*.)
36. *Nazareth* (*-et*). Matt. 2. 23; 4. 13 (*Nazara*, T Tr. A WH); 21. 11. Mark 1. 9. Luke 1. 26; 2. 4, 39, 51; 4. 16 (*Nazara*. Omit the Art. L T Tr. A WH and R.) John 1. 45, 46. Acts 10. 38.
37. *Pascha*. Matt. 26. 2, 17, 18, 19. Mark 14. 1, 12, 12, 14, 16. Luke 2. 41; 22. 1, 7, 8, 11, 13, 15. John 2. 13, 23; 6. 4; 11. 55, 55; 12. 1; 13. 1; 18. 28, 39; 19. 14. Acts 12. 4. 1 Cor. 5. 7. Heb. 11. 28. The Hebrew is *peṣaḥ*.
38. *Rabboni*, *Rabbouni* (*Rabbonei*, WH). Mark 10. 51. John 20. 16.
39. *Raka*. Matt. 5. 22. (*Rēyḳā'* is an abbreviation of *Rēyḳān*.)
40. *Sabachthani*. Matt. 27. 46. Mark 15. 34. (*Sabachthanei*, T Tr. WH.)
41. *Sabbata* (Aram. *sabbāta'*). Heb. *shabbāth*. Matt. 12. 1, 5, 10, 11, 12, &c.
42. *Tabitha*. Acts 9. 36, 40.
43. *Talītha kūmi*. Mark 5. 41. (In Galilæan Aramaic it was *ṭalitha' ḳūmī*.)
44. *Hōsanna* (in Aram.=Save us; in Heb.=Help us). Matt. 21. 9, 9, 15. Mark 11. 9, 10. John 12. 13.

IV. THE *PAPYRI* and *OSTRACA*. Besides the Greek text mention ought to be made of these, although it concerns the interpretation of the text rather than the text itself.

We have only to think of the changes which have taken place in our own English language during the last 300 years, to understand the inexpressible usefulness of documents written on the material called *papyrus*, and on pieces of broken pottery called *ostraca*, recently discovered in Egypt and elsewhere. They are found in the ruins of ancient temples and houses, and in the rubbish heaps of towns and villages, and are of great importance.

They consist of business-letters, love-letters, contracts, estimates, certificates, agreements, accounts, bills-of-sale, mortgages, school-exercises, receipts, bribes,

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[1] It is so called because it was the language of *Aram*, or *Mesopotamia*, which is Greek for *Aram Naharaim*=Aram between the two rivers (Gen. 24. 10. Deut. 23. 4. Judg. 3. 8. Ps. 60, title). It is still called "The Island". There were other Arams beside this: (2) *Aram Dammāsek* (north-east of Palestine), or simply Aram, because best known to Israel (2 Sam. 8. 5. Isa. 7. 8; 17. 3. Amos 1. 5); (3) *Aram Zobah* (not far from Damascus and Hamath), under Saul and David (1 Sam. 14. 47. 2 Sam. 8. 3); (4) *Aram Beth-rehob* (N. Galilee, Ap. 169), 2 Sam. 10. 6; (5) *Aram Maachah* (1 Chron. 19. 6, 7); (6) *Aram Geshur* (2 Sam. 15. 8).

[2] Further information may be found in the following works:—

AD. NEUBAUER: On the dialects spoken in Palestine in the time of Christ, in *Studia Biblica* . . . by members of the University of Oxford. Vol. I, pp. 39-74. Oxford, 1885.

F. W. J. DILLOO: *De moedertaal vanonzen heere Jesus Christus en van zyne Apostelen*, p. 70. Amsterdam, 1886.

ARNOLD MEYER: *Jesu Mutter-Sprache*. Leipzig, 1896.

G. DALMAN: *Die Worte Jesu, mit Berücksichtigung des nathkanonischen jüdischen Schrifttums und der aram. Sprache erortert*. Vol. I. Leipzig, 1898. Also *Grammatik des jüdisch-palästinischen Aramaisch*. 2. Auflage. Leipzig, 1905. In the Index of Greek words.

[3] The order of the words is that of the Greek alphabet.

pawn-tickets, charms, litanies, tales, magical literature, and every sort of literary production.

These are of inestimable value in enabling us to arrive at the true meaning of many words (used in the time of Christ) which were heretofore inexplicable. Examples may be seen in the notes on "scrip" (Matt. 10. 10. Mark 6. 8. Luke 9. 3); "have" (Matt. 6. 2, 5, 16. Luke 6. 24. Philem. 15); "officer" (Luke 12. 58); "presseth" (Luke 16. 16); "suffereth violence" (Matt. 11. 12), &c.[1]

V. THE MANUSCRIPTS of the Greek New Testament dating from the fourth century A.D. are more in number than those of any Greek or Roman author, for these latter are rare, and none are really ancient; while those of the N.T. have been set down by Dr. Scrivener at not less than 3,600, a few containing the whole, and the rest various parts, of the N.T.

The study of these from a literary point of view has been called "Textual Criticism", and it necessarily proceeds altogether on documentary evidence; while "Modern Criticism" introduces the element of human opinion and hypothesis.

Man has never made a proper use of God's gifts. God gave men the sun, moon, and stars for signs and for seasons, to govern the day, and the night, and the years. But no one to-day can tell us what year (*Anno Mundi*) we are actually living in! In like manner God gave us His Word, but man, compassed with infirmity, has failed to preserve and transmit it faithfully.

The worst part of this is that man charges God with the result, and throws the blame on Him for all the confusion due to his own want of care!

The Old Testament had from very early times official custodians of the Hebrew text. Its Guilds of Scribes, *Nakdanīm*, *Sopherīm*, and *Massorites* elaborated plans by which the original text has been preserved with the greatest possible care (see Ap. 93).[2] But though, in this respect, it had advantages which the Greek text of the N.T. never had, it nevertheless shows many signs of human failure and infirmity. Man has only to touch anything to leave his mark upon it.

Hence the MSS. of the Greek Testament are to be studied to-day with the utmost care. The materials are:—

i. The MSS. themselves in whole or in part.

ii. Ancient versions made from them in other languages[3].

iii. Citations made from them by early Christian writers long before the oldest MSS. we possess (see Ap. 168).

i. As to the MSS. themselves we must leave all palæographical matters aside (such as have to do with paper, ink, and caligraphy), and confine ourselves to what is material.

1. These MSS. consist of two great classes: (*a*) Those written in *Uncial* (or capital) letters; and (*b*) those written in "running hand", called *Cursives*.

The former are considered to be the more ancient, although it is obvious and undeniable that some cursives may be transcripts of uncial MSS. more ancient than any existing uncial MS.

This will show that we cannot depend altogether upon textual criticism.

2. It is more to our point to note that what are called "breathings" (soft or hard) and accents are not found in any MSS. before the seventh century (unless they have been added by a later hand).

3. *Punctuation* also, as we have it to-day, is *entirely absent*. The earliest two MSS. (known as B, the MS. in the Vatican and ℵ the Sinaitic MS., now at St. Petersburg) have only an occasional dot, and this on a level with the top of the letters.

The text reads on without any divisions between letters or words until MSS. of the ninth century, when (in Cod. Augiensis, now in Cambridge) there is seen for the first time a single point which separates each word. This dot is placed in the middle of the line, but is often omitted.

None of our modern marks of punctuation are found until the ninth century, and then only in Latin versions and some cursives.

From this it will be seen that the punctuation of all modern editions of the Greek text, and of all versions made from it, rests entirely *on human authority*, and has no weight whatever in determining or even influencing the interpretation of a single passage. This refers also to the employment of capital letters, and to all the modern literary refinements of the present day[1].

4. Chapters also were alike unknown. The Vatican MS. makes a new section where there is an evident break in the sense. These are called *titloi*, or *kephalaia*[2].

There are none in ℵ (Sinaitic), see above. They are not found till the fifth century in Codex A (British Museum), Codex C (Ephraemi, Paris), and in Codex R (Nitriensis, British Museum) of the sixth century.

They are quite foreign to the original texts. For a long time they were attributed to HUGUES DE ST. CHER (Huego de Sancto Caro), Provincial to the Dominicans in France, and afterwards a Cardinal in Spain, who died in 1263. But it is now generally believed that they were made by STEPHEN LANGTON, Archbishop of Canterbury, who died in 1227.

It follows therefore that our modern chapter divisions also are destitute of MS. authority.

5. As to verses. In the Hebrew O.T. these were fixed and counted for each book by the Massorites; but they are unknown in any MSS. of the Greek N.T. There are none in the first printed text in *The Complutensian Polyglot* (1437–1517), or in the first printed Greek text (Erasmus, in 1516), or in R. Stephens's first edition in 1550.

Verses were first introduced in Stephens's smaller (16mo) edition, published in 1551 at Geneva. These also are therefore destitute of any authority.

VI. THE PRINTED EDITIONS OF THE GREEK TEXT. Many printed editions followed the first efforts of ERASMUS. Omitting the Complutensian Polyglot mentioned above, the following is a list of all those of any importance:—

1.	Erasmus (1st Edition)	1516
2.	Stephens	1546–9
3.	Beza	1624
4.	Elzevir	1624
5.	Griesbach	1774–5
6.	Scholz	1830–6
7.	Lachmann	1831–50
8.	Tischendorf	1841–72
9.	Tregelles	1856–72
10.	Alford	1862–71
11.	Wordsworth	1870

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[1] The examples given in the notes are from Deissmann's *Light from the Ancient East*, 1910; *New Light on the New Testament*, 1901; *Bible Studies*, 1901. Milligan's *Selections from the Greek Papyri*, &c. Cambridge Press, 1910.

[2] Ancient copies of the Septuagint reveal two other orders: that of *Diorthōtēs* (or Corrector) and the *Antiballōn* (or Comparer). But these attended chiefly to "clerical" and not textual errors.

[3] Of these, the Aramaic (or Syriac), i. e. the *Peshitto*, is the most important, ranking as superior in authority to the oldest Greek manuscripts, and dating from as early as A. D. 170.

Though the Syrian Church was divided by the Third and Fourth General Councils in the fifth century, into three, and eventually into yet more, hostile communions, which have lasted for 1,400 years with all their bitter controversies, yet the same version is read to-day in the rival churches. Their manuscripts have flowed into the libraries of the West, "*yet they all exhibit a text in every important respect the same.*" *Peshitto* means a version simple and plain, without the addition of allegorical or mystical glosses.

Hence we have given this authority, where needed throughout our notes, as being of more value than the modern critical Greek texts; and have noted (for the most part) only those "various readings" with which the Syriac agrees. See § VII, below.

[1] Such as are set forth in the *Rules for Compositors and Readers* at the University Press, Oxford.

[2] There are sixty-eight in Matthew; forty-eight in Mark; eighty-three in Luke; and eighteen in John.

12.	Revisers' Text	1881
13.	Westcott and Hort	1881-1903
14.	Scrivener	1886
15.	Weymouth	1886
16.	Nestlé	1904

All the above are "Critical Texts", and each editor has striven to produce a text more accurate than that of his predecessors.

Beza (No. 3 above) and the Elzevir (No. 4) may be considered as being the so-called "Received Text" which the translators of the Authorized Version used in 1611.

VII. THE MODERN CRITICAL TEXTS. In the notes of *The Companion Bible* we have not troubled the general English reader with the names or distinctive characters or value of the several MANUSCRIPTS. We have thought it more practical and useful to give the combined judgment of six of the above editors; viz. Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Greek Text as adopted by the Revisers of the English N.T., 1881, noting the agreement or disagreement of the Syriac Version therewith. (See note 3, p. 136.)

A vast number of various readings are merely different spellings of words, or a varying order of two or more words. These are not noticed in *The Companion Bible*, as they do not affect the sense.

There are many more, consisting of cases of nouns and inflexions of verbs, &c., but these are noticed only when they are material to the interpretation. All are noted in cases where it really matters, but these are not numerous. A few are the subject of separate Appendixes. The number of these Appendixes may be found under the respective passages, such as Matt. 16. 18. Mark 16. 9-20. Acts 7. 17. Rom. 16. 25. 1 Pet. 3. 19. Rev. 1. 10.

The six critical Greek texts are indicated in the notes by their initial letters (see below). Where the reading is placed within brackets by the respective editors, the initial letter itself is also placed within brackets, and it is followed by "m" where the reading is placed in the margin.

It will thus be seen which of the above editors retain, insert, or omit a particular reading; and which of these expresses his doubts by placing it within brackets or in the margin.

To enable the reader to form his own judgment as to the value of any particular reading, it remains only to give a brief statement of the principles on which the respective editors [1] framed their texts.

GRIESBACH [1] based his text on the theory of Three Recensions of the Greek manuscripts, regarding the collective witness of each Recension as one; so that a Reading having the authority of all three was regarded by him as genuine. It is only a theory, but it has a foundation of truth, and will always retain a value peculiarly its own.

LACHMANN (L.), disregarding these Recensions, professed to give the text based only on the evidence of witnesses up to the end of the fourth century. All were taken into account up to that date; and all were discarded after it, whether uncial MSS., or cursives, or other documentary evidence. He even adopted Readings which were palpably errors, on the simple ground that they were the best attested Readings up to the fourth century.

TISCHENDORF (T.) followed more or less the principles laid down by Lachmann, but not to the neglect of other evidence as furnished by Ancient Versions and Fathers. In his eighth edition, however, he approaches nearer to Lachmann's principles.

TREGELLES (Tr.) produced his text on principles which were substantially the same as Lachmann, but he admits the evidence of uncial manuscripts down to the seventh century, and includes a careful testing of a wide circle of other authorities.

The chief value of his text lies not only in this, but in its scrupulous fidelity and accuracy; and it is probably the best and most exact presentation of the original text ever published.

ALFORD (A.) constructed his text, he says, "by following, in all ordinary cases, the united or preponderating evidence of the most ancient authorities."

When these disagree he takes later evidence into account, and to a very large extent.

Where this evidence is divided he endeavours to discover the cause of the variation, and gives great weight to *internal probability*; and, in some cases, relies on his own independent judgment.

At any rate he is fearlessly honest. He says, "that Reading has been adopted which, on the whole, seemed most likely to have stood in the original text. Such judgments are, of course, open to be questioned."

This necessarily deprives his text of much of its weight; though where he is in agreement with the other editors, it adds to the weight of the evidence as a whole.

WESTCOTT AND HORT (WH). In this text, the classification of MSS. into "families" is revived, with greater elaboration than that of Griesbach. It is prepared with the greatest care, and at present holds a place equal in estimation to that of Tregelles.

Where all these authorities agree, and are supported by the Syriac Version, the text may be regarded as fairly settled, until further MS. evidence is forthcoming.

But it must always be remembered that some *cursive* MSS. may be copies of uncial MSS. more ancient than any at present known. This fact will always lessen the value of the printed critical editions.

The Revisers of the N.T. of 1881 "did not deem it within their province to construct a continuous and complete Greek text." They adopted, however, a large number of readings which deviated from the text presumed to underlie the Authorized Version. In 1896 an edition known as the Parallel N. T. Greek and English, was published by the Clarendon Press for both Universities. In the Cambridge edition the *Textus Receptus* is given, with the Revisers' alternative readings, in the margin. In the Oxford edition, the Revisers give their Greek with the readings of the *Textus Receptus* in the margin.

[1] We include *Griesbach's* principles, though his edition is not included in the notes of *The Companion Bible*.

95 THE NEW TESTAMENT AND THE ORDER OF ITS BOOKS.

I. THE NEW TESTAMENT IN RELATION TO THE BIBLE AS A WHOLE.

The word "Testament", as a translation of the Greek word *diathēkē* (which means *covenant*), has been nothing less than a great calamity; for, by its use, truth has been effectually veiled all through the centuries; causing a wrong turning to be taken as to the purpose and character of this present Dispensation, by which the errors of tradition have usurped the place of important truth.

The word "Testament" as a name for a collection of books is unknown to Scripture. It comes to us through the Latin Vulgate. This was the rendering in the older Latin Versions before JEROME's time; but JEROME, while using *foedus* or *pactum* for the Heb. *bĕrîth* in the O.T., unfortunately reverted to *testamentum* in his revision of his N.T. translation (A.D. 382-405). Some of the Latin Fathers preferred *instrumentum*, much in the sense of our legal use of the word [1]. RUFINUS uses the expression *novum et vetus instrumentum* [2], and AUGUSTINE uses both words *instrumentum* and *testamentum* [3].

[1] Tertullian (A.D. 150-200), *Adv. Marc.* iv. 1. In iv. 2, he uses it of a single gospel (Luke).
[2] *Expos. Symb. Apostol.*
[3] *De Civ. Dei*, xx. 4.

From the Vulgate, the word testament passed both into the English Bibles and the German. The Greek word is *diathēkē*, which means "covenant", and the R.V. substitutes this meaning in every place except two (Heb. 9. 16, 17, on which see the notes). But even this word was never used as the title for the collection of books which make up the New Testament so called.

When these books were placed beside the books of the Hebrew Canon it became desirable, if not necessary, to distinguish them; and, as the then two Dispensations were already spoken of in Scripture as "old" and "new" (2 Cor. 3. 6. Heb. 8. 6-13), so the books, which were connected with them, came to be called by the same names also.

In Ex. 24. 7 and 2 Kings 23. 2, 21, we read of "the book of the covenant"[1], and this distinction of the two covenants was already confirmed by 2 Cor. 3. 6, 14, where the Apostle speaks of "the reading of the old covenant".

The term "New Covenant" is indeed a Scriptural expression, but it is not used of a collection of books. It is used of the great prophecy and promise of Jer. 31. 31—32. 40 and Ezek. 37. 26 (which is referred to in Heb. 8. 8-12; 9. 15-21; 10. 15-18).

The time for the making of this "New Covenant" with the House of Israel and the House of Judah was drawing near. The last prophet, MALACHI, had spoken of the coming of the "Angel of the Covenant", and of the "Messenger" who was to prepare His way before Him (Mal. 3. 1). He announces also the sending of ELIJAH the prophet to prepare the way of MESSIAH, and connects his name with that of MOSES (Mal. 4. 4, 5).

In due time JOHN THE BAPTIST was sent "in the spirit and power of ELIJAH" (Luke 1. 17); and, had the people "received" him and obeyed his call to national repentance, he would have been counted for Elijah the prophet (Matt. 11. 14; 17. 11-13). In like manner we may well conclude that the act and word of MESSIAH at the last supper was the making of the New Covenant itself; for the Lord said of the cup "this is [i.e. represents] My blood of the New Covenant" (Matt. 26. 28. Mark 14. 24. Luke 22. 20), thus fulfilling the prophecy of Jer. 31. 31-34, as testified by Heb. 8. 8-12; 9. 15-21; 10. 15-18.

The use of blood was confined to two purposes:—

(1) Atonement for sin (Lev. 17. 11. Heb. 9. 22),[2] and (2) the making of a covenant (Ex. 24. 6-8. Heb. 9. 16-22).

The use of the Greek word *diathēkē* (covenant) in relation to a collection of books is appropriate only so far as these books are regarded as belonging to the "new covenant" foretold by Jeremiah, and as being distinct from "the book of the (old) covenant", made in Ex. 24. 6-8.

The one great fact, which stands out in connection with the whole of the books which we call the Bible, is that they form the "Word of God", and are made up of the "words" of God (Jer. 15. 16. John 17. 8, 14, 17).

This is the claim that is made by the book itself, and it is ours to receive it as such. We, therefore, neither set out to discuss it, nor to prove it. "God hath spoken"; and this, for our learning, and not for our reasoning; for our faith, and not for our questioning; still less for our criticism: for the Word which He hath spoken is to be our judge in that day (John 12. 48, Deut. 18. 19, 20, and Heb. 4. 12, where it is declared to be "able to judge" (A.V. "a discerner", Gr. *kritikos*; hence our "critic")). See further, Ap. 94.

Thousands of infidels to-day believe and teach that the Council of Nice, held in A.D. 325, separated the "spurious" scriptures from the genuine ones, by some vote, or trick, when the sacred books were placed under a communion table, and, after prayer, the inspired books jumped upon the table, while the false books remained beneath.

This story originated with one "John Pappus", and infidels make a great mistake in identifying him with "Papias", or "Pappius", one of the earliest Fathers, called by Eusebius (iii. 36) a "Bishop" of Hierapolis, who wrote about A.D. 115. The *Encycl. Brit.*, 11th (Camb.) ed., vol. XX, p. 737, suggests about A.D. 60-135 as the period of his life.

But John Pappus, who gave currency to the above story, was a German theologian born in 1549. In 1601 he published the text of an *Anonymous* Greek MS. This MS. cannot be older than A.D. 870, because it mentions events occurring in 869. Now the Council of Nice was held 544 years before, and all its members had been dead and buried for some five centuries. The Council of Nice was not called to decide the Canon. Nothing relating to the Canon of Scripture can be found in any of its canons or acts. And, even if it were otherwise, the votes of Councils could no more settle the Canon of the New Testament than a Town Council could settle the laws of a nation.

The great outstanding fact is that

"JEHOVAH HATH SPOKEN",

and that the Bible as a whole claims to give us His words; for speaking or writing cannot be without *words*. Moreover, He tells us (Heb. 1. 1) that He has spoken

"AT SUNDRY TIMES AND IN DIVERS MANNERS",

or, according to the Greek, in many parts (or portions) and by many ways (or methods).

If we rightly divide these (according to 2 Tim. 2. 15) we have

THE CONTENTS OF THE BIBLE AS A WHOLE,

which may be exhibited as follows[1]:—

A[1]	DIVINE. By the FATHER Himself. The "times" being from Gen. 2. 16 to Ex. 3. 10. The "manner" being to individuals from Adam onward.	
	B[1]	HUMAN AGENCY. "By the Prophets.". The "time" being from the call and mission of Moses (Ex. 3. 10) to that of John the Baptist, "greater than them all" (Matt. 11. 11). The "manner" was by human agency.
A[2]	DIVINE. "By HIS SON" (Heb. 1. 1, 2. Cp. Deut. 18. 18, 19). The "time" being from the beginning of His ministry (Matt. 4. 12) to the end of it (Matt. 26. 46). See Ap. 119.	
	B[2]	HUMAN AGENCY. "By them that heard HIM", ("the Son", Heb. 2. 3, 4). The "time" from Acts 1—28. The "manner" was by apostolic testimony and writings, contained in the General Epistles; and in the earlier Pauline Epistles written during that "time".
A[3]	DIVINE. By "THE SPIRIT OF TRUTH" (as promised in John 16. 12-15). The "time" from the end of the Dispensation covered by the Acts of the Apostles, when He revealed "the things concerning Christ"; which could not be spoken by Him until the events had taken place, which were the foundation of the doctrines revealed in the later Pauline Epistles (Eph., Phil., Col.). See esp. Eph. 2. 4-7.[2] In these Epistles the Holy Spirit "guided" into all the truth, and thus fulfilled the promise of the Lord, in John 16. 12-15.	
	B[3]	HUMAN AND ANGELIC AGENCY. By "HIS SERVANT JOHN", who bare record of the Word of God, and of all things that he saw (Rev. 1. 1, 2). The "time" was that covered by the giving the Book of the Revelation in Patmos. The "manner" was that it was "sent and signified (showed by signs) by His angel[3]."

[1] See also 1 Macc. 1. 57 and Ecclus. 24. 23.

[2] "*Washing* in blood" would defile, not cleanse. *Sprinkling* with blood, and *washing* in water, alone known to the O.T. (save in Ps. 58. 10). As to Rev. 1. 5 and 7. 14, see notes there.

[1] While the divisions shown in the Structure are true as a whole, it is not denied that there may be exceptions to the general rule; but these only go to establish the truth of the rule itself.

[2] The other later Epistles of Paul were written to *individuals*, and to a special class of Hebrew believers.

[3] Not by "the Spirit of Truth". His mission, in A[3], was to guide into the truth, while, in the Acts of the Apostles (B[2]), it was to bear witness by miracles to the *confirmation* of them that heard the Son. In the Apocalypse it was not Divine speaking by "the Spirit of Truth", but the showing by an Hierophant.

Since this written Word—"the Scripture of Truth"—was thus complete, God has not spoken directly or indirectly to mankind, either by Himself or by human agency. "The Silence of God" during this Dispensation is a solemn reality.

But He is going to speak again when this Dispensation comes to a close, and in Psalm 50 we are told what He is going to say when the silence is broken.

According to the division of the "times" exhibited above (p. 138), it will be seen that they are *six* in number (the number of "man", Ap. 10). And it will be noted that the order of the Divine three is FATHER (A^1), SON (A^2), and HOLY SPIRIT (A^3).

When the "time" comes for Him to speak "once again", it will be apart from human agency. This will make these "times and manners" *seven* in all (the number of spiritual perfection, Ap. 10).

Until, therefore, God shall speak once more, we have God's word—written. To this we are now shut up; to this we do well "to take heed in our hearts" (2 Pet. 1. 19). We may not add to or take away from it (Rev. 22. 18, 19). We may not receive any other writing purporting to have come from God. There are many such in the present day; some of the authors being bold impostors and deceivers[1], others being deceived by "automatic" writings through demons and evil spirits (1 Tim. 4. 1–3).

To all such we are to say "Anathema", and to treat them as accursed things (Gal. 1. 6–9).

II. THE ORDER OF THE BOOKS OF THE NEW "TESTAMENT".

Our English Bibles follow the order as given in the Latin Vulgate. This order, therefore, depends on the arbitrary judgment of one man, Jerome (A.D. 382–405). All theories based on this order rest on human authority, and are thus without any true foundation.

The original Greek manuscripts do not agree among themselves as to any particular order of the separate books, and a few of them have most remarkable differences.

We are, however, on safe ground in stating that the books are generally divided into

FIVE WELL-DEFINED GROUPS.

For the most part these groups are in the following order:—

1. The Four Gospels.
2. The Acts of the Apostles.
3. The General Epistles[2].
4. The Pauline Epistles[3].
5. The Apocalypse.

Even the order of these five groups varies in very few cases.[4] But these are so exceptional as not to affect the general order as given above; indeed, they help to confirm it.

While the order of these five groups may be regarded as fairly established, yet, within each, the order of the separate books is by no means uniform, except in the fourth, which never varies[4]. (See notes on the chronological and canonical orders of the Pauline Epistles, preliminary to the Structure of ROMANS, as a whole.)

Even in the first group, while the Four Gospels are almost always the same as we have them in the A.V. and R.V., yet in the *Codex Bezae* (Cent. 6) John follows Matthew; and in another, precedes it.

When we divide the Pauline Epistles (Group 4 above), and re-combine them in their chronological and historical order, we find that they re-arrange themselves so as to be distributed between the fourth and sixth of the six groups shown above on p. 138.[5]

The five groups of the New Testament order of books (shown above) thus fall into four chronological groups, being the same as the last four of the whole Bible, corresponding with A^2, B^2, A^3, and B^3 (p. 138):—

C | THE FOUR GOSPELS: where the SON is the Divine Speaker, according to Heb. 1. 2–.

D | THE ACTS OF THE APOSTLES, THE GENERAL EPISTLES, THE EARLIER PAULINE EPISTLES: } Where human agency is employed in "them that heard" the Son (Heb. 2. 3, 4), and Paul also, who both heard and saw Him.

C | THE LATER PAULINE EPISTLES:— EPHESIANS, PHILIPPIANS, COLOSSIANS: } Where "the Spirit of Truth" is the Divine Speaker, Teacher, and Guide, according to John 16. 12–15.

D | THE APOCALYPSE: where human agency is again employed in the person of John the Apostle and Evangelist, instructed by angelic agency.

From these four groups we may gather the one great scope of the New Testament books as a whole.

Corresponding with the above we may set them out as follows:—

C | The KING and the KINGDOM. Proclaimed to the Nation in the LAND. The Kingdom rejected and the King crucified in JERUSALEM, the capital.

D | The re-offer of both (Acts 2. 38; 3. 19–26) to the Dispersion among the Gentiles; and their final rejection in ROME, the capital of the Dispersion (Acts 28. 16–28).

C | The KING exalted, and made the Head over all things for the Church, which is His Body (Eph. 1. 20–23. Phil. 2. 9–11. Col. 1. 13–19), in the Kingdom of His beloved Son (Col. 1. 13). The mystery revealed (Eph. 3. 1–12. Col. 1. 24–26). The Kingdom on earth in abeyance. "Not yet" (Heb. 2. 8).

D | The KINGDOM set up in judgment, power, and glory. The King enthroned. Set forth as the great subject of the Apocalypse.

[1] Such as Swedenborg, Joanna Southcote, Joe Smith (of Mormonite fame), the author of "The Flying Roll", Mrs. Eddy, Dowie, and others.

[2] James usually coming first, following next after the Acts of the Apostles.

[3] Invariably in their present canonical order, as given in the A.V.

[4] For example: the fourth follows the second; the second and fourth are followed by the first; and in one case the fifth comes between the second and third.

[5] Except that, in the best and oldest Codices, Hebrews follows 2 Thess. (instead of Philemon); while in one (that from which Cod. B was taken) Hebrews follows Galatians.

96 THE DIVERSITY OF THE FOUR GOSPELS.

We have already seen from the Structure on p. 1304, and notes there, that each of the Four Gospels has its own special character and design.

These are not to be determined by human ingenuity or on modern lines, but to be gathered from the Structure.

This shows that they may be regarded as being the completion of the Old Testament, rather than the beginning of the New. In any case they have nothing whatever to do with the founding of "the Church", or with the beginning of "Christianity" (see Ap. 113, notes on the Structure of the Acts as a whole, and Rom. 15. 8).

They are four distinct presentations of the Messiah, and together form one perfect whole.

The twofold subject of the Lord's fourfold ministry (Ap. 119) shows this very clearly; and excludes all modern hypotheses.

This being so, only those events, miracles, and discourses of our Lord are selected which are needed for the presentation of our Lord and His ministry, and which bear upon, illustrate, and thus emphasize the special object of each Gospel.

This is why certain words and works are peculiar to one Gospel, and are omitted from another; and why certain utterances of the Lord are *repeated* on other occasions, and with varying words. Also why we have "the kingdom of heaven" only in Matthew, and "the kingdom of God" in the other Gospels (see Ap. 114).

It has been too generally assumed that events and discourses which are *similar* are *identical* also. But this is not the case, as may be seen from Ap. 116, 152, 153, 155, 156, 157, 158, 163, 164.

By failing to distinguish or to "try the things that differ" (Phil. 1. 10), and to rightly divide "the word of truth" (2 Tim. 2. 15) as to its *times*, events separated by great landmarks of time are brought together and treated as though they were one and the same, whereby difficulties are created which baffle all the attempts of those who would fain remove them.

The special object of each of the Four Gospels may be seen from the Structure on p. 1304.

97 THE UNITY OF THE FOUR GOSPELS.

In the notes on pp. 1304 and 1305, and in Ap. 96, we have shown that there is a Diversity in the Four Gospels. But there is a Unity also, as is shown by the fact that all Four Gospels follow the same general Structure. This runs through them all alike, showing that, after all, the presentation of the Lord is one[1].

While it was not in God's purpose to give us one Gospel, yet amid all the diversity of the parts there is a continuity of the whole.

The parts are distributed according as they are appropriate to the special design and character of each Gospel, and this in perfect order and accuracy.

After what has been said in Ap. 96, and in the notes to the Structure on p. 1304, it would be out of place to attempt to present anything like a complete "Harmony"; but, in order to show how needless it is to dislocate certain passages in order to bring together *similar* events and discourses (supposed to be *identical*, as though nothing the Lord said or did was ever repeated), a condensed outline is presented.

It will be noted that there are great events which were *never repeated*: such as the Mission of the Twelve, the Transfiguration, the Dividing of the Garments, &c. These help us in determining the order and place of other events which, though *similar*, are *not identical*.

From the outline given below it will be easy to see how the several accounts of similar events and discourses are distributed in the several Gospels, without violently altering the sequence of verses and chapters, as is done in most so-called "Harmonies".

	MATTHEW.	MARK.	LUKE.	JOHN.
PRE-MINISTERIAL ...	... ...	... ...	... ...	1. 1–5.
	... ...	.. ..	... ...	1. 6–14.
	... ...	... ...	1. 1—2. 7.	
	1. 1–25.			
	2. 1.			
	... ...	... ...	2. 8–20.	
	... ...	... ...	2. 21.	
	... ...	... ...	2. 22–39.	
	2. 2–23	... ...	2. 40.	
	... ...	... ...	2. 41–52.	
THE FORERUNNER...	3. 1–12	1. 2–8	3. 1–20	1. 15–28.
THE BAPTISM	3. 13–17	1. 9–11	3. 21, 22	1. 29–34.
	... ...	... ...	3. 23–38.	
THE TEMPTATION ...	4. 1, 2	1. 12, 13–	4. 1, 2.	
	... ...	.. ..	4. 3–13.	
	4. 3–11–			
	4. –11	1. –13.		
THE MINISTRY ...	... ...	... ...	... ...	1. 35–51.
(FIRST PERIOD)	4. 12–17	1. 14, 15.		
	... ...	... ...	4. 14, 15.	
	... ...	... ...	4. 16–32.	
	4. 18–22	1. 16–20.		
	... ...	... ...	... ...	2. 1—4. 54.
	4. 23—7. 29.			

[1] But note that in the Structure of John there is no "Temptation" and no "Agony".

	MATTHEW.	MARK.	LUKE.	JOHN.
THE MINISTRY ... (SECOND PERIOD)	8. 1.			
	... ...	1. 21–.		
	8. 2–13.			
	... ...	1. –21–28	4. 33–37.	
	8. 14–17	1. 29–34	4. 38–41.	
	... ...	1. 35–39	4. 42–44.	
	... ...	... ...	5. 1–11.	
	... ...	1. 40–45	5. 12–16.	
	8. 18—9. 1.			
	9. 2–26	2. 1–12	5. 17–26.	
	9. 27—11. 30.			
	... ...	... ...	... ...	5. 1–47 ("after this").
	12. 1–21 ("at that time") ...	2. 23—3. 6	6. 1–11.	
	... ...	3. 7–21.		
	... ...	... ...	6. 12—8. 18.	
	12. 22–45	3. 22–30.		
	12. 46–50	3. 31–35	8. 19–21.	
	13. 1–52	4. 1–34.		
	... ...	4. 35—5. 20	8. 22–39.	
	... ...	5. 21–43	8. 40–56.	
	13. 53–58	6. 1–6.		
	... ...	6. 7–13	9. 1–6.	
	14. 1–14 ("at that time")	6. 14–29	9. 7–9.	6. 1, 2.
	14. 15–22	6. 30–46	9. 10–17	6. 3–15.
	14. 23–36	6. 47–56	... ...	6. 16–21.
	... ...	... ...	.. ..	6. 22–71.
	15. 1—16. 12 ...	7. 1—8. 21.		
	... ...	8. 22–26.		
	16. 13–20	8. 27–30	9. 18–21.	
THE MINISTRY ... (THIRD PERIOD)	16. 21—18. 9 ...	8. 31—9. 50 ...	9. 22–50.	
	18. 10–35.			
	19. 1–	10. 1–	9. 51–56	7. 1–10.
	19. –1, 2	10. –1	9. 57–62.	
	... ...	... ...	10. 1–42.	
	... ...	... ...	... ...	7. 11–13.
	... ...	.. ..	... ...	7. 14—10. 21.
	... ...	... ...	11. 1–28.	
	19. 3–12	10. 2–12	11. 29—13. 22.	
	... ...	... ...	... ...	10. 22–42.
	... ...	... ...	13. 23–30.	
	... ...	... ...	13. 31–35.	
	... ...	... ...	14. 1–24.	
	. . ..	... ...	14. 25–35.	
	... ...	... ...	15. 1—18. 14.	
	... ...	... ...	... ...	11. 1–16 ("then").
	... ...	... ...	... ...	11. 17–54 ("after that").
	19. 13–20	10. 13–34	18. 15–34.	
	20. 20–28	10. 35–45.		
	... ...	... ...	18. 35–43.	
	... ...	10. 46–52.		
	20. 29–34.			
	... ...	... ...	19. 1–28.	

[For the Fourth Period of the Lord's Ministry and subsequent events, see Appendix 156.
For the sequence of events after the resurrection of the Lord, see Appendix 166.]

98 THE DIVINE NAMES AND TITLES IN THE NEW TESTAMENT.

All names and titles used of one Person represent the different *relationships* which are sustained by Him.

In the New Testament these are more varied, and not less important than those in the Old Testament; and Ap. 4 should be compared with this Appendix.

The following exhibition of them practically embraces all that is necessary to enable the English reader to understand them, and to grasp something of the perfection with which each is used.

The list of the Names, &c., is given according to the common English rendering of the A.V., as being more easy for reference. It does not include "Spirit" or "Holy Spirit": for which see the separate Appendix, No. 101.

Reference is made, in the notes, to the following divisions and subdivisions:—

I. GOD.

GOD. Gr. *Theos*. The Greek language, being of human origin, utterly fails (and naturally so) to exhibit the wonderful precision of the Hebrew, inasmuch as the language necessarily reflects, and cannot go beyond the knowledge, or rather the lack of knowledge, of the Divine Being apart from revelation.

i. ***Theos*** corresponds, generally, with *'Elohīm* of the O.T., denoting the Creator (see Ap. 4. I); but it corresponds also with *Ēl* (Ap. 4. IV), and *Eloah* (Ap. 4. V). Sometimes it corresponds with *Jehovah* (who is *'Elohīm* in Covenant relation), in which case it is printed GOD, as in the Old Testament (both A.V. and R.V.).

1. *Theos* is used in the N.T. of the Father, as the revealed God (see John 1. 1. Acts 17. 24, &c.).
2. It is used of the Son (Matt. 1. 23. John 1. 1; 20. 28, &c. Rom. 9. 5. 2 Pet. 1. 1. 1 John 5. 20). Cp. Col. 2. 9 and 2 Pet. 1. 3, 4.
3. It is used of the Holy Spirit (Acts 5 *v.* 3, compared with *v.* 4).
4. It is used generically, as in John 10. 34. Acts 12. 22. 2 Cor. 4. 4. Phil. 3. 19, &c.
5. It is used of false gods, as in Acts 7. 43, &c.; and is printed "god" as in the O.T.

ii. Cognate with *Theos*, there are three other words to be noted:

1. *Theotēs*, rendered "Deity", and used of Christ. Occurs only in Col. 2. 9, and has relation to the Godhead *personally*; while
2. *Theiotēs*, rendered "Deity" also, is Deity in the *abstract*. Occurs only in Rom. 1. 20.
3. *Theios*, rendered "Divine", and is used of Christ. Occurs only in 2 Pet. 1. 3, 4; and, with the Article, in Acts 17. 29, where it is rendered "Godhead". Gr.=that which [is] Divine.

II. I AM.

Used by Christ of Himself, in John 8. 58. See note on EX. 3. 14.

III. FATHER.

FATHER. Gr. *Patēr*. Expresses relationship, the correlative of which is "son". When used of man it not only denotes parentage, but it sometimes has the wider meaning of "ancestor", "founder", or a "senior" (as in 1 John 2. 13, 14); also the author or source of anything (John 8. 44. Heb. 12. 9); and expresses a spiritual relationship, as in 1 Cor. 4. 15.

When used of God it denotes His relationship to His "beloved Son"; and to those ("sons") who have been *begotten* (not "born", see note on Matt. 1. 1) into a new creation.

It implies "sons", not "offspring", as in Acts 17. 28, 29. These were "offspring", and were existing (Gr. *huparchō*), as such, according to nature, on the ground of *creation*; not "sons" as being "begotten" into a new creation.

IV. ALMIGHTY.

ALMIGHTY. Gr. *Pantokratōr*. This title belongs to the same God, as Creator, but expresses His relationship to all He has created, by the exercise of His power over "all the works of His hands". It occurs only in 2 Cor. 6. 18. Rev. 1. 8; 4. 8; 11. 17; 15. 3; 16. 7, 14; 19. 6, 15; 21. 22.

V. POTENTATE.

POTENTATE. Gr. *Dunastēs* = a mighty Prince, or Ruler (cp. Engl. "dynasty"). Used of God, only in 1 Tim. 6. 15. Elsewhere used, only twice, of earthly rulers, in Luke 1. 52 (generally), and of the Ethiopian eunuch in Acts 8. 27.

VI. LORD.

This is the rendering of two Greek words: i. *Kurios*, and ii. *Despotēs*; and one Aramaic, iii. *Rabboni*.

i. ***Kurios.*** Kurios means "owner" (and is so translated in Luke 19. 33). It expresses the authority and lordship arising from and pertaining to *ownership*. Hence, while it is used of each Person of the Trinity, it is similarly used of the lower and human relationship of "master". Cp. Luke 19. 33 and see below *a.* 4.

So much depends on the presence or absence of the Greek Article, when used of the Divine relationship, that these are carefully distinguished in the subdivisions below.

For obvious reasons the four Gospels have been treated, below, apart from the other books of the N.T.

a. In the Four Gospels.

1. Used of Jehovah (Ap. 4. II), and printed "LORD" throughout.

A. With the Article (*ho Kurios*).

a. In quotations from the O.T. it occurs four[1] times: in Matt. 1. 22; 2. 15; 5. 33; 22. 44–.

b. In other connexions it occurs fourteen times: once in Matt. (9. 38); once in Mark (5. 19); twelve times in Luke (1. 6, 9, 15, 25, 28, 46; 2. 15, 22, –23, 38; 10. 2; 20. 42–).

B. Without the Article (*Kurios*).

a. In quotations from the O.T. it occurs twenty-nine times: eight times in Matt. (3. 3; 4. 7, 10; 21. 9, 42; 22. 37; 23. 39; 27. 10); eight times in Mark (1. 3; 11. 9, 10; 12. 11, 29, 29, 30, 36–); nine times in Luke (3. 4; 4. 8, 12, 18, 19; 10. 27; 13. 35; 19. 38; 20. 37); four times in John (1. 23; 12. 13, 38, 38).

b. In other connexions twenty-four times: six times in Matt. (1. 20, 24; 2. 13, 19; 11. 25; 28. 2); once in Mark (13. 20); seventeen times in Luke (1. 11, 16, 17, 32, 38, 45, 48, 66, 68, 76; 2. 9, 23–, 24, 26, 39; 5. 17; 10. 21).

2. Used by Christ of Himself.

A. With the Article (*ho Kurios*).

a. In direct reference: six times (Matt. 21. 3; 24. 42; Mark 11. 3; Luke 19. 31; John 13. 13, 14).

b. In indirect reference: twice (Matt. 22. –44; Luke 20. –42).

B. Without the Article (*Kurios*).

a. In direct reference: eleven times (Matt. 7. 21, 21, 22, 22; 12. 8; 25. 37, 44; Mark 2. 28; Luke 6. 5, 46, 46).

b. In indirect reference: four times (Matt. 22. 43, 45; Mark 12. 37; Luke 20. 44).

3. Used of Christ by others.

A. By His disciples: fifty-nine times (Matt. 8. 21, 25; 13. 51; 14. 28, 30; 16. 22; 17. 4; 18. 21; 26. 22; [not one in Mark[2]] Luke 1. 43; 5. 8; 9. 54, 57, 59, 61; 10. 17, 40; 11. 1; 12. 41; 13. 23; 17. 37; 19. 8, 34; 22. 31, 33, 38, 49; 23. 42; 24. 34; John 6. 68; 9. 36, 38; 11. 3, 12, 21, 27, 32, 34, 39; 13. 6, 9, 25, 36, 37; 14. 5, 8, 22; 20. 2, 13, 18, 20, 25, 28; 21. 7, 15, 16, 17, 20, 21).

B. By others than His disciples.

a. Rendered "Lord" eighteen times: twelve in Matt. (8. 2, 6, 8; 9. 28; 15. 22, 25, 27–; 17. 15; 20. 30, 31, 38; 28. 6); only twice in Mark[3] (7. 28; 9. 24); four times in Luke (2. 11; 5. 12; 7. 6; 18. 41); twice in John (6. 34; 8. 11).

b. Rendered "Sir" six times: John 4. 11, 15, 19, 49; 5. 7; 20. 15 (Mary, addressing the supposed gardener).

c. By the Holy Spirit frequently in the narratives of the Evangelists.

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[1] These numbers refer to the Received Greek Text. In some cases there are various readings, but in most of them the difference consists in the omission of the article. Any important variations are referred to in the notes.

[2] Because, in Mark, the presentation of the Lord is as "Jehovah's Servant"; and a servant is not usually addressed as Lord. See notes on p. 1381. This is not a *peculiarity* of Mark, but shows the *accuracy* and *perfection* of this presentation by the Holy Spirit.

[3] Once by a Gentile, the other being omitted by the Critical texts (though not by the Syr.).

4. Used of others than Christ.

A. With the Article (*ho Kurios*), emphasizing ownership. Occurs forty-two times: twenty-one times in Matt. (10. 24, 25; 15. -27; 18. 25, 27, 31, 32, 34; 20. 8; 21. 40; 24. 45, 46, 48, 50; 25. 18, 19, 21, 21, 23, 23, 26); twice in Mark (12. 9; 13. 35); sixteen times in Luke (12. 36, 37, -42, 43, 45, 46, 47; 14. 21, 23; 16. 3, 5, 5, 8; 19. 33; 20. 13, 15); three times in John (13. 16; 15. 15, 20).

B. Without the Article (*Kurios*). Generally in courtesy, emphasizing superior relationship. Occ. nineteen times. Rendered "Lord" fourteen times (Matt. 18. 26; 25. 11, 11, 20, 22, 24. Luke 13. 8, 25, 25; 14. 22; 19. 16, 18, 20, 25); "Master" twice (Matt. 6. 24. Luke 16. 13); "Sir" four times (Matt. 13. 27; 21. 30; 27. 63. John 12. 21).

β. In the other books of the New Testament.

1. Used of Jehovah (Ap. 4. II), and printed "LORD" throughout; as in the O.T.

A. With the Article (*ho Kurios*).

a. In quotations from the O.T. Occurs ten times (Acts 2. 25, 34; 4. 26; 7. 33; 13. 47; 15. 17. Rom. 15. 11. 1 Cor. 10. 26, 28. Heb. 8. 11).

b. In other connexions: Acts 2. 47. 2 Cor. 10. 18. Heb. 8. 2; 12. 14. James 5. -11. 2 Pet. 3. 9, 15. Jude 5. Rev. 11. 15, 21, 22.

B. Without the Article (*Kurios*).

a. In quotations from, or references to, the O.T.: Acts 2. 20, 21; 3. 22; 7. 30, 31, 37, 49. Rom. 4. 8; 9. 28, 29; 10. 13, 16; 11. 3, 34; 12. 19; 14. 11. 1 Cor. 1. 31; 2. 16; 3. 20; 14. 21. 2 Cor. 6. 17, 18; 10. 17. Heb. 1. 10; 7. 21; 8. 8, 9, 10; 10. 16, 30, 30; 12. 5, 6; 13. 6. 1 Pet. 1. 25; 3. 12, 12.

b. In other connexions: Acts 1. 24; 2. 39; 5. 9, 19; 17. 24. 2 Cor. 3. 16. James 5. 4, 10, 11-. 2 Pet. 2. 9, 11; 3. 8, 10. Jude 9, 14. Rev. 4. 8; 11. 17; 15. 3, 4; 16. 5, 7; 18. 8; 19. 1, 6; 22. 5, 6.

2. Used of Christ.

A. With the Article, as in Acts 2. -34. 2 Cor. 3. 17-, &c.

B. Without the Article, as in 1 Cor. 8. 6, &c.

ii. ***Despotēs.*** Like *Kurios* (i, above) it denotes owner; but it includes (when used of God) the exercise of more absolute, unlimited and despotic authority and power in heaven and on earth. It is derived from *deō* = to bind, and *pous* = the foot. It occurs ten times in the New Testament, and is rendered five times "Lord"; and five times "Master" (see No. XIV. 2, below).

1. Used of Jehovah (Ap. 4. II) three times (Luke 2. 29. Acts 4. 24. Rev. 6. 10).

2. Used of Christ, twice (2 Pet. 2. 1. Jude 4).

iii. ***Rabbouni.*** Aramaic for the Heb. Rabbi = my Master, or Teacher. See Ap. 94. III. 3. Occurs twice, once translated "Lord" (Mark 10. 51); and once transliterated "Rabboni" (John 20. 16).

VII. EMMANUEL.

EMMANUEL. Heb. *'Immānūēl* = God (*Ēl*) with us (Isa. 7. 14; 8. 8). Used of Christ, Matt. 1. 23, being another proof of His Deity (see No. VI. i. *a*. 2. A. a. b.).

VIII. MESSIAH.

This is the Greek transliteration of the Heb. *Māshīaḥ*, with the same meaning, Anointed. Used twice of Christ (John 1. 41; 4. 25).

IX. CHRIST.

This is the Greek translation of the Heb. *Māshīaḥ*. See No. VIII. *Christos* has the same meaning, from *chriō*, to anoint. Hence, the Noun is used of and for the Messiah, and in the Gospels should always be translated "Messiah", as well as in the Acts, and sometimes in the later books of the New Testament.

X. JESUS.

Iēsous is the same as the Heb. Jehoshua, or the abbreviated form Joshua (cp. Heb. 4. 8), and means [~~the~~] Salvation of Jehovah, or Jehovah [the] Saviour.

The name "Jesus" expresses the *relation* of Jehovah to Him in Incarnation, by which "He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2. 8); Who, being God, did not deem His glory a thing not to be thus relinquished (see note on "robbery", Phil. 2. 6). The name "Jesus" is the name associated with "the shame" which He endured in order to "save His People from their sins" (Matt. 1. 21). His People therefore never addressed Him as "Jesus", but always as "Master" (No. XIV. v) or "Lord" (VI. i. *a*. 3). (John 13. 13, 14. Luke 6. 46), and so should all His people to-day; not following the example of demons (Matt. 8. 29), or of His enemies, who irreverently called Him "Jesus".

XI. JESUS CHRIST.

In the combination of these two names, the former is emphatic by its position, the second being subsidiary and explanatory. In the Gospels it means "Jesus the Messiah". In the Epistles it means Jesus Who humbled Himself but is now exalted and glorified as Christ. Care should be taken to note the various readings.

XII. CHRIST JESUS.

This is the converse of "Jesus Christ" (XI) and denotes the now exalted One, Who once humbled Himself.

XIII. CHRIST THE LORD.

This is the Heb. *Māshīaḥ Jehovah* = Jehovah's Anointed, as in 1 Sam. 24. 6. Occ. only in Luke 2. 11; and with the Article = the Anointed of Jehovah, Luke 2. 26.

XIV. MASTER.

This title is the translation of eight distinct Greek words, which are all carefully distinguished in the notes.

i. ***Kurios*** (the same as No. VI. i. *a*. 2, 3, above). Is used of the Lord in Mark 13. 35. Eph. 6. 9, and Col. 4. 1. Used of others (Matt. 6. 24. Luke 16. 13). See VI. i. *a*. 4. B., above.

ii. ***Despotēs***, see No. VI. ii, above. It occurs ten times, and is rendered five times "Lord" (see VI. ii); and five times "Master", once of the Divine Master (2 Tim. 2. 21); and four times of human masters.

iii. ***Oikodespotēs*** = master of a house; housemaster. It occurs twelve times, and is used in Parables by the Lord of Himself seven times, and of others thrice: it is rendered four times "householder"; five times "goodman of the house"; and three times "master" (Matt. 10. 25. Luke 13. 25; 14. 21). Twice it is used of others than Christ (Mark 14. 14. Luke 22. 11).

iv. ***Epistatēs***=Commander. Occurs five times as addressed to the Lord (Luke 5. 5; 8. 24, 24, 45; 9. 33, 49; 17. 13).

v. ***Didaskalos*** = Teacher, or as we should say "Doctor". Occurs fifty-eight times, and is twice explained as meaning "Rabbi". See No. vii, p. 144.

1. The Lord was addressed as *Didaskalos* (=Teacher), rendered "Master" thirty-one times; six times in

Matthew (8. 19; 12. 38; 19. 16; 22. 16, 24, 36); ten times in Mark (4. 38; 9. 17, 38; 10. 17, 20, 35; 12. 14, 19, 32; 13. 1); twelve times in Luke (3. 12; 7. 40; 9. 38; 10. 25; 11. 45; 12. 13; 18. 18; 19. 39; 20. 21, 28, 39; 21. 7); three times in John (1. 39; 8. 4; 20. 16).

2. The Lord spoken of as "Master" by Himself eight times: three times in Matthew (10. 24, 25; 26. 18); once in Mark (14. 14); thrice in Luke (6. 40, 40; 22. 11); once in John (13. 14).

3. The Lord spoken of as "Master" by others than Himself six times: twice in Matthew (9. 11; 17. 24); once in Mark (5. 35); once in Luke (8. 49); twice in John (11. 28; 13. 13).

4. Spoken of others than the Lord twice, and rendered "master" in John 3. 10. Jas. 3. 1. In other renderings once "doctor" (Luke 2. 46), and ten times "teacher", once of the Lord (John 3. 2), and nine times of human teachers (Acts 13. 1. Rom. 2. 20. 1 Cor. 12. 28, 29. Eph. 4. 11. 1 Tim. 2. 7. 2 Tim. 1. 11; 4. 3. Heb. 5. 12).

vi. ***Kathegētes***=A Guide or Leader. Used of the Lord by Himself three times (Matt. 23. 8, 10, 10).

vii. ***Rabbi.*** The Hebrew term for "my Teacher", transliterated into Greek. Twice explained as meaning the same as the Gr. *Didaskalos* (see XIV. v, p. 143). Occurs seventeen times, and used as follows:

1. The Lord addressed as "Rabbi" five times (John 1. 39, 49; 3. 2, 26; 6. 25). Rendered "Master" nine times (Matt. 26. 25, 49. Mark 9. 5; 11. 21; 14. 45, 45. John 4. 31; 9. 2; 11. 8).

2. Used of others than the Lord four times (Matt. 23. 7, 7, 8. John 3. 26).

viii. ***Rabboni.*** Aramaic for Rabbi (see Ap. 94. III. 38). Occurs twice, once transliterated (John 20. 16); and once translated "Lord" (Mark 10. 51).

XV. THE SON OF GOD.

This title expresses the relation of the Son to the Father (Matt. 1. 20. Luke 1. 31, 35); and of all those who are begotten of God (see note on Matt. 1. 1. 1 John 3. 1).

It differs therefore from the relationship expressed by "the Son of man", which relates to "dominion" in the earth (see XVI, below).

As the Son of God, Christ is "the heir of all things" (Heb. 1. 2), and is invested with "all power", and is "the Resurrection and the Life" (John 11. 25), having power to raise the dead (John 5. 25). As "the Son of man", all judgment is committed to Him (John 5. 27) in the earth. See on No. XVI, below.

XVI. THE SON OF MAN.

This title, when used of Christ, always has the Article; and the word for man is *anthrōpos* (see Ap. 123. I).

When used of a human being, as in Ezekiel, it never has the Article (see notes on Ps. 8. 4, and Ezek. 2. 1).

To the "first man, Adam" was given dominion over the works of the Creator (Gen. 1. 26). Through the Fall (Gen. 3), this dominion was forfeited, and lost, and is now in abeyance; no one son of Adam having any right to universal dominion. Hence, all the chaos, "unrest", and conflicts between men and nations, which must continue until He shall come Whose right it is to rule in the earth (Ezek. 21. 27). The great enemy, who wrought all the mischief at the Fall, has tried, from time to time, to exercise this authority by setting up some human head. He tried Nebuchadnezzar, Alexander the Great, and others, and in later days Napoleon; but he will finally succeed for a brief period with the Antichrist, until "the second man", "the last Adam" (1 Cor. 15. 45), "the Son of Man", to Whom all dominion in the earth has, in the counsels of God, been given, shall take unto Him His great power and reign.

All this and more is contained in His title as "the Son of man". Its first occurrence is in Psalm 8, where in verses 1 and 8 His connection with the "earth" is proclaimed; and "dominion" over it is given to Him. It denotes Him Who is "the heir of all things", in virtue of which all things shall one day be put under His feet. "But now we see not yet all things put under Him. But we see Jesus, Who was made a little lower than the angels", humbling Himself unto death, even the death of the Cross (cp. Heb. 2. 8, 9).

In support of this, the occurrences and distribution of this title in the N.T. are full of significance and instruction.

(1) As to the *occurrences*. We find the expression eighty-eight times: Matt. 8. 20; 9. 6; 10. 23; 11. 19; 12. 8, 32, 40; 13. 37, 41; 16. 13, 27, 28; 17. 9, 12, 22; 18. 11; 19. 28; 20. 18, 28; 24. 27, 30, 30, 37, 39, 44; 25. 13, 31; 26. 2, 24, 24, 45, 64. Mark 2. 10, 28; 8. 31, 38; 9. 9, 12, 31; 10. 33, 45; 13. 26; 14. 21, 21, 41, 62. Luke 5. 24; 6. 5, 22; 7. 34; 9. 22, 26, 44, 56, 58; 11. 30; 12. 8, 10, 40; 17. 22, 24, 26, 30; 18. 8, 31; 19. 10; 21. 27, 36; 22. 22, 48, 69; 24. 7. John 1. 51; 3. 13, 14; 5. 27; 6. 27, 53, 62; 8. 28; 12. 23, 34, 34; 13. 31. Acts 7. 56. Heb. 2. 6.[1] Rev. 1. 13; 14. 14. On John 9. 35 see note there.

The *first* is in Matt. 8. 20, where the first thing stated of, and by, the One Who humbled Himself is that in this same earth "the Son of man had not where to lay His head."

The *second*, in like manner, is connected with *the earth*, and shows that He was God, as well as Man, having "authority *on earth* to forgive sins" (Matt. 9. 6); and so the order of the occurrences may be carried out.

Note, in this connection, the contrast between the relationship to mankind of the Lord, as "the Son of God", and as "the Son of man" in John 5. 25–27. Cp. Acts 10. 40–42; 17. 31.

(2) As to the *distribution* of this title: out of the whole number (88), no less than 84 are in the Four Gospels, which contain the record of His coming for this special purpose; and of His rejection. They are all used by the Lord of Himself.

After these 84 occurrences, we have *one* in the Acts (7. 56) where Stephen sees Him "standing" as though not yet "set down", and waiting to be "sent" according to the promise of Jehovah by Peter in Acts 3. 20 (cp. Heb. 10. 13); and *two* in the Apocalypse (Rev. 1. 13 and 14. 14), where He comes to eject the usurper, and reign in righteousness over a restored earth. Heb. 2. 6[1] is a quotation from Ps. 8, which can only be realized by Him.

This distribution of the title shows us that it has nothing whatever to do with "the Church of God"; and that those who belong to it have no relation to the Lord Jesus as "the Son of man". They stand related to Him as "the Son of God".

The distribution between the four separate Gospels is equally significant. In Matthew it occurs 32 times. Matt. 8. 20 is the first occurrence in the New Testament, and it is interesting to contrast it with the last occurrence (Rev. 14. 14). In the first He had "not where to lay His head", but in the last that head has on it "a golden crown", and in His hands is seen "a sharp sickle". With this He reaps in judgment the harvest of the earth, for the time to reap it will then have come. This is emphasized by the word "earth" being 6 times repeated in the verses 15, 16, 18, 19.

In Mark it occurs 14 times, which is twice seven; the two of testimony, and the seven of spiritual perfection of Jehovah's Servant.

In Luke it occurs 26 times.

In John it occurs 12 times, the number which stands associated with Divine governmental perfection. (See Ap. 10.)

(*continued on* p. 146)

[1] The reference in Heb. 2. 6 is a quotation from Ps. 8. 4, and refers to "the first man", Adam; and only by application to the Lord.

"THE BOOK OF THE GENERATION OF JESUS CHRIST" (THE MESSIAH)

ACCORDING TO MATTHEW		ACCORDING TO LUKE
THE REGAL LEGAL LINE ("The Throne of His father David")		THE NATURAL LEGAL LINE ("The seed of the Woman")
		GOD
		1 ADAM
		2 Seth
		3 Enos
		4 Cainan
		5 Maleleel
		6 Jared
		7 Enoch
		8 Mathusala
		9 Lamech
		10 Noe
		11 Sem
		12 Arphaxad
		[Cainan]*
		13 Sala
		14 Heber
		15 Phalec
		16 Ragau
		17 Saruch
		18 Nachor
		19 Thara
THE FOURTEEN LAY GENERATIONS		
1 ABRAHAM		20 ABRAHAM
2 Isaac		21 Isaac
3 Jacob		22 Jacob
4 Judas		23 Judas
5 Phares		24 Phares
6 Esrom		25 Esrom
7 Aram		26 Aram
8 Aminadab		27 Aminadab
9 Naasson		28 Naasson
10 Salmon		29 Salmon
11 Booz		30 Booz
12 Obed		31 Obed
13 Jesse		32 Jesse
14 DAVID the king (in Hebron, 2 Sam. 2. 4, 11)		33 DAVID
THE REGAL FOURTEEN GENERATIONS		
1 DAVID (THE KING "over all Israel", 2 Sam. 5. 4, 5)		
2 SOLOMON (eldest *surviving* son of Bathsheba)		34 NATHAN second (*surviving*) son of Bathsheba
3 ROBOAM		35 Mattatha
4 ABIA		36 Menan
5 ASA		37 Melea
6 JOSAPHAT		38 Eliakim
7 JORAM the son-in-law of Ahab "died of sore diseases", 2 Chron. 21. 19		39 Jonan
AHAZIAH his son (called "son-in-law of the House of Ahab", 2 Kings 8. 27) and *JOASH* his grandson, and *AMAZIAH* his great-grandson—all died violent deaths.		40 Joseph
		41 Juda
8 OZIAS — *Ahaziah* was slain by Jehu (2 K. 9. 27).		42 Simeon
9 JOATHAM — *Joash* " " " his servants (2 K. 12. 20).		43 Levi
10 ACHAZ — *Amaziah* " " " the people of Jerusalem (2 K. 14. 19).		44 Matthat
11 EZEKIAS — Thus GOD'S "visiting" for idolatry was fulfilled literally "to the THIRD and FOURTH generation" (Exod. 20. 4, 5).		45 Jorim
12 MANASSES — Their names were therefore "blotted out" *according to Law* (Deut. 29. 20).		46 Eliezer
13 AMON		47 Jose
14 JOSIAS		48 Er
		49 Elmodam
JEHOIAKIM / *JECHONIAH* — Both Jehoiakim and his son Jechoniah are alike omitted from the *regal* fourteen generations for, first, the paramount reason that the kingdom as an independent kingdom *ended* with the death of Josiah at Megiddo when Judah passed under the power of Egypt, and ultimately Babylon; and secondly, in the case of Jehoiakim for "that which was found *on* him" (2 Chron. 36. 8, note), and in that of Jechoniah for the reasons given in Jer. 22. 24-30. Their names are thus also blotted out *according to Law*.		50 Cosam
		51 Addi
		52 Melchi
THE FOURTEEN LAY GENERATIONS		53 Neri
1 Jechonias		54 SALATHIEL
2 Salathiel		55 Zorobabel
3 Zorobabel		56 Rhesa*
4 Abiud		57 Joanna
5 Eliakim		58 Juda
		59 Joseph
6 Azor		60 Semei
7 Sadoc		61 Mattathias
8 Achim		62 Maath
9 Eliud		63 Nagge
10 Eleazar		64 Esli
11 Matthan		65 Naum
12 Jacob		66 Amos
		67 Mattathias
		68 Joseph
		69 Janna
		70 Melchi
		71 Levi
		72 Matthat
13 JOSEPH — *Son* reckoned "*according to Law*" (*hōs enomizeto*, Luke 3. 23) of Heli by betrothal to Heli's daughter: therefore also "according to Law" (cp. Matt. 1. 20. Luke 2. 5 with Deut. 22. 23, 24)		73 Heli
		74 (MARY) of whom was born
14		14 JESUS 75
		WHO IS CALLED "MESSIAH"
		"THE SON OF ADAM
		(בֶּן־הָאָדָם = ho huios tou anthrōpou)
		WHO WAS THE SON OF
		GOD"

* Undoubtedly an interpolation in certain copies of the Septuagint towards the close of the Fourth Cent. A.D. "The evidence against his existence is to the utmost possible degree, clear, full, and positive, and not liable to any mistake or perversion. On the contrary, the evidence for his existence . . . is inferential, obscure, or open to the suspicion of falsification".—LORD A. HERVEY, *The Genealogies of Our Lord*, ch. viii, p. 195.

* It is held by some that *Rhesa* is not a proper name, but a title applying to Zorobabel. But the case is "not proven".

Similarly significant are the first and last occurrences in the Four Gospels respectively: the first being in connection with the humiliation of "the Son of man", and the last with His glorification. Cp. Matt. 8. 20 with 26. 64; Mark 2. 10 with 14. 62; Luke 5. 24 with 24. 7; and John 3. 13, 14 with 13. 31.

Thus, while as "the Son of God" He is "the Heir of all things" (Heb. 1. 2), as "the Son of man" He is the Heir to that dominion in the earth which was entrusted to the first man, and forfeited by him.

XVII. THE SON OF ABRAHAM (Matt. 1. 1).

Expresses the relation of the Son of man, as being heir to the land given to Abraham (Gen. 15. 18-21).

XVIII. THE SON OF DAVID
(Matt. 1. 1. Luke 1. 32, &c.).

Expresses His relationship, as being the Heir to David's throne (2 Sam. 7. 12-16. Isa. 11. 1. Acts 2. 29-32; 13. 33-37. Rev. 5. 5; 22. 16).

100 THE SIX MARYS.

The name "Mary", when used of the Lord's mother, is always in Greek *Mariam*=the Heb. *Miriam*, as in Ex. 15. 20.

The other five are usually "*Maria*".

1. Mary the mother of our Lord (Matt. 1. 16, &c.). The context never leaves room for any doubt as to her identity.
2. Mary the mother of James the less and Joses (Matt. 27. 56. Mark 15. 40; 16. 1. Luke 24. 10). She is called "the other Mary" (Matt. 27. 61; 28. 1), and the wife of Cleopas (John 19. 25).
3. Mary the sister of Martha, who anointed the Lord's feet (John 12. 3), see Ap. 156 and 158. She is mentioned by name only in Luke 10. 39, 42 and John 11. 1, 2, 19, 20, 28, 31, 32, 45; and 12. 3.
4. Mary Magdalene, of Magdala (Matt. 15. 39). She is always to be identified by this designation (Matt. 27. 56. Mark 16. 1, 9. Luke 8. 2. John 20. 18, &c.); there is no authority whatever for identifying her with the unnamed woman of Luke 7. 37-50.
5. Mary the mother of John Mark (Acts 12. 12).
6. Mary, one of Paul's helpers (Rom. 16. 6).

101 THE USAGE OF *PNEUMA* IN THE NEW TESTAMENT.

Pneuma=Spirit, is the Greek word corresponding with the Heb. *rūach* in the Old Testament.

The usage of the latter will be found in Ap. 9, and should be compared with this Appendix.

As to the Greek word (*pneuma*): we must consider I. the occurrences, and II. the usage:—

I. *Pneuma* occurs in the Received Greek Text 385 times. Of these, all the Critical Texts (see Ap. 94. vii) agree in omitting nine[1] (or in substituting another reading) and in adding three.[2]

The occurrences are thus distributed:—

	Received Text.	To be omitted.[1]	To be added.[2]	Net result.
In the Gospels . . .	105	2	—	103
In the Acts	69	1	1	69
In the earlier Pauline	21	2	—	19
In the later Pauline .	140	2	1	139
In the Apostolic Epp.	27	2	—	25
In the Apocalypse .	23	—	1	24
	385	9	3	379

The above 385 occurrences in the Received Text are thus rendered in the A.V.:—

"Spirit", 133; "spirit", 153; "spiritual", 1; "ghost", 2; "life", 1; and "wind", 1 . . =291
In the Genitive Case, "spiritually", 1 . . = 1
With "*hagion*" (=holy)="Holy Spirit", 4; "Holy Ghost", 89 . . . . . = 93
385

In the margin:—

"Breath" is given twice as an alternative for "spirit", and once for "life".
"Of the spirit" is given as an alternative for "spiritually"; and
"spirit" is given as an alternative for "spiritual".

II. The usages of *pneuma*. The following have been noted in *The Companion Bible*. It is used for

1. GOD. "God is *pneuma*" (John 4. 24-). Not "a" spirit, for there is no indefinite Article in the Greek.
2. CHRIST, as in 1 Cor. 6. 17; 15. 45; and especially 2 Cor. 3. 17, 18 (=the *pneuma* of *v.* 6-, &c.).
3. THE HOLY SPIRIT, generally with the Article, denoting the *Giver*, as distinct from His *gifts*. See No. 14, p. 147. After a Preposition the Article is sometimes to be understood, as being latent.
4. THE OPERATIONS OF THE HOLY SPIRIT, in the bestowal of spiritual gifts, as in 1 Cor. 12. 4-11.
5. THE NEW NATURE in the child of God, because "begotten" in us by God, as in John 3. 3-7. 1 John 5. 1, 4. See note on Matt. 1. 1. This is more especially the Pauline usage: *spirit* as opposed to what is of the *flesh* (John 3. 6. Rom. 8. 4). Hence called "*pneuma Theou*" (=Divine *pneuma* (Rom. 8. 9. 1 Cor. 7. 40; 12. 3-), and *pneuma Christou* (=*Christ pneuma*) in Rom. 8. 9.
6. MAN (*psychologically*), *pneuma* being imparted to man, making him "a living *psuchē*" (="a living soul", or being, as in Gen. 2. 7. Ps. 104 29, 30. Ecc. 12. 7). When taken back to and by God, man, without *pneuma*, becomes and is called "a dead soul" in each of the thirteen occurrences rendered in A.V. "dead body", &c. See Ap. 13. ix, p. 21.
7. CHARACTER, as being in itself invisible, and manifested only in one's actions, &c. Rom. 8. 15. (2 Tim. 1. 7, &c.).
8. OTHER INVISIBLE CHARACTERISTICS (by Fig. *Metonymy*, Ap. 6): such as feelings or desires (Matt. 26. 41, &c.); or that which is supernatural.
9. MAN (*physiologically*), *pneuma* being put by Fig. *Synecdoche* (Ap. 6) for the whole person; a part for the whole (as in Luke 1. 47, "my spirit"=I myself.) See Ap. 9. VII.
10. ADVERBIALLY. But this is only once, in the A.V., where it is translated "spiritually" in Rom. 8. 6. Cp. the R.V. rendering.
11. ANGELS, or SPIRIT-BEINGS. As in Acts 8. 29. Heb. 1. 7, 14. 1 Pet. 3. 19. Rev. 1. 4.
12. DEMONS, or evil spirit-beings, as in Mark 7. 25, 26. Luke 10. 17, 20. &c.
13. THE RESURRECTION BODY, as in 1 Cor. 15. 45. 1 Pet. 3. 18; 4. 6.
14. *Pneuma hagion*=holy spirit, and is so printed in *The Companion Bible*. This usage (without Articles) occurs 52 times in the N.T., and is

[1] Luke 2. 40; 9. 55. Acts 18. 5. Rom. 8. 1. 1 Cor. 6. 20. Eph. 5. 9. 1 Tim. 4. 12. 1 Pet. 1. 22. 1 John 5. 7.
[2] Acts 4. 25. Phil. 4. 23. Rev. 22. 6.

always wrongly rendered "the Holy Spirit" (with the definite Article, and capital letters). Consequently there is no stronger rendering available when there are two Articles present in the Greek (*to pneuma to hagion*), which means "the Spirit the Holy [Spirit]". Hence, the English reader can never tell which of the two very different Greek expressions he is reading.

Pneuma hagion (without Articles) is never used of the Giver (the Holy Spirit), but only and always of His gift. What this gift is may be seen by comparing Acts 1. 4, 5 with Luke 24. 49, where "the promise of the Father" is called (in the former passage) *pneuma hagion*, and in the latter is called "power from on high". This "power from on high" includes whatever *gifts* the Holy Spirit may bestow "according to His own will". What particular gift is meant is sometimes stated, e. g. "faith", "power", &c. This will be found to be the case in every one of the 52 occurrences. See Acts 2. 4 (the first occurrence subsequent to Acts 1. 4, 5), where we read "they were all filled[1] with *pneuma hagion*, and began to speak with other tongues, as THE Spirit gave". Here the *Giver* and His *gift* are strictly distinguished.

The following are the 52 occurrences of *pneuma hagion*. Those marked * are the subject of a various reading, and *h. p.* denotes *hagion pneuma*: Matt. 1. 18, 20; 3. 11. Mark 1. 8. Luke 1. 15, 35, 41, 67; 2. 25; 3. 16; 4. 1-; 11. 13. John 1. -33; 7. -39; 20. 22. Acts 1. 2, 5; 2. 4-; 4. 8, 31*; 6. 3, 5; 7. 55; 8. 15, 17, 19; 9. 17; 10. 38; 11. 16, 24; 13. 9, 52; 19. 2, 2. Rom. 5. 5; 9. 1; 14. 17; 15. 13, 16. 1 Cor. 2. 13*; 6. 19 *h.p.*; 12. -3. 2 Cor. 6. 6. 1 Thess. 1. 5, 6. 2 Tim. 1. 14. Titus 3. 5. Heb. 2. 4; 6. 4. 1 Pet. 1. 12. 2 Pet. 1. 21. Jude 20.

The above 14 usages of *pneuma*, and the 52 occurrences of *pneuma hagion*, are all indicated in the notes of *The Companion Bible*.

[1] The Verb *to fill* takes three Cases after it. In the Active, the Accusative of the *vessel*, or whatever is filled; and the Genitive, of what it is filled with. In the Passive, the Dative, of the *filler*; and the Genitive, of what the vessel is *filled with*. In Eph. 5. 18 it is the Dative, strengthened by the Preposition (*en pneumati*), denoting the Holy Spirit Himself as being the one Who fills with other gifts than "wine".

102 THE SYNONYMOUS WORDS FOR "WILL" AND "WISH".

The difference between these two words is important; and, in the occurrences of each, this Appendix is referred to.

1. ***thelō*** means *to wish or desire*, and is the emotional element which leads to the consequent action. It is therefore stronger than *boulomai*, because the natural impulse is stronger than the reasoned resolve.

2. The Noun ***thelēma*** must also be noted, with the same distinction from *boulēma*, as denoting the desire rather than the resolve.

3. ***boulomai***, though it sometimes means much more, yet has reference to the result of *thelō*; viz. the deliberate determination, whether in accordance with, or contrary to, the original wish or impulse.

4. In like manner the Noun ***boulēma*** is to be distinguished from *thelēma* (No. 2) as denoting resolve, counsel, or determination, rather than the wish or desire. *Boulēma* occurs only twice, Acts 27. 43. Rom. 9. 19. The Noun, *boulē*, with a similar meaning, occurs twelve times.

For illustrations of the differences see Matt. 1. 19. Mark 15. 9, 12, 15. Rom. 7. 15, &c.

103 THE FIRST FULFILMENT OF PROPHECY IN THE N.T. (Matt. 1. 22, 23. Isa. 7. 14).

I. Prophecy is the word of Jehovah (2 Pet. 1. 21); and, as Jehovah is He Who was, and is, and is to come, prophecy must partake of, and relate to, the past, present, and future also; and must have this threefold interpretation or application. The prophecy first quoted by the Holy Spirit in the New Testament will show us how He uses the prophecy which He had Himself inspired; and therefore will furnish us with the principles on which we are to interpret other prophecies.

It will be seen that a prophecy may have (1) a reference to the time and occasion on which it was first spoken; (2) a reference to a later event or circumstance (when it is quoted as having been "spoken", or "written"); and (3) a reference to a yet later or future or final event, which exhausts it (when it is quoted as being "fulfilled;" i. e. filled full).

Hence, instead of speaking of "præterists" and "futurists", we must sometimes take a larger view, and be prepared to see both a *past*, *present*, and *future* interpretation.

II. The subject of this first quoted prophecy (Isa. 7. 14) is Messiah, Christ the Lord; for "the testimony concerning Jesus is the spirit of prophecy" (Rev. 19. 10).

III. Prophecy is always associated with man's failure, from Gen. 3 onward. There was no place for prophecy until man had failed; or for prophets, until the priests became absorbed in their ritual, and ceased to be God's spokesmen, and the teachers of His word. Hence, God's true prophets and teachers of His word have always been opposed to the pretensions of priests.

IV. This prophecy was originally uttered when AHAZ, king of Judah, in a great crisis, had failed to ask the sign which Jehovah had proffered; and which He Himself afterward gave to Ahaz. It therefore of necessity had reference to the then present circumstances. There was evidently a certain damsel, spoken of as "the" well-known damsel (see the note on "virgin", Isa. 7. 14), in connection with whom this prophecy should find a then speedy accomplishment. And it evidently did so, or it would have been no "sign" to Ahaz, as nothing would have been signified by it.

But it is equally true that that did not exhaust it, for only a part of the whole prophecy was then fulfilled.

The prophecy begins at Isa. 7. 10, and runs on to Isa. 9. 7. It is clearly wrong, therefore, to take a *part*, and put it for the *whole*; for it reaches on to future Millennial times, and is connected with the glorious coming of Messiah.

The *whole* prophecy, therefore, is Messianic; and, although the first part had a partial and preliminary fulfilment at the time it was spoken, it cannot be separated from the last part, which takes in the fact that the "children" are used as symbolical "signs." For it ends by declaring that they "are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion" (Isa. 8. 18). The two parts are connected and linked together by the use of the word "Immanuel" (7. 14 and 8. 8, 10, R.V. marg.).

1.—THE PAST.

As to the *past*: it is clear from the prophecy that Ahaz, greatly moved at the confederacy of Ephraim (put by *Metonymy*, Ap. 6, for Israel) with Syria, was tempted to make a counter-confederacy with the king of Assyria. A sign was given to him that he need not yield to the temptation, for the danger would pass away. That "sign" must have had a signification for Ahaz that would convince him of the truth of the prophet's words. The sign was that a man-child would be born to some certain and well-known maiden (for it is *Ha-'Almah*—"*the* maiden"), which man-child would be called Immanuel; and, before that child would know how to distinguish between good and evil, the kings of Ephraim and Syria would both be removed. No record of this birth is given; but it must have taken place; as Jehovah gave the sign for that very purpose.

In chap. 8 another "sign" was given to Ahaz. Another child would be born, this time to the prophetess. He, too, would have a fore-determined name—*Maher-shalal-hash-baz*; and, before he should be able to say "father" or "mother", both Syria and Ephraim should be spoiled by the king of Assyria.

2.—THE FUTURE.

In chap. 9.6 there is a third sign, and again it is a child. It is a sign connected with the *future*; or rather one that connects the first sign with this and with the future.

"Unto us a child is born,
Unto us a son is given."

This child is also forenamed, and the name is "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace". And the prophecy closes by declaring that His kingdom shall have no end; and shall be associated with the throne of David.

There were, altogether, four "children" who were set "for signs and for wonders in Israel by the LORD of hosts" (8. 18). Two were only "signs", but two were "wonders", and they are given, and placed, in alternate correspondence.

A | SHEAR-JASHUB, 7. 3 (The son of the Prophet), a "sign".
B | IMMANUEL, 7. 14, a "wonder".
A | MAHER-SHALAL-HASH-BAZ, 8. 1–3 (The son of the Prophet), a "sign".
B | "WONDERFUL", &c., 9. 6, 7, a "wonder".

Does not this point to the fact that the child of chap. 7.14 is to be associated with the child of chap. 9. 6? and, though it was a "sign" of events then transpiring, those events did not and could not *exhaust* it or the "wonders" to which it pointed.

The names also of these "children" are signs. The meaning of the name Isaiah was itself a sign of that *salvation of Jehovah* of which he prophesied.

i. SHEAR-JASHUB (7. 3) meant *the remnant shall return*, i.e. repent, and stay upon Jehovah, and wait for Him.

ii. IMMANUEL (7. 14) told of the fact that salvation would come to Israel only when *God with us* should be true as a blessed and glorious reality.

iii. MAHER-SHALAL-HASH-BAZ (8. 1–3) tells of the Assyrian *hasting to make a prey and spoil* of the nation, and reveals the need of the salvation of Jehovah. That, too, was only partially fulfilled. For there is another who is called "the Assyrian", and in Dan. 9. 26 is called "the prince that shall come" (cp. Isa. 14. 25). He will *hasten to make a prey* of the nation; but there is yet another—Emmanuel, the Prince of the Covenant—Who will destroy him, and bring in, for Israel, final and eternal salvation. His name is called,

iv. "WONDERFUL"—"THE PRINCE OF PEACE."

3.—THE PRESENT.

But what is happening now—as a *present* application of this great prophecy? What else is signified by these "signs"? Jehovah has been hiding His face from the house of Jacob (8.17). What is this "stone of stumbling"? What is this "rock of offence to both the houses of Israel" which causeth the Lord to hide His face? Is it not the rejection of Messiah as the Immanuel of Isa. 7. 14? And is He not the "Child born" of chap. 9. 6, 7?

Thus, (1) in this first use of His own prophecy (Isa. 7.14) in Matt. 1. 22, 23, the Holy Spirit takes the words out of their original combinations to which their first utterance refers.

(2) The prophecy is then resolved into its elements, and by the same Spirit Who gave it, the elements are re-combined in accordance with the Divine purpose.

(3) He takes up the threads of the whole prophecy (Isa. 7. 10; 9. 7), and shows that the original circumstances did not allow of the complete fulfilment at the time the words were spoken and written; and finally,

(4) He connects the names and meanings with prophetic truth, and shows that even these looked forward to times and scenes far beyond their original use; so that even the IMMANUEL of 7. 14 which was fulfilled in Matt. 1. 22, 23 did not exhaust the IMMANUEL of Isa. 8. 10, which is yet future according to Luke 1. 31, 33.

104

PREPOSITIONS.

For the true understanding of the New Testament a knowledge of the Greek Prepositions is indispensable.

They might be exhibited in groups, or according to the Cases [1] of the Noun which they govern, or according to their geometrical relations to a line, a superficies, and a solid, or according to the relative frequency of their occurrences.[2] But we have given them below in their *alphabetical* order, so that they may be more readily found by the reader.

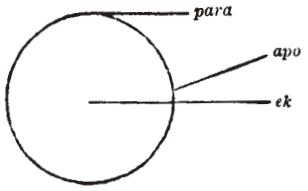
They are eighteen in number, and may thus be defined:—

i. ***ana*** governs only one case (the Accusative), and denotes *up, upon*, formed from *anō* (as *kata* is from *katō*, with which *ana* stands in direct antithesis). In relation to vertical lines it denotes *the top*. With numerals it is used as a distributive (Matt. 20. 9, 10. Luke 9. 3. John 2. 6); also adverbially (Rev. 21. 21).

ii. ***anti*** governs only one case (the Genitive), and denotes *over against*, or opposite. Hence it is used as instead of or in the place of (e. g. Matt. 2. 22. Luke 11. 11); and denotes *equivalence* (e.g. Matt. 20. 28. Heb. 12. 16. 1 Pet. 3. 9), while *huper* (No. xvii, below) denotes in the interest of, or on behalf of (Luke 6. 28. John 17. 19).

iii. ***amphi*** is used only in composition in the N.T. and is rare in Classical Greek. It denotes *about*, or *around*. Used of a solid, it denotes *both sides*.

iv. ***apo*** governs only one case (the Genitive), and denotes motion from the surface of an object, as a line drawn from the circumference; it thus stands in contrast with *ek* (No. vii, below), which denotes a line drawn from the centre; while *para* denotes a line drawn as a tangent, thus—



Hence, it is used of *motion away from* a place (e. g. Matt. 3. 16; 8. 1. Acts 15. 38); marking the distance which separates the two places, or the interval of time between two events (e. g. Matt. 19. 4. Acts 20. 18). It also marks the origin or source whence anything comes, such as birth, descent, residence (e. g. Matt. 2. 1; 15. 1; 21. 11. Acts 10. 23; 17. 13), or of information (e. g. Matt. 7. 16).

Apo may consequently be used of deliverance or passing *away from* any state or condition (e. g. Matt. 1. 21; 14. 2. Mark 5. 34. Acts 13. 8; 14. 15. Heb. 6. 1).

[1] The Cases governed by the Prepositions stand in the following *proportion*: Genitive, 17; Accusative, 19; and Dative, 15, according to Helbing (Schanz's *Beiträge*, No. 16 (1904), p. 11.

[2] On p. 98 of his *Grammar of N.T. Greek*, Professor J. H. Moulton gives a list as follows:—If *en* represents unity, the order of the frequency of the other Prepositions work out thus: *eis*, ·64; *ek*, ·34; *epi*, ·32; *pros*, ·25; *dia*, ·24; *apo*, ·24; *kata*, ·17; *meta*, ·17; *peri*, ·12; *hupo*, ·08; *para*, ·07; *huper*, ·054; *sun*, ·048; *pro*, ·018; *anti*, ·008; and *ana*, ·0045.

It would thus differ from *hupo* (No. xviii, below), which would imply a cause immediate and active, while *apo* would imply a cause virtually passive, and more remote.

v. ***dia*** governs two cases (the Genitive and Accusative).

1. With the Genitive it has the general sense of *through*, as though dividing a surface into two by an intersecting line. It includes the idea of *proceeding from* and *passing out* (e.g. Mark 11. 16. 1 Cor. 3. 15. 1 Tim. 2. 15. 1 Pet. 3. 20). Cp. diameter.

In a temporal sense; after an interval (Matt. 26. 61. Mark 2. 1. Gal. 2. 1).

From the ideas of space and time *dia* (with the Gen.) denotes any cause *by means of* which an action passes to its accomplishment (e.g. Matt. 1. 22. John 1. 3. Acts 3. 18. 1 Cor. 16. 3. 2 Cor. 9. 13); hence, it denotes the passing through whatever is interposed between the beginning and the end of such action.

2. With the Accusative it has the sense of *on account of*, or *because of* (e.g. Matt. 27. 18. Mark 2. 27. Rev. 4. 11), indicating both the exciting cause (Acts 12. 20. Rom. 4. 25. 1 Cor. 11. 10), the impulsive cause (e.g. John 12. 9. Rom. 4. 23; 15. 15. Heb. 2. 9), or the prospective cause (Rom. 6. 19; 8. 11; 14. 15. Heb. 5. 3).

vi. ***eis*** governs only one case (the Accusative). Euclid uses *eis* when a line is drawn to meet another line, at a certain point. Hence, it denotes motion *to* or *unto* an object, with the purpose of reaching or touching it (e.g. Matt. 2. 11; 3. 10. Luke 8. 14. Acts 16. 10).

From this comes the idea of the object toward which such motion is directed (e.g. Matt. 18. 20, 30. 1 Cor. 12. 13. Gal. 3. 27); and *for*, or *with respect to* which such action or movement is made.

In contrast with *eis*, *pros* (No. xv, below) may mark one object as the means of reaching an ulterior object which is denoted by *eis* (e.g. John 6. 35. Rom. 5. 1. Eph. 4. 12). It is the opposite of *ek* (No. vii), below.

vii. ***ek*** governs only one case (the Genitive), and denotes motion from the interior. See under *apo* (No. iv, above, and diagram there). It is used of time, place, and origin. It means *out from*, as distinguished from *apo* (No. iv, above), which means *off*, or *away from*. *Ek* marks the more immediate origin, while *apo* marks the more remote origin; *of* expressing the intermediate meanings.

viii. ***en*** governs only one case (the Dative), and denotes being or remaining *within*, with the primary idea of rest and continuance. It has regard to place and space (e.g. Matt. 10. 16. Luke 5. 16), or sphere of action (e.g. Matt. 14. 2. Rom. 1. 5, 8; 6. 4).

It is also used for the efficient cause as emanating from within, and hence has sometimes the force of *by*, denoting the instrument, *with*, passing on to union and fellowship; *en* denoting *inclusion*, and *sun* (No. xvi, below) denoting *conjunction*. *En* denotes also continuance in *time* (Matt. 2. 1; 27. 40. John 11. 10).

2. with plural = among.

ix. ***epi*** governs three cases (the Genitive, Dative, and Accusative), and denotes *superposition*.

1. With the Genitive it denotes *upon*, as proceeding or springing from, and answers to the question "Where?" (e.g. Matt. 9. 2; 10. 27. Mark 8. 4. Luke 22. 30. John 6. 21).

With the idea of *locality* it conveys the sense, *in the presence of* (e.g. Matt. 28. 14. Mark 13. 9. Acts 24. 19. 1 Cor. 6. 1).

With the idea of *time*, it looks backward and upward, e.g. "in the days of" (Matt. 1. 11. Heb. 1. 2).

With the idea of *place*, it denotes dignity and power (e.g. Matt. 23. 2. Acts 12. 21. Rom. 9. 5. Rev. 2. 26).

2. With the Dative it implies *actual superposition*, as one thing resting upon another, as upon a foundation or basis which may be actual (e.g. Mark 6. 25, 28, 39), or moral (e.g. Matt. 18. 13. Mark 3. 5). Both senses occur in 1 Thess. 3. 7.

Hence it is used of the moving principle or motive suggesting the purpose or object (e.g. Eph. 2. 10), and sometimes including the result (e.g. 2 Tim. 2. 14).

3. With the Accusative it implies the downward pressure on that upon which a thing rests; active motion being suggested (e.g. 2 Cor. 3. 15. 1 Tim. 5. 5).

Hence, it denotes any extended motion downward (Matt. 13. 2; 18. 12; 19. 28; 27. 45) from heaven to earth (Mark 4. 20. Acts 11. 15. 2 Cor. 12. 9).

Compared with *pros* (No. xv, below), *pros* marks the motion, the direction to be taken, while *epi* (with Acc.) marks the point to be reached.

This downward pressure may be that of the mind, or feeling (e.g. Matt. 25. 21; 27. 43. Heb. 6. 1. 1 Pet. 1. 13).

For the difference between *eis* (No. vi, above) and *epi* (with the Acc.) see Rom. 9. 21, "one vessel unto (*eis*) honour", and *v.* 23, "riches of glory on (*epi*) the vessels of mercy".

x. ***kata*** governs two cases (the Genitive and Accusative), and denotes two motions, vertical and horizontal.

1. With the Genitive it denotes vertical motion, the opposite of *ana* (No. i, above), descent, or detraction from a higher place or plane (e.g. Matt. 8. 32. Mark 5. 13); and direction to, or against (e.g. Mark 9. 40. John 18. 29. Acts 25. 27. 2 Cor. 13. 8).

2. With the Accusative it denotes horizontal motion, *along* which the action proceeds (e.g. Luke 8. 39; 10. 33. Acts 5. 15; 8. 26. Phil. 3. 14). Sometimes it includes the purpose or intention (e.g. 2 Tim. 1. 1; 4. 3. Tit. 1. 1). In this connection *eis* (No. vi, above. 2 Tim. 4. 14) marks the more immediate purpose, *pros* (No. xv. 3. Eph. 4. 12. Philem. 5) the ultimate purpose; and *kata* (No. x. 2) the destination to be reached. It has regard to the duration of the motion (e.g. Matt. 27. 15. Heb. 3. 8) and the accordance, conformity or proportion of the two things which such motion thus connects (e.g. Matt. 16. 27; 23. 3; 25. 15. Luke 2. 22).

xi. ***meta*** governs two cases (the Genitive and the Accusative), and denotes *association and companionship with*. It thus differs from *sun* (No. xvi, below), which denotes *proximity to*, and hence *conjunction* or *coherence*.

Compare Eph. 6. 23 (*meta*) with Eph. 4. 31 (*sun*); and 1 Thess. 3. 13 (*meta*) with Col. 3. 3 (*sun*).

1. Hence *meta*, with the Genitive, denotes *among*, *amid* (e.g. Matt. 26. 58. Mark 1. 13. Rev. 21. 3), or *in company with* (e.g. Matt. 9. 15. John 11. 31. 2 Thess. 1. 7. Rev. 14. 13).

It refers specially to the mental disposition with which an action is performed (e.g. Matt. 12. 30. Mark 3. 5. Luke 1. 39; 9. 49. John 8. 28. 2 Cor. 7. 15).

2. With the Accusative it means *after*, always in connection with time (e g. Matt. 17. 1; 26. 32. John 13. 7. Heb. 4. 7; 7. 28).

xii. ***para*** governs three cases (Gen., Dat., and Acc.), and the uniform meaning is *beside*, or *alongside of*. See *apo*, No. iv, above, and cp. diagram there.

1. With the Genitive it denotes *from beside*, implying the source from which anything proceeds (e.g. Matt. 2. 4; 21. 42. Luke 2. 1; 6. 19. Acts 26. 10. Phil. 4. 18).

As distinguished from *hupo* (No. xviii, below) it denotes the *general* sense of motion, while *hupo* marks the *special* sense or efficient cause of such motion.

As distinguished from *apo* (No. iv, above) it marks the motion from a person (e.g. Matt. 2. 16), while *apo* may imply motion from a place (e.g. Matt. 2. 1).

2. With the Dative it denotes rest *beside and at* a person, place, or thing, expressing rest and position there (e.g. John 19. 25. Acts 9. 43); laid up with, or in store with (e.g. Matt. 6. 1. Luke 1. 30), or proximity to (e.g. Matt. 22. 25. Col. 4. 16).

Hence it implies in the power of (Matt. 19. 26. Luke 1. 37); in the judgment of (e. g. Rom. 2. 12. 2 Pet. 2. 11).

3. With the Accusative it denotes motion to a place, so as to be alongside it (e. g. Matt. 15. 29. Mark 4. 1).
Hence, *beside* and *beyond*, and so *against* (e. g. Acts 18. 13. Rom. 1. 25, 26; 4. 18. 1 Cor. 3. 11. Gal. 1. 8); and *beside*, i. e. *more* or *less than* (e. g. Luke 3. 13; 13. 2. Rom. 14. 5. 2 Cor. 11. 24). Compare *pros*, No. xv, below.

xiii. ***peri*** governs two cases (Genitive and Accusative), and denotes *around*, or *about*, like a completed circle. Hence *concerning*. It marks the object about which the action of the verb takes place.

1. With the Genitive it means *as concerning*, or, *as regards*, but always with the primary idea, and marking the central point of the activity (e. g. Matt. 4. 6. Luke 24. 19, 27, 44).

2. With the Accusative it denotes the extension of such activity, hence, *around* (e. g. Mark 9. 42. Luke 13. 8. Acts 28. 7. Phil. 2. 23).

xiv. ***pro*** governs only one case (the Genitive), and denotes the position as being *in sight*, or, *before* one, in *place* (e. g. Luke 7. 27; 9. 52; James 5. 9); *time* (e. g. Matt. 5. 12. John 17. 24. Acts 21. 38); or *superiority* (e. g. Jas. 5. 12. 1 Pet. 4. 8).

xv. ***pros*** governs three cases (the Genitive, Dative, and Accusative), and denotes *to*, or, *toward*, implying motion *onward*. Its general meaning with the three cases is the *motive*—as *in consideration of* (with the Genitive); *in addition to* anything—as an act (with the Dative); *with a view to* anything—as an end (with the Accusative).
Compared with *para* (No. xii, above), *pros* denotes only direction and tendency, whereas *para* denotes both motion and change of place of some object.

1. With the Genitive the only occurrence is Acts 27. 34.

2. With the Dative it occurs five times: Luke 19. 37. John 18. 16; 20. 12, 12. Rev. 1. 13.

3. With the Accusative, see e. g. Matt. 2. 12; 3. 10; 21. 34; 26. 57. Mark 5. 11; 11. 1; 14. 54. Luke 7. 7. Acts 6. 1. 1 Thess. 3. 6.

xvi. ***sun*** governs only one case (the Dative). See under *meta* (No. xi, above) (e. g. Luke 23. 11. Rom. 6. 8).

xvii. ***huper*** governs two cases (the Genitive and Accusative), and denotes *above*, or *over*, with respect to the upper plane of a solid. Latin, *super*.

1. With the Genitive it is used in its relative rather than its absolute sense. *In the place of* (e. g. John 11. 50; 18. 14. Rom. 5. 6. 1 Tim. 2. 6. Philem. 13. 1 Pet. 3. 18).
In the interests of (e. g. 2 Thess. 2. 1).
In behalf of (e. g. Matt. 5. 44. Acts 9. 16).
For the purpose of (e. g. John 11. 4. Rom. 15. 8. 2 Cor. 12. 19. Phil. 2. 13).

With the Genitive *huper* is connected with *peri*, being the apex of the triangle, or the fixed point of the compass, whereas *peri* (see No. xiii, above) is the circle described around it. Hence *huper* has regard to feeling, and implies the pleading a case on behalf of another, whereas *peri* implies the mere description of the circumstances of the case (e. g. 1 Pet. 3. 18. Jude 9).

2. With the Accusative it denotes *beyond*, in *excess* of measure, honour, number, or time (e. g. Matt. 10. 24. 2 Cor. 1. -8. Eph. 1. 22. Phil. 2. 9. Philem. 16).

xviii. ***hupo*** governs two cases (the Genitive and Accusative), denotes the *under side* of a solid, and is thus the opposite of *huper* (see No. xvii, above).
With the Genitive it describes motion from beneath; with Dative (not used in the N.T.), position beneath; and with the Accusative, motion or extension underneath.

1. With the Genitive, *hupo* is used to mark the efficient or instrumental agent, *from under* whose hand or power the action of the verb proceeds (e. g. Matt. 1. 22; 2. 16. Luke 14. 8).

2. With the Accusative, it denotes the place whither such action extends (e. g. Matt. 8. 8. Mark 4. 32. Jas. 2. 3).
Hence it implies moral or legal subjection (e. g. Matt. 8. 9. Rom. 6. 14; 7. 14; 16. 20. 1 Tim. 6. 1).

105 THE USAGE OF NEGATIVES IN THE NEW TESTAMENT.

There are two principal negatives used in the New Testament, all others being combinations of one or other of these with other particles.

I. ***ou*** (before a vowel *ouk*; before an aspirated vowel *ouch*)=no, not; expressing full and direct negation, independently and absolutely; not depending on any condition expressed or implied.
(*a*) *ouchi*, a strengthened form, often used in questions.

II. ***mē***=no, not; expressing conditional negation, depending on *feeling*, or on some idea, conception, or hypothesis.

Hence, *ou* is objective.
mē is subjective.

ou denies a matter of fact.
mē denies a matter of feeling.

ou denies absolutely.
mē denies conditionally.

ou negatives an affirmation.
mē negatives a supposition, and prohibits or forbids.

ou is generally used with the Indicative Mood.
mē with the other moods of the verb.

For the difference, see John 3. 18: "He that believeth on Him is not (*ou*) condemned: but he that believeth not (*mē*, supposing such a case) is condemned already, because he hath not (*mē*) believed (according to the supposition made).

See also Matt. 22. 29: "Ye do err, *not* knowing the Scriptures". Had the negative here been "*ou*" it would imply the *fact* that they did not know, because of not possessing them. But it is "*mē*", implying the *feeling*; they did not wish to know.
The same distinctions apply to all the compounds of *ou* and *mē* respectively.

III. ***ou mē***. The two negatives when combined lose their distinctive meanings, and form the strongest and most emphatic asseveration; but, solemn and strong as it is, whenever it was used by a human being the result always belied it, and the speaker never made it good:—

Matt. 16. 22. Peter said, "This shall *not* be unto Thee". (But it was.)
„ 26. 35. Peter said, "I will *not* deny Thee." (But he did.)
John 11. 56. Some said, "What think ye, that He will *not* come to the feast?" (But He did.)
„ 13. 8. Peter said, "Thou shalt *never* wash my feet". (But He did.)
„ 20. 25. Thomas said, "Except I shall see . . . I will *not* believe". (But he did.)

2. On the other hand, when the Lord used this solemn asseveration it was always absolutely true, and was, or will yet be, made good. It is variously rendered, as a simple negative (as above): no, not, by no means, in no wise, or in no case, &c.
This expression was used by our Lord on forty-six

separate occasions (omitting the parallel passages, which are placed within brackets), adding three (Matt. 25. 9. Luke 8. -17, and John 16. 7), and omitting two (Matt. 24. -2 and Luke 22. 34), with the critical texts. They are as follows, and are all worthy of the closest attention (see Matt. 5. 18; 16. 28; 24. 34. John 6. 37, &c.).

Matt. 5. 18, 20, 26; 10. 23, 42; 13. 14, 14; 15. 6; 16. 28 (Mark 9. 1; Luke 9. 27); **18. 3** (Luke 18. 17); **23. 39; 24.** 2, 2 (omitted by all, but retained in Mark 13. 2), 21, 34 (Mark 13. 30. Luke 21. 32), 35 (Mark 13. 31. Luke 21. 33); **25.** 9 (added by all); **26.** 29 (Mark 14. 25. Luke 22. 18).

Mark 9. 41; 13. 2, 2 (omitted in Matt. 24. -2, retained here); **16.** 18.

Luke 6. 37, 37; **8.** -17 (added by most); **10.** 19; **12.** 59; **13.** 35; **18.** 7, 30; **21.** 18; **22.** 16, 34 (omitted by all, retained in John 13. 38), 67, 68.

John 4. 14, 48; **6.** 35, 35, 37; **8.** 12, 51, 52; **10.** 5, 28; **11.** 26; **13.** 38 (omitted in Luke 22. 34, but retained here); **16.** 7 (added by some).

3. The expression *ou mē* is used once by an angel (Luke 1. 15).

4. Fourteen times by Paul: three in Acts (13. 41; 28. 26, 26), and eleven times in his Epistles (Rom. 4. 8. 1 Cor. 8. 13. Gal. 4. 30; 5. 16. 1 Thess. 4. 15; 5. 3. Heb. 8. 11, 12; 10. 17; 13. 5, 5).

5. Twice by Peter (1 Pet. 2. 6. 2 Pet. 1. 10).

6. Sixteen times in the Apocalypse (one being added in all the critical texts, 9. 6): Rev. 2. 11; 3. 3, 5, 12; 9. 6; 15. 4; 18. 7, 14, 21, 22, 22, 22, 23, 23; 21. 25, 27.

The occurrences are thus eighty-four in all (twelve sevens). See Ap. 10.

106 THE SYNONYMOUS WORDS FOR "APPEAR", "APPEARING", ETC.

I. APPEAR (the Verb).

There are eight words (or expressions) rendered appear, &c., in the A.V., which are to be distinguished as follows:—

i. ***phainō***=to shine forth so as to be seen: having reference to the manner in which a matter presents or shows itself, independently of any observer. Hence the word *phenomenon*.

ii. ***anaphainomai.*** Passive of No. i, with *ana* prefixed=to be shown forth, come to light, come into sight.

iii. ***epiphainō***=to shine, shew light upon. No. i with *epi* (Ap. 104. ix).

iv. ***emphanizō***=to cause to be manifested or shown plainly and clearly; used of causing that to be seen (or known) which would not otherwise have been cognizable by the unaided eye (or mind). It occurs ten times: Matt. 27. 53. John 14. 21, 22. Acts 23. 15, 22; 24. 1; 25. 2, 15. Heb. 9. 24; 11. 14. Cp. the Sept. use for Heb. *hōdiă'* (Ex. 33. 13); and for *'āmar* (Est. 2. 22).

v. ***phaneroō***=to bring to light, make manifest. Cp. *phaneros*=manifest in No. viii below.

vi. ***optomai***=to see with the eye, referring to the thing seen (objectively); thus differing from *blepō* (see Ap. 133. I. 5), which denotes the act of seeing or of using the eye.

vii. ***erchomai***=to come. Rendered "appear" only in Acts 22. 30, where all the critical texts (see Ap. 94) read *sunerchomai*="come together".

viii. ***eimi phaneros***=to be visible, manifest, or open to sight (*phaneros*, adj. of No. v, above, with *eimi*=to be). So rendered only in 1 Tim. 4. 15.

ix. ***apokaluptō***=to unveil so as to be visible to the eye.

II. APPEARING (the Noun).

i. ***apokalupsis***=unveiling, revelation, manifestation. Hence Eng. "Apocalypse". From *apo*=from (Ap. 104. iv), and *kaluptō*, to cover=uncovering, or unveiling. When used of a person it always denotes that he is visible. Occurs Luke 2. 32. Rom. 2. 5; 8. 19; 16. 25. 1 Cor. 1. 7; 14. 6, 26. 2 Cor. 12. 1, 7. Gal. 1. 12; 2. 2. Eph. 1. 17; 3. 3. 2 Thess. 1. 7. 1 Pet. 1. 7, 13; 4. 13. Rev. 1. 1.

ii. ***epiphaneia,*** a shining forth upon. Hence, Eng. epiphany. From No. iii, above.

107 THE PRINCIPLE UNDERLYING THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

It is a fact that in quotations from the Old Testament the Greek text sometimes differs from the Hebrew.

The difficulties found in connection with this subject arise from our thinking and speaking only of the human agent as the writer, instead of having regard to the fact that the Word of God is the record of the words which He Himself employed when He spoke "at sundry times and in divers manners" (Heb. 1. 1, see Ap. 95); and from not remembering (or believing) that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1. 21, and cp. Matt. 15. 4. Mark 12. 36. Acts 1. 16; 3. 18; 28. 25. Heb. 3. 7; 9. 8; 10. 15).

If we believe that throughout the Scriptures we have the words of God, and not of man, all difficulties vanish. The difficulties are created by first assuming that we are dealing with merely human documents, and then denying the Divine Speaker and Author the right that is claimed by every human writer for himself.

It thus seems that man may take any liberty he chooses in quoting, adapting, or repeating in a varied form his own previously written words; but that he denies the Divine Author of Holy Scripture the right to deal in the same manner with His own words. This is the cause of all the so-called "discrepancies" and "difficulties" arising from man's ignorance.

The Holy Spirit, in referring to words which He has before caused to be written in connection with the special circumstances of each particular case, frequently refers to them again in relation to different circumstances and other cases. He could have employed other words had He chosen to do so; but it has pleased Him to repeat His own words, introducing them in different connections, with other applications, and in new senses.

All these things are done, and words are even sometimes changed, in order to bring out some new truth for our learning. This is lost upon us when we charge upon God our own ignorance, and the supposed infirmities of human agencies.

One great source of such difficulties is our failure to note the difference between what is said to be "spoken", and what is said to be "written". If we introduce the latter assumption when the former is definitely stated, we at once create our own "discrepancy". True, by a figure of speech we can say that an author has *said* a certain thing when he has *written* it; but we may not say that he *spoke* it when he distinctly says that he *wrote* it, or *vice versa*. Some prophecies were spoken and not written; some were written but not spoken; while others were both spoken and written.

There is, surely, all the difference in the world between *to rhēthen*=that which was spoken, and *ho gegraptai*=that which standeth written. If we deliberately substitute the one for the other, of course there is a discrepancy; but it is of our own creating. This at

once disposes of two of the greatest and most serious of so-called discrepancies, Matt. 2. 23, and 27. 9 (see Ap. 161).

One other consideration will help us when the quotations are prophecies. Prophecies are the utterances of Jehovah; and Jehovah is He Who was, and is, and is to come—the Eternal. His words therefore partake of His attributes, and may often have a past and present as well as a future reference and fulfilment (see Ap. 103); and (1) a prophecy may refer to the then present circumstance under which it was spoken; (2) it may have a further and subsequent reference to some great crisis, which does not exhaust it; and (3) it may require a final reference, which shall be the consummation, and which shall fill it full, and thus be said to fulfil it.

Certain prophecies may therefore have a preterite reference, as well as a future fulfilment; but these are too often separated, and *the part* is put for *the whole*, one truth being used to upset another truth, to the contempt of Divine utterance, and to the destruction of brotherly love.

The principles underlying the New Testament quotations were fully set out by SOLOMON GLASSIUS (A.D. 1623) in his great work (written in Latin) entitled, *Philologia Sacra*, chapter on "Gnomes"; and, as this has never been improved upon, we follow it here.

The notes on the N.T. passages must be consulted for further information, e.g. Luke 4. 18 (II. 1, below).

I. As to their INTERNAL form: i.e. the *sense*, as distinct from the *words*:—

1. *Where the sense originally intended by the Holy Spirit is preserved, though the words may vary.*

Matt. 1. 23 (Isa. 7. 13, 14), "spoken", see above. Matt. 2. 6 (Mic. 5. 2); 3. 3 (Isa. 40. 3); 11. 10[1] (Mal. 3. 1); 12. 17 (Isa. 42. 1-4); 13. 14, 15[s] (Isa. 6. 9, 10); 21. 16[s] (Ps. 8. 2); 21. 42[s] (Ps. 118. 22, 23); 22. 44[s] (Ps. 110. 1); 26. 31 (Zech. 13. 7); 27. 35[s] (Ps. 22. 18); Mark 15. 28 (Isa. 53. 12). Luke 4. 18, 21 (Isa. 61. 1, 2). John 19. 37 (Zech. 12. 10); Acts 3. 22, 23[s] (Deut. 18. 15-19); 13. 33[s] (Ps. 2. 7); 15. 16, 17 (Amos 9. 11, 12). Rom. 14. 11 (Isa. 45. 23); 15. 3[s] (Ps. 69. 9); 15. 12[s] (Isa. 11. 1, 10). Eph. 4. 8 (Ps. 68. 18). Heb. 1. 8, 9[s] (Ps. 45. 6, 7); 1. 10-13[s] (Ps. 102. 25); 5. 6 and 7. 17, 21 (Ps. 110. 4); 10. 5, 6[s] (Ps. 40. 6-9. See below, II. 3. a). 1 Pet. 2. 6[s] (Isa. 28. 16).

2. *Where the original sense is modified, and used with a new and different application.*

Matt. 12. 40 (Jonah 1. 17). John 3. 14, 15 (Num. 21. 8, 9); 19. 36 (Ex. 12. 46). Eph. 5. 31, 32 (Gen. 2. 23, 24).

3. *Where the sense is* ACCOMMODATED, *being different from its first use, and is adapted to quite a different event or circumstance.*

Matt. 2. 15[H] (Hos. 11. 1); 2. 17, 18 (Jer. 31. 15); 8. 17[H] (Isa. 53. 4); 13. 35, "spoken" (Ps. 78. 2); 15. 8, 9 (Isa. 29. 13); 27. 9, 10.[2] Acts 13. 40, 41[s] (Hab. 1. 5). Rom. 9. 27, 28[s*] (Isa. 10. 22, 23); 9. 29[s] (Isa. 1. 9); 10. 6[s], 7, 8[s] (Deut. 30. 12-14). 1 Cor. 1. 19, 20 (Isa. 29. 14; 33. 18); 10. 6 (Exod. 32. 6-25). Rev. 1. 7 (Zech. 12. 10); 1. 17 (Isa. 41. 4); 11. 4 (Zech. 4. 3, 11, 14).

II. As to their EXTERNAL form: i.e. the *words*, as distinct from the *sense*.

1. *Where the words are from the Hebrew text or Septuagint Version.*

Matt. 12. 7 (Hos. 6. 6); 22. 32[H] (Ex. 3. 6); Mark 12. 26[H] (Ex. 3. 6); 11. 17[H] (Isa. 56. 17. Jer. 7. 11). Luke 4. 18. (Isa. 61. 1, 2-).

2. *Where the words are varied by omission, addition, or transposition.*

Matt. 4. 10 (Deut. 6. 13; 10. 20); 4. 15, 16 (Isa. 9. 1, 2); 5. 31 (Deut. 24. 1); 5. 38 (Ex. 21. 24. Lev. 24. 20); 12. 18-21 (Isa. 42. 1-4); 19. 5[s] (Gen. 2. 24); 22. 24 (Deut. 25. 5, 6). Rom. 11. 3, 4 (1 Kings 19. 10, 14, 18). 1 Cor. 2. 9 (Isa. 64. 4); 14. 21 (Isa. 28. 11, 12). 1 Pet. 1. 24, 25 (Isa. 40. 6-8).

3. *Where the words are changed, by a various reading, or by an inference, or in Number, Person, Mood, or Tense.*

The necessity for this is constantly experienced today in adapting a quotation for any special purpose beyond its original intention. It is no less authoritative as Scripture, nor does it alter the Word of God.

(a) *By a different reading.*

Heb. 10. 5[s] (Ps. 40. 6; see the notes in both passages).

(b) *By an inference.*

Matt. 2. 6 (Micah 5. 2). See notes. Acts 7. 43 (Amos 5. 25-27). Rom. 9. 27[s] (Isa. 10. 22); 9. 29 (Isa. 1. 9); 9. 33 (Isa. 28. 16); Eph. 4. 8 (Ps. 68. 18).

(c) *In Number.*

Matt. 4. 7 (Deut. 6. 16), Rom. 4. 7 (Ps. 32. 1); Rom. 10. 15 (Isa. 52. 7).

4. *Where two or more citations are combined. Composite quotations.*

This is a common practice in all literature.

PLATO (429-347 B.C.), *Ion*, p. 538, connects two lines from HOMER (about 850 B.C.), one from *Iliad*, xi. l. 638, and the other from l. 630.

XENOPHON (430-357 B.C.) *Memorabilia*, Bk. I, ch. 2, § 58, gives as one quotation two passages from Homer (*Iliad*, ii. 188, &c., and 198, &c.).

LUCIAN (A.D. 160), in his *Charon*, § 22, combines five lines together from HOMER from different passages (*Iliad*, ix. 319, 320; and *Odyssey*, x. 521, and xi. 539).

PLUTARCH (about A.D. 46), in his *Progress in Virtue*, combines in one sentence Homer (*Odyssey*, vi. 187, and xxiv. 402).

CICERO (106-43 B.C.), *De Oratore*, Bk. II, § 80, combines in two lines parts of Terence's lines (*Andria*, 115, 116, Parry's Edn.).

PHILO (20 B.C.-A.D. 40), in *Who is the Heir of Divine Things* (§ 5), quotes, as one address of Moses, parts of two others (Num. 11. 13 and 22). In the same treatise (§ 46) he combines parts of Gen. 17. 19 and 18. 14.

Illustrations could be given from English authors.

Man may make a mistake in doing this, but not so the Holy Spirit.

In Matt. 21. 5, Isa. 62. 11 is combined with Zech. 9. 9.
In Matt. 21. 13, Isa. 56. 7 is combined with Jer. 7. 11.
In Mark 1. 2, 3, Mal. 3. 1 is combined with Isa. 40. 3.
In Luke 1. 16, 17, Mal. 4. 5, 6 is combined with 3. 1.
In Luke 3. 4, 5, Mal. 3. 1 is combined with Isa. 40. 3.
In Acts 1. 20, Ps. 69. 25 is combined with 109. 8.
In Rom. 3. 10-12, Eccles. 7. 20 is combined with Ps. 14. 2, 3 and 53. 2, 3.
In Rom. 3. 13-18, Ps. 5. 9 is combined with Isa. 59. 7, 8 and Ps. 36. 1.
In Rom. 9. 33, Is. 28. 16 is combined with 8. 14.
In Rom. 11. 26, 27[s], Isa. 59. 20, 21 is combined with 27. 9.
In 1 Cor. 15. 54-56, Isa. 25. 8 is combined with Hos. 13. 14.
In 2 Cor. 6. 16, Lev. 26. 11, 12 is combined with Ezek. 37. 27.
In Gal. 3. 8, Gen. 12. 3 is combined with 18. 18.
In 1 Pet. 2. 7, 8, Ps. 118. 22 is combined with Isa. 8. 14.

5. *Where quotations are made from secular writers.*

See the notes on Acts 17. 22, 23, and 28. 1 Cor. 15. 33. Col. 2. 21. Tit. 1. 12.

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[1] And the parallel passages in the other Gospels, which can be easily found.

[s] This denotes that it agrees with the Septuagint Version in these cases, and not with the Hebrew. With (s*) it denotes that it is nearly, but not exactly, the same.

[H] This denotes that it agrees with the Hebrew, but not with the Septuagint Version.

[2] This was "spoken", not written, and is therefore not a quotation. See Ap. 161.

108 THE SYNONYMOUS WORDS FOR "CHILD", "CHILDREN", ETC.

There are seven Greek words translated "child" in the N.T., which are to be distinguished as follows:—

i. ***teknon***=that which is borne or born (from *tiktō*, to bring forth). Anglo-Saxon=bearn, from *beran*, to bear. Hence, Scottish *bairn*. Used of a child by natural descent, whether boy or girl.

ii. ***teknion.*** Diminutive of *teknon* (No. i, above); a term of endearment.

iii. ***huios***=a son, or male, having reference to *origin* and nature, including that of relationship to the father.

iv. ***pais***=a child, whether son or daughter (in relation to law); a boy or girl (in relation to age); a servant, or maid (in relation to condition), like the French *garçon*.

v. ***paidion.*** Diminutive of *pais* (No. iv, above); hence, a young or little child, an infant; also a term of endearment.

vi. ***paidarion.*** Another diminutive of *pais* (No. iv, above), a lad; a little boy or girl.

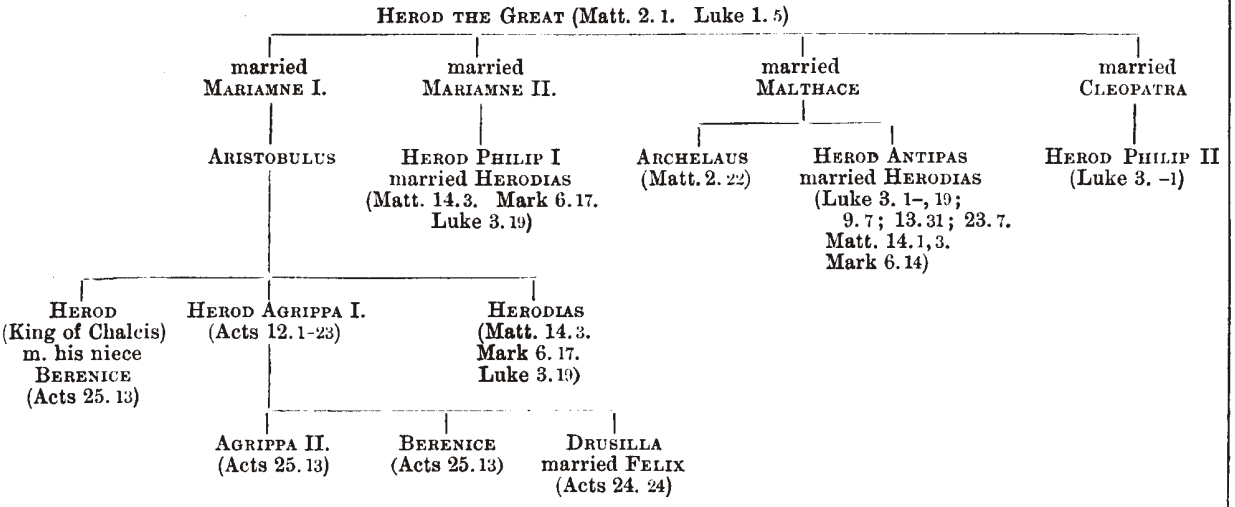
vii. ***nēpios.*** Not old enough to speak (from *nē*, negative, and *epō*, to speak).

viii. ***brephos.*** An *embryo*, or newly-born babe.

ix. ***korasion***=a young girl, or maiden. Diminutive of *korē*, a girl; like *paidion*, used as a term of endearment.

x. ***neaniskos***=a young man (always so translated), from the age of twenty to forty.

109 THE HERODS OF THE NEW TESTAMENT.


HEROD THE GREAT (Matt. 2. 1. Luke 1. 5)
married MARIAMNE I.
married MARIAMNE II.
married MALTHACE
married CLEOPATRA
ARISTOBULUS
HEROD PHILIP I married HERODIAS (Matt. 14. 3. Mark 6. 17. Luke 3. 19)
ARCHELAUS (Matt. 2. 22)
HEROD ANTIPAS married HERODIAS (Luke 3. 1–, 19; 9. 7; 13. 31; 23. 7. Matt. 14. 1, 3. Mark 6. 14)
HEROD PHILIP II (Luke 3. –1)
HEROD (King of Chalcis) m. his niece BERENICE (Acts 25. 13)
HEROD AGRIPPA I. (Acts 12. 1-23)
HERODIAS (Matt. 14. 3. Mark 6. 17. Luke 3. 19)
AGRIPPA II. (Acts 25. 13)
BERENICE (Acts 25. 13)
DRUSILLA married FELIX (Acts 24. 24)

110 THE USE OF *PSUCHĒ* IN THE NEW TESTAMENT.

psuchē is the only word translated "soul" in the N.T. It occurs 105 times, and is rendered "soul" 58 times, "life" 40 times, "mind" 3 times, and "heart", "heartily", "us", and "you" once each.

To ascertain its meaning, it is useless to go to heathen authors. The Greek philosophers were at variance among themselves. ARNOBIUS, a Christian writer of the latter part of the third century, in his work *Adversus Gentes*, speaking of the speculations of the heathen of his day, says: "In exactly the same way (as the creation and the gods) is the condition of souls discussed. For this one thinks they are both immortal, and survive the end of our earthly life; that one believes that they do not survive, but perish with the bodies themselves; the opinion of another, however, is that they suffer nothing immediately, but that, after the [form of] man has been laid aside, they are allowed to live a little longer, and then come under the power of death."[1]

We must, therefore, let Scripture be its own interpreter. *Psuchē* exactly corresponds to the Hebrew *Nephesh* (Ap. 13), as will be seen from the following passages: Mark 12. 29, 30, compared with Deut. 6. 4, 5; Acts 2. 27 with Ps. 16. 10; Rom. 11. 3 with 1 Kings 19. 10; 1 Cor. 15. 45 with Gen. 2. 7. In all these places, *psuchē* in the New Testament represents *nephesh* in the Old.

The following are the occurrences of the word:—

I. ***psuchē***, used of the lower animals twice, is rendered

1. "life": Rev. 8. 9. 1
2. "soul": Rev. 16. 3. 1

2

II. ***psuchē***, used of man as an individual (just as we speak of a ship going down with every soul on board, or of so many lives being lost in a railway accident), occurs 14 times, and is rendered

"soul": Acts 2. 41, 43; 3. 23; 7. 14; 27. 37. Rom. 2. 9; 13. 1. 1 Cor. 15. 45. James 5. 20. 1 Pet. 3. 20. 2 Pet. 2. 14. Rev. 6. 9; 18. 13; 20. 4. 14

III. ***psuchē***, used of the life of man, which can be lost, destroyed, saved, laid down, &c., occurs 58 times, and is rendered

1. "life": Matt. 2. 20; 6. 25, 25; 10. 39, 39; 16. 25, 25; 20. 28. Mark 3. 4; 8. 35, 35; 10. 45. Luke 6. 9; 9. 24, 24, 56; 12. 22, 23; 14. 26; 17. 33[2]. John 10. 11, 15, 17; 12. 25, 25; 13. 37, 38; 15. 13. Acts 15. 26; 20. 10, 24; 27. 10, 22. Rom. 11. 3; 16. 4. Phil. 2. 30. 1 John 3. 16, 16. Rev. 12. 11. 39
2. "soul": Matt. 10. 28, 28; 16. 26, 26. Mark 8. 36, 37. Luke 12. 20; 21. 19. 1 Thess. 2. 8; 5. 23. Heb. 4. 12; 6. 19; 10. 39; 13. 17. James 1. 21. 1 Pet. 1. 9; 2. 11, 25; 4. 19. 19

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[1] Clark's *Ante-Nicene Christian Library*, vol. xix, p. 125.

[2] In this verse "life" occurs twice in the English, but *psuchē* only once in the Greek.

IV. ***psuchē***, used to emphasize the pronoun, as we use "self" (e.g. "my soul" = "myself"), occurs 21 times, and is rendered

1. "soul": Matt. 11. 29; 12. 18; 26. 38. Mark 14. 34. Luke 1. 46; 12. 19, 19. John 12. 27. Acts 2. 27, 31; 14. 22; 15. 24. 2 Cor. 1. 23. Heb. 10. 38. 1 Pet. 1. 22. 2 Pet. 2. 8. Rev. 18. 14.	17
2. "mind": Acts 14. 2. Heb. 12. 3.	2
3. "us": John 10. 24.	1
4. "you": 2 Cor. 12. 15 (see margin).	1
	21

V. ***psuchē***, used with intensive force, to express all the powers of one's being, occurs 10 times, and is rendered

1. "soul": Matt. 22. 37. Mark 12. 30, 33. Luke 2. 35; 10. 27. Acts 4. 32. 3 John 2.	7
2. "heart": Eph. 6. 6.	1
3. "mind": Phil. 1. 27.	1
4. "heartily": Col. 3. 23.	1
	10
Total	105

111 THE SYNONYMOUS WORDS FOR "REPENT", "REPENTANCE".

I. The Verb.

1. ***metanoeō*** = to change one's mind, always for the better, and morally. Because of this it is often used in the Imperative (Matt. 3. 2; 4. 17. Acts 2. 38; 3. 19). Not merely to forsake sin, but to change one's apprehension regarding it. It occurs thirty-four times. It answers to the Latin *resipisco* = to recover one's senses, to come to one's self.

2. ***metamelomai*** = to regret; to have after-care or annoyance at the *consequences* of an act of sin rather than a deep regret at the *cause* from want of not knowing better. Hence it is never used in the Imperative. It occurs *six* times, and in each case (except Matt. 21. 29, 32) never in the real Biblical sense of "repentance toward God". It is from *meta* = after, and *melo* = to be an object of care. See notes on 2 Cor. 7. 8 and 10. It is used of Judas Iscariot (Matt. 27. 3); negatively of Paul's regret (2 Cor. 7. 8); and of God (Heb. 7. 21).

The Noun, *metameleia*, is not used in the N.T.

II. The Noun.

metanoia = a real change of mind and attitude toward sin itself, and the *cause* of it (not merely the *consequences* of it), which affects the whole life and not merely a single act. It has been defined as a change in our principle of action (Gr. *nous*) from what is by nature the exact opposite. It occurs twenty-four times, and except Heb. 12. 17 is a real "repentance toward God". It is associated with the work of the Holy Spirit, and is connected with the remission of sins and the promises of salvation.

III. The Negative Adjective, *ametamelētos*, is used twice, viz. Rom. 11. 29, and 2 Cor. 7. 10.

112 THE SYNONYMOUS EXPRESSIONS FOR "KINGDOM".

For a true understanding of the New Testament, it is essential that the "Word of Truth" should be "rightly divided" (2 Tim. 2. 15) as to the various usages of the word "kingdom" in all the different combinations and contexts in which we find it.

Each has its own peculiar and particular sense, which must not be confused with another.

As to the word *basileia*, it denotes *sovereignty*, which requires the actual *presence* of a sovereign, or king. There can be no kingdom apart from a king. We all know of countries which were once "kingdoms" but are now "republics", for the simple but sufficient reason that they have no "king", but are governed by the "public", which is sovereign.

The countries remain the same, have the same peoples, the same cities, the same mountains and rivers, but they are no longer *kingdoms*.

The common practice of taking the Kingdom as meaning the Church (see Ap. 113), has been the source of incalculable misunderstanding; and not "trying the things that differ" (Phil. 1. 10, see note there) has led to great confusion in the interpretation of the whole of the New Testament.

The following definitions may help towards a clearer view of many important passages:—

1. **"The Kingdom of Heaven".** The word "heaven" is generally in this connection in the plural, "of (or from) the heavens". For the difference between the use of the singular and plural of this word, see the notes on Matt. 6. 9, 10. This expression is used only in the Gospel of Matthew, as being specially in harmony with the purpose of that Gospel. See notes on pp. 1304–5, and Ap. 114.

It is the *dispensational* term; and is used sometimes of Messiah's Kingdom *on* earth, and sometimes of the heavenly sovereignty *over* the earth. It is not from or out of (Gr. *ek*, Ap. 104. vii) "this world" (Gr. *kosmos*, Ap. 129. 1). This sovereignty comes from heaven, because the King is to come from thence (John 18. 36). It was to this end He was born, and this was the first subject of His ministry (see Ap. 119). That Kingdom (Matt. 4. 17, &c.) was rejected, as was also the further proclamation of it in Acts 3. 19–26 (according to the prophetic parable of Matt. 22. 2–7). Thenceforth the *earthly* realization of this Kingdom was postponed, and is now in abeyance until the King shall be sent from heaven (Acts 3. 20). The "secrets" of this Kingdom (Matt. 13. 11) pertained to the postponement of its earthly realization, on account of its being rejected.

2. **"The Kingdom of God"** is the sovereignty of God, which is moral and universal. It existed from the beginning, and will know no end. It is over all, and embraces all. See Ap. 114.

3. **"The Kingdom of the Father"** (Matt. 13. 43) is not universal, but has regard to *relationship*, and to "a heavenly calling" (Heb. 3. 1), and to the heavenly sphere of the Kingdom, in its relation to the earthly. It is sovereignty exercised toward obedient sons, when the Son of man shall have gathered out of His Kingdom "all things that offend" (Matt. 13. 41). Cp. Dan. 7. 25–27. Matt. 25. 31–46. Luke 20. 34–36. The way of entrance into this may be seen in John 3. 3. It is going on now concurrently with No. 5.

4. **"The Kingdom of the Son of man"** (Matt. 16. 28). This aspect of "the Kingdom of heaven" has regard to *Israel on earth* (cp. Dan. 7. 13, 14, 18, 21, 22), as distinct from the "sons" who, as partakers of "a heavenly calling" (Heb. 3. 1), will possess the heavenly sphere as sons of the resurrection (Luke 20. 34–36. Cp. 1 Cor. 15. 23. Rev. 20. 4–6). These two spheres are distinct, though they are one. No. 3 concerns "the saints of the most high [places]" (Dan. 7. 18, 24). No. 4 concerns "*the people* of the saints of the most high". These have their portion in "the Kingdom *under* the whole heaven", which has regard to earthly sovereignty, in which "all dominions shall serve and obey Him" (Dan. 7. 27).

These two would have had their realization even then, had Israel repented at the summons of the Lord, and of "them that heard Him" in Acts 3. 19–26. In that case the later revelation of the "Mystery" (or the great secret) which, with its *exanastasis* and its "heavenward Call" (Phil. 3. 11, 14), was *hidden* in God, would have remained in the keeping of the Father's Divine sovereignty.

5. **"The Kingdom of His dear Son".** Gr. the Kingdom of the Son of His love, or of His beloved Son (Col. 1. 13), has regard to quite another sphere, above all heavens, and refers to the sovereignty of God's beloved Son as made the

"Head over all things to His *ekklēsia*, which is His body, the fulness of Him that filleth all in all" (Eph. 1. 10, 20–23). See also Eph. 5. 5.

This sovereignty had been "kept secret" (Rom. 16. 25), "hid in God" (Eph. 3. 9), "hid from ages and from generations" (Col. 1. 26); but after the Kingdom (No. 4) proclaimed by the Lord and by "them that heard Him" (Heb. 2. 4) had been postponed, it was revealed and "made known" (Eph. 3) for the "obedience of faith" (Rom. 16. 26). The subjects of this Divine sovereignty, on their believing this subsequent revelation, are "sealed" (or designated) for their inheritance, which is to be enjoyed with Christ (Eph. 1. 13).

This relates to the *position* of those who come under that sovereignty.

6. **"The Everlasting Kingdom of our Lord and Saviour Jesus Christ"** (2 Pet. 1. 11). This has regard to No. 5, but was then future (not having been revealed when Peter wrote); but it relates to the *outward display* of His sovereignty in millennial glory; while No. 5 relates to the *inward position* and experimental enjoyment of it in present grace.

7. **"The Kingdom of our Lord and of His Christ"** (or Messiah). (Rev. 11. 15). This has regard to the end of the present time of abeyance of Nos. 3 and 4, and the millennial manifestation of both by Divine power, and in glory. See also Rev. 12. 10.

At the end of the thousand years, No. 1, and perhaps others of them will cease, and be absorbed in the Kingdom of God (No. 2).

113 THE "KINGDOM" AND THE "CHURCH".

From Appendixes 112 and 114 it will be seen that, if each use of the term "kingdom" has its own special and particular meaning and must not be confused with others that differ, there must be still greater confusion if any one of them is identified with "the Church", as is very commonly done: though which of the Kingdoms and which of the Churches is never definitely pointed out.

The following reasons may be given which will show that "the Kingdom" and "the Church" cannot thus be identified:—

1. The subjects of the former are spoken of as "inheriting", or as being "heirs of the Kingdom"; but we cannot speak of *inheriting* or being *heirs* of "the Church".

2. We read of the possibility of "receiving the Kingdom", but in no sense can *any Church* be spoken of as being received.

3. We read of "the elders of the Churches", messengers or servants of the Churches, but never of the *elders*, &c., of the Kingdom.

4. The word *basileia*, translated "kingdom", occurs 162 times, and in the plural only in Matt. 4. 8. Luke 4. 5. Heb. 11. 33. Rev. 11. 15. On the other hand, the word *ekklēsia* occurs 115 times, and of these 36 are in the plural and 79 in the singular, all rendered "church" except Acts 19. 32, 39, 41, "assembly".

5. We read of "the children (or sons) of the Kingdom", but the Bible knows nothing of the *sons* of "the Church".

6. The characteristics of each are distinct.

7. The names and appellatives of "the Church" are never used of the Kingdom (Eph. 1. 23; 2. 21; 4. 4, 16; 5. 30. Col. 1. 24. 1 Tim. 3. 15).

8. The privilege of "that Church" which consists of the partakers of "a heavenly calling", Heb. 3. 1 (see Ap. 112. 4, 5); Rev. 20. 4–6, will be to reign with Christ *over* the earthly Kingdom, whereas that Kingdom will be "*under* the whole heaven" (Dan. 7. 27).

9. "The Church" of the Prison Epistles (Eph., Phil., Col.) is here and now, *in the world*, and is waiting for its *exanastasis*, and its "heavenward call" (Phil. 3. 11, 14); whereas the Kingdom is not here, because the King is *not here* (Heb. 2. 8).

10. The Kingdom is the one great subject of prophecy; whereas the Church (of the Prison Epistles) is not the subject of prophecy, but, on the contrary, was kept secret, and hidden in God, until the time came for the secret to be revealed. (See Ap. 112. 5.)

It must be understood that this "secret" (Gr. *mustērion*, see Ap. 182) did not and could not refer to Jews and Gentiles in future blessing, because this was *never a secret*, but was part of the original promise made to Abraham in Gen. 12. 3, and was repeatedly spoken of throughout the Psalms and the Prophets. See Deut. 32. 43. Ps. 18. 49; 117. 1. Isa. 11. 1, 10, &c. Cp. Rom. 15. 8–12, and the quotations there given.

114 THE "KINGDOM OF HEAVEN" AND THE "KINGDOM OF GOD".

We have seen in Ap. 112 that the word "kingdom", like the Greek *basileia*, has regard to *sovereignty* rather than *territory*, and to the *sphere* of its exercise rather than to its *extent*.

Using the word "kingdom" in this sense, and in that which is conveyed in its English termination "dom", which is short for dominion, we note that the former expression, "the Kingdom of heaven", occurs only in Matthew, where we find it thirty-two times.[1]

But in the parallel passages in the other Gospels we find, instead, the expression "the Kingdom of God" (e.g. cp. Matt. 11. 11 with Luke 7. 28).

The explanation of this seeming difference is that the Lord spoke in Aramaic; certainly not in the Greek of the Gospel documents. See Ap. 94. III.

Now "heaven" is frequently used by the Figure *Metonymy* (of the Subject), Ap. 6, for God Himself, Whose dwelling is there. See Ps. 73. 9. Dan. 4. 26, 29. 2 Chron. 32. 20. Matt. 21. 25. Luke 15. 21 ("I have sinned against heaven" is thus contrasted with the words "and in thy sight"). John 3. 27.

[1] The Kingdom of God occurs only five times in Matt. (6. 33; 12. 28; 19. 24; 21. 31, 43).

Our suggestion is that in all the passages where the respective expressions occur, identical words were spoken by the Lord, "the Kingdom of heaven"; but when it came to putting them into *Greek*, Matthew was Divinely guided to retain the figure of speech *literally* ("heaven"), so as to be in keeping with the special character, design, and scope of his Gospel (see Ap. 96); while, in the other Gospels, *the figure was translated* as being what it also meant, "the Kingdom of God".

Thus, while the same in a general sense, the two expressions are to be distinguished in their meaning and in their interpretation, as follows:—

I. The Kingdom (or Sovereignty) of HEAVEN

1. Has *Messiah* for its King;
2. It is *from heaven*; and *under* the heavens *upon* the earth;
3. It is *limited* in its scope;
4. It is *political* in its sphere;
5. It is *Jewish and exclusive* in its character;
6. It is *national* in its aspect;
7. It is the *special subject* of *Old Testament prophecy*;
8. And it is *dispensational* in its duration.

II. The Kingdom (or Sovereignty) of GOD

1. Has *God* for its Ruler;
2. It is *in heaven, over* the earth;
3. It is *unlimited* in its scope;
4. It is *moral* and *spiritual* in its sphere;
5. It is *inclusive* in its character (embracing the natural and spiritual seeds of Abraham, "the heavenly calling", and the "Church" of the Mystery). Hence,
6. It is *universal* in its aspect;
7. It is (in its *wider* aspect) the subject of *New Testament revelation*;
8. And will be *eternal* in its duration.

115 BAPTIZE", "BAPTISM", ETC.

It will be useful for the student to have a complete and classified list of the various usages of these words in the N.T.; the following *conspectus* has been prepared, so that the reader may be in a position to draw his own conclusions.

I. The VERB *baptizō* occurs *eighty*[1] times, as follows:

i. In its absolute form, or followed by a noun in the accusative case. See Matt. 3. 16; 20. 22, 22, 23, 23. Mark 6. 14; 10. 38, 38, 39, 39; 16. 16. Luke 3. 12, 21, 21; 7. 29; 12. 50. John 1. 25, 28; 3. 22, 23, 26; 4. 1, 2; 10. 40. Acts 2. 41; 8. 12, 13, 36, 38; 9. 18; 10. 47; 16. 15, 33; 18. 8; 19. 4; 22. 16. 1 Cor. 1. 14, 16, 16, 17 40

ii. With the Dative case (implying the element): Luke 3. 16. Acts 1. 5; 11. 16. 3

iii. With *en* (Ap. 104. viii), denoting

1. The element, described as being

a. Water. Matt. 3. 11. Mark 1. 8. John 1. 26, 31, 33 5

b. *Pneuma hagion.* (See Ap. 101. II. 14.) Matt. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 33. Acts 1. 5; 11. 16. 1 Cor. 12. 13*. 7

c. The name of the Lord. Acts 10. 48 . 1

d. The cloud and sea. 1 Cor. 10. 2* . . 1

14

2. The locality. Matt. 3. 6*. Mark 1. 4, 5*. John 3. 23. 4

iv. with *eis* (Ap. 104. vi). Matt. 28. 19. Mark 1. 9*. Acts 8. 16; 19. 3, 5. Rom. 6. 3, 3. 1 Cor. 1. 13, 15; 10. 2*; 12. 13*. Gal. 3. 27 . . . 12

v. with *epi* (Ap. 104. ix). Acts 2. 38 (with Dative) 1

vi. with *huper* (Ap. 104. xvii). 1 Cor. 15. 29, 29. 2

vii. with *hupo* (Ap. 104. xviii). Matt. 3. 6*, 13, 14. Mark 1. 5*, 9*. Luke 3. 7; 7. 30 7

viii. Translated "wash". Mark 7. 4. Luke 11. 38 2

85

II. The NOUNS.

i. *Baptisma.* Occurs twenty-two times, as follows:

1. General. Matt. 20. 22, 23. Mark 10. 38, 39. Luke 12. 50. Rom. 6. 4. Eph. 4. 5. Col. 2. 12. 1 Pet. 3. 21 9

2. John's baptism. Matt. 3. 7; 21. 25. Mark 1. 4; 11. 30. Luke 3. 3; 7. 29; 20. 4. Acts 1. 22; 10. 37; 13. 24; 18. 25; 19. 3, 4. . 13

22

ii. *Baptismos.* Occurs four times:

1. Translated "washing". Mark 7. 4, 8. Heb. 9. 10 3

2. Translated "baptisms". Heb. 6. 2 . . 1

4

[1] In the five passages thus marked (*), the verb is followed by two phrases, and therefore appears under two heads. They are: Matt. 3. 6. Mark 1. 5, 9. 1 Cor. 10. 2; 12. 13.

116 THE TEMPTATIONS OF OUR LORD.

It is well known that the order of the temptations in Matthew is not the same as in Luke. Commentators and Harmonizers assume that one is right and the other is wrong; and proceed to change the order of one in order to make it agree with the other. See Ap. 96.

But an examination of the combined accounts, giving due weight to the words and expressions used, will explain all the differences, and show that both Gospels are absolutely correct; while the differences are caused by the three temptations being repeated by the devil in a different order, thus making six instead of three.

Mark and Luke agree in stating that the temptations continued all the forty days (Mark 1. 13. Luke 4. 2); they are described as follows:—

I. (Luke 4. 3, 4.) "The devil (*ho diabolos*) said to Him, 'Speak to this stone (*tō lithō toutō*) that it become a loaf (*artos*).'" This appears to be the first temptation: and there is no reason whatever why it should not have been repeated in another form; for it is nowhere stated that there were three, and only three temptations[1].

II. (Luke 4. 5-8.) "And the devil, conducting (*anagagōn*) Him, shewed to Him all the kingdoms of the habitable world, or land (Gr. *oikoumenē*, Ap. 129. 3), in a moment of time." Nothing is said about "an exceeding high mountain". Lachmann brackets the words "into an high mountain", and Tischendorff, Tregelles, Alford, WH, and R.V. omit them.

The devil claims to possess the right to the kingdoms of the world, and the Lord does not dispute it. Satan says: "To Thee will I give this authority (*exousia*) and all their glory, for to me it has been delivered, and to whomsoever I wish I give it. Therefore, if Thou wilt worship before me, all shall be Thine".

Nothing is said here about "*falling down*", as in Matthew. Here, only "authority" is offered; for all the critical Greek texts read "*pasa*" (not "*panta*") fem. to agree with *exousia*.

The Lord did not say, "Get thee hence" (as in Matt. 4. 10), but "Get thee behind Me", which was a very different thing. Satan did not depart then, any more than Peter did when the same was said to him (Matt. 16. 23).

III. (Luke 4. 9-12.) "And he conducted (*ēgagen*) Him to Jerusalem, and set Him upon the wing (or battlement, Dan. 9. 27 m.) of the temple, and said to Him, 'If Thou art the Son of God, cast Thyself down hence, for it is written, that to His angels He will give charge concerning Thee, to keep Thee (*tou diaphulaxai se*)'", &c.

There is nothing said about this "*keeping thee*" in

[1] This is like other traditional expressions; for where do we read of "three" wise men? We see them only in mediæval paintings. Where do we read of angels being women? Yet as such they are always painted. Where do we find in Scripture other common sayings, such as "the talent hid in a *napkin*"? It was hidden "in the earth". Where do we ever see a picture of the crucifixion with the mark of the spear on the *left* side?

Matthew; moreover, it is stated that having finished every form of temptation, "he departed from Him for a season". Note that the devil departed (*apestē*) of his own accord in Luke 4. 13, while in Matthew the Lord summarily dismissed him, and commanded him to be gone (Matt. 4. 10).

IV. (Matt. 4. 3, 4.) After the "season" (referred to in Luke 4. 13), and on another occasion therefore, "he who was tempting Him (*ho peirazōn*), having come (*proselthōn*), said, "If Thou art the Son of God, say that these stones become loaves (*artoi*)". Not "this stone", or "a loaf" (*artos*), as in Luke 4. 3. Moreover he is not plainly called "the devil", as in Luke 4. 3, but is spoken of as the one who had already been named as tempting Him (*ho peirazōn*); and as "having come" (*proselthōn*): not as simply speaking as being then present.

V. (Matt. 4. 5-7.) "Then (*tote*)"—in strict succession to the preceding temptation of the "stones" and the "loaves"—"Then the devil taketh (*paralambanei*) Him unto the holy city, and setteth Him upon the wing (or battlement) of the temple", &c. Nothing is said here about the angels being charged to "keep" Him (as in Luke 4. 10); nor is there any reason why any of these three forms of temptation should not have been repeated, under other circumstances and conditions.

VI. (Matt. 4. 8-10.) Here it is plainly stated that the second temptation (Luke 4. 5-8) was repeated: for "Again the devil taketh Him unto an exceedingly high mountain, and sheweth to Him all the kingdoms of the world, *kosmos* (Ap. 129. 1), not *oikoumenē* (Ap. 129. 3), as in Luke 4. 5, and their glory, and said to Him: "All these things, not "all this authority", as in Luke 4. 6, will I give to Thee if, *falling down*, Thou wilt worship me". Here, in this last temptation, the climax is reached. It was direct worship. Nothing is said in Luke about *falling down*. Here it is boldly and plainly said, "Worship me". This was the crisis. There was no departing of Satan's own accord here. The moment had come to end all these temptations by the Lord Himself. "Go! said the Lord (*hupage*), Get thee hence, Satan . . . Then the devil leaveth (*aphiēsin*) Him, and, behold, angels came and ministered to Him".

This angelic ministry marked the end. There is no such ministry mentioned at the end of the third temptation in Luke 4. 3-12; for then Satan "departed" of his own accord, returning (in Matt. 4. 3) after "a season" (Luke 4. 13).

True, the Lord had said "Get thee behind Me, Satan" (Luke 4. 8); but He did not, then, summarily dismiss him, nor did Satan depart: he continued with his third temptation, not departing till after the third had been completed.

We thus conclude that, while there were temptations continuous during the whole of the forty days (Mark 1. 13. Luke 4. 2), they culminated in six direct assaults on the Son of man, in three different forms; each form being repeated on two separate occasions, and under different circumstances, *but not in the same order*.

This accords with all the variations of the words used, explains the different order of events in the two Gospels, and satisfies all the conditions demanded by the sacred text.

The two different orders in Matthew and Luke do not arise from a "mistake" in one or the other, so that one may be considered correct and the other incorrect; they arise from the punctilious accuracy of the Divine record in describing the true and correct order in which Satan varied the six temptations; for which variation, he alone, and neither of the Evangelists, is responsible.

117 THE LORD'S KNOWLEDGE

I. OF THE PAST: IN THE WRITTEN WORD OF GOD IN THE OLD TESTAMENT.

(Allusions are indicated by an asterisk.)

New Test.	Old Test.
Matt 4. 4	Deut. 8. 3.
,, 4. 7	,, 6. 16.
,, 4. 10	,, 6. 13.
,, 5. 17, 18*	
,, 5. 21	Ex. 20. 13.
,, 5. 27	,, 20. 14.
,, 5. 31	Deut. 24. 1.
,, 5. 33-	Lev. 19. 12. / Num. 30. 2.
,, 5. -33	Deut. 23. 21.
,, 5. 38	Ex. 21. 24.
,, 5. 43	Lev. 19. 18.
,, 8. 4*	
,, 9. 13	Hos. 6. 6.
,, 10. 35, 36	Mic. 7. 6.
,, 11. 10	Mal. 3. 1.
,, 12. 3, 4	1 Sam. 21. 1-6.
,, 12. 7	Hos. 6. 6.
,, 12. 40	Jonah 1. 17.
,, 13. 14, 15	Isa. 6. 9, 10.
,, 15. 4	Ex. 20. 12; 21. 17.
,, 15. 8, 9	Isa. 29. 13.
,, 16. 4*	
,, 17. 11*	
,, 19. 4	Gen. 1. 27.
,, 19. 5	,, 2. 24.
,, 19. 8	Deut. 24. 1.
,, 19. 18	Ex. 20. 12-16. / Deut. 5. 16-20.
Matt. 19. 19	Lev. 19. 18.
,, 21. 13	Isa. 56. 7. Jer. 7. 11.
,, 21. 16	Ps. 8. 2.
,, 21. 42	,, 118. 22, 23.
,, 22. 29*	
,, 22. 32	Ex. 3. 6.
,, 22. 37	Deut. 6. 5.
,, 22. 39	Lev. 19. 18.
,, 22. 44	Ps. 110. 1.
,, 23. 39	,, 118. 26.
,, 24. 7	Isa. 19. 2.
,, 24. 10	,, 8. 15.
,, 24. 15	Dan. 9. 27.
,, 24. 21	,, 12. 1.
,, 24. 29	Isa. 13. 10; 34. 4.
,, 24. 30	Zech. 12. 12.
,, 24. 31	Isa. 27. 13. / Deut. 30. 4.
,, 24. 37*	Gen. 7.
,, 24. 24*	
,, 26. 31	Zech. 13 7
,, 26. 54*	
,, 26. 64	Ps. 110. 1. / Dan. 7. 13.
,, 27. 46	Ps. 22. 1.
Mark 8. 18	Jer. 5. 21.
,, 9. 48	Isa. 66. 24.
,, 10. 3*	
,, 13. 12	Mic. 7. 6.
Mark 14. 49*	
Luke 4. 18, 19	Isa. 61. 1, 2.
,, 10. 27	Deut. 6. 5; 10. 12.
,, 11. 51	Gen. 4. 8-10.
,, 16. 31*	
,, 17. 26, 27	Gen. 6.
,, 17. 28, 29	Gen. 19.
,, 18. 31*	
,, 20. 18	Dan. 2. 45.
,, 21. 22	Hos. 9. 7.
,, 21. 26	Isa. 34. 4.
,, 21. 35	Isa. 24. 17.
,, 22. 37	Isa. 53. 12.
,, 23. 30	Isa. 2. 19. / Hos. 10. 8.
,, 23. 46	Ps. 31. 5.
,, 24. 27	...
,, 24. 44-47*	
John 3. 14	Num. 21. 9.
,, 5. 39*	
,, 5. 46, 47*	
,, 6. 32	Ex. 16. 15.
,, 6. 45	Isa. 54. 13.
,, 7. 38*	
,, 8. 17	Deut. 19. 15.
,, 10. 34	Ps. 82. 6.
,, 13. 18	,, 41. 9.
,, 15. 25	,, 35. 19; 69. 4; 119. 78.
,, 19. 28	,, 69. 21.

II. OF THE FUTURE: IN HIS OWN PROPHETIC WORDS.

Matt. 4. 17, 19.
,, 5. 3–12, 17, 18, 20–22.
,, 6. 2, 4, 16, 18.
,, 7. 7, 22.
,, 8. 11, 12.
,, 9. 6, 15.
,, 10. 15, 32.
,, 11. 11, 22–24, 29.
,, 12. 6, 31, 36, 41, 42, 45.
,, 13. 40–50.
,, 15. 13.
,, 16. 25, 27.
,, 17. 12, 22, 23.
,, 18. 14, 35.
,, 19. 28–30.
,, 20. 18, 23.
,, 21. 2, 43, 44.
Matt. 22. 30.
,, 23. 36–39.
,, 24.
,, 25.
,, 26. 23, 29, 32, 34, 64.
Mark 4. 12.
,, 7. 29.
,, 8. 35, 38.
,, 9, 1, 9, 31, 41, 48.
,, 10. 45.
,, 11. 2, 3, 14, 26.
,, 12. 34, 40.
,, 13. 2.
,, 14. 8, 13.
Luke 2. 49.
,, 4. 21.
,, 7. 47, 48.
Luke 8. 48, 50.
,, 12. 32.
,, 13. 25.
,, 14. 14.
,, 15. 10.
,, 17. 34–36.
,, 19. 9, 43.
,, 22. 19–21, 29, 31, 37.
,, 23. 28, 30, 43.
,, 24. 26, 47, 49.
John 1. 51.
,, 2. 19, 24, 25.
,, 3. 13, 14.
,, 4. 10, 14, 21–23, 50.
,, 5. 8, 17, 19.
,, 6. 27, 33, 35, 37, 39, 40. 44, 47, 51, 64, 70.
John 7. 34, 37–39.
,, 8. 12, 28, 51.
,, 9. 5.
,, 10. 15, 28.
,, 11. 25, 26, 40, 43.
,, 12. 23, 32, 48.
,, 13. 19, 20.
,, 14. 2, 6, 9, 16, 19, 23.
,, 15. 1–7.
,, 16. 4, 7–13.
,, 17. 1.
,, 18. 36, 37.
,, 20. 17, 21, 23.
,, 21. 6, 18, 19, 22.

118 "IF": THE VARIOUS CONDITIONS CONVEYED BY ITS USE.

1. ***ean***=if haply, if so be that, from *ei* (No. 2) and *an*, haply, perchance. The exact condition is shown by the *Mood* of the verb with which it is used:

   a. Followed by the *Indicative Mood* (with the Present Tense), it expresses the condition simply; without any reference to its being decisive by experience, or by the event, as in 1 John 5. 15, elsewhere, and in the *Papyri*.

   b. Followed by the *Subjunctive Mood*, it expresses a hypothetical but possible condition, contingent on circumstances which the future will show (John 7. 17).

2. ***ei***=if. Putting the condition simply.

   a. Followed by the *Indicative Mood*, the hypothesis is assumed as an actual fact, the condition being unfulfilled, but no doubt being thrown upon the supposition (1 Cor. 15. 16).

   b. Followed by the *Optative Mood*, it expresses an entire uncertainty; a mere assumption or conjecture of a supposed case (Acts 17. 27. 1 Pet. 3. 14).

   c. Followed by the *Subjunctive Mood*, like No. 1. b; except that this puts the condition with more certainty, and as being more dependent on the event (1 Cor. 14. 5).

For two illustrations, see Acts 5. 38, 39. "If this counsel or this work be of men (1. b, a result which remains to be seen) . . . but if it is of God (1. a which I assume to be the case)", &c.

John 13. 17. "If ye know these things (2. a, which I assume to be the fact) happy are ye if ye do them (1. b, a result which remains to be seen)".

Note four "ifs" in Colossians, "if ye died with Christ" (2. 20); and "if ye were raised with Christ" (3. 1), both of which are No. 2. a (assuming the fact to be true); "if any man have a quarrel" (3. 13); "if he come to you" (4. 10), both of which are No. 1. b. being uncertainties.

One other "if" in Colossians is 1. 23: "If ye continue in the faith" (*eige*=if indeed, a form of 2. a), which ye will assuredly do.

119 THE FOURFOLD MINISTRY OF OUR LORD.

In the Four Gospels the Ministry of our Lord is divided, not into "years", but by *subjects*, which are of far greater importance than time. The "years" are mainly conjectural, but the subjects are Divinely recorded facts.

The subjects are two in number: the Kingdom and the King; and, since these are repeated in the form of *Introversion*, it brings the Person of the Lord into the Structure of the Gospel as the one great *central* subject of each, for all four Gospels are similarly constructed. See pages 1305, 1381, 1427, and 1510.

As, however, the index-letters are not the same in each Gospel, we set them out in their order:—

The Four Subjects.

The First is THE KINGDOM.
The Second is THE KING. } Their Proclamation.

The Third is THE KING.
The Fourth is THE KINGDOM. } Their Rejection.

These Subjects begin and end respectively in the Four Gospels as follows:—

MATTHEW.	MARK.	LUKE.	JOHN.
1st. 4. 12—7. 29 (125 verses).	1st. 1. 14–20. (7 verses).	1st. 4. 14—5. 11 (42 verses).	1st. 1. 35—4. 54 (132 verses).
2nd. 8. 1—16. 20 (347 verses).	2nd. 1. 21—8. 30 (295 verses).	2nd. 5. 12—9. 21 (204 verses).	2nd. 5. 1—6. 71 (118 verses).
3rd. 16. 21—20. 34 (134 verses).	3rd. 8. 31—10. 52 (110 verses).	3rd. 9. 22—18. 43 (409 verses).	3rd. 7. 1—11. 53 (248 verses).
4th. 21. 1—26. 35 (263 verses).	4th. 11. 1—14. 25 (139 verses).	4th. 19. 1—22. 38 (171 verses).	4th. 11. 54—17. 26 (209 verses).

From the above it will be seen that, including all the Four Gospels,

The First Subject (the Proclamation of the Kingdom) occupies in all 306 verses.

The Second Subject (the Proclamation of the King) occupies in all 964 verses.

The Third Subject (the Rejection of the King) occupies in all 901 verses.

The Fourth Subject (the Rejection of the Kingdom), occupies in all 782 verses.

Thus, the Subject that occupies the greatest number of verses is the KING: viz. 1865 verses in all (964 concerning the proclamation, and 901 concerning His rejection).

The Subject of the KINGDOM occupies 1088 verses in all (306 verses concerning its proclamation, and 782 concerning its rejection).

The Gospel which has most to say about the First Subject (the Proclamation of the Kingdom) is JOHN, having 132 verses; while MARK has the least, having only 7 verses on this Subject.

The Gospel which has most to say about the Second Subject (the Proclamation of the King) is MATTHEW, having 347 verses; while JOHN (strange to say) has the least, 118 verses; the reason being that in Matthew, the Lord is presented in His human relationship as King; whereas in John He is presented as God manifest in the flesh.

The Gospel which has most to say on the Third Subject (the Rejection of the King) is LUKE, having 409 verses; while MARK has the least, only 110 verses.

The Gospel which has most to say about the Fourth Subject (the Rejection of the Kingdom) is MATTHEW, having 263 verses; while Mark again has the least, 139 verses.

These particulars, when compared with the interrelation of the four Gospels as set forth in their respective Structures, are full of interest, and help to determine more specifically the great design of each Gospel.

Taking the Gospel of Matthew as an example, we find:—

The first subject is marked by the beginning and ending being both noted (4. 17 and 7. 28). All between these verses referred to the Kingdom which had drawn near in the Person of the King, but which, owing to His rejection, and the rejection of the "other servants" (22. 4) in the Acts of the Apostles, was postponed, and is now in abeyance (Heb. 2. 8, "not yet").

The commencement of the Second Subject is noted by the ending of the First Subject (7. 28). In ch. 8. 2,6,8 the Lord is immediately addressed as "Lord"; and, in *v.* 20 He gives His other title, "the Son of man".[1] The great miracles manifesting His Divine and Human perfections are recorded in this section, which ends with His question focussing the whole Subject: "Who do men say that I, the Son of man, am?" and Peter's answer: "Thou art the Messiah, the Son of the living God" (16. 13–16).

The Third Subject is marked in 16. 21: "From that time forth began Jesus to shew unto His disciples how He must go unto Jerusalem, and suffer many things", &c.

Thus there was a moment at which He introduced the Subject of His rejection, of which He had never before given even a hint. When once He had begun, He repeated it four times (in each Gospel), each time adding fresh details. See 16. 21; 17. 22; 20. 18; 20. 28.

The Fourth Subject (the Rejection of the Kingdom) begins at 21. 1 and continues down to 26. 35, when He goes forth from the Upper Room to Gethsemane.

In this section comes the second series[2] of Parables which deals with the Rejection and Postponement of the Kingdom, which was to be henceforth in abeyance. The approaching end of this period is marked off in 26. 1, closing with the last Supper at 26. 26–29.

The same four subjects may be traced in like manner in the other Gospels.

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[1] Its first occurrence in the N.T., the last being in Rev. 14. 14. It is the title connected with dominion in the earth. See Ap. 98. XVI.

[2] The first series being recorded in Matt. 13 (see Ap. 145); the second series, beginning with Matt. 21. 28, being specially marked by the word "again" in Matt. 22. 1.

120 THE SYNAGOGUE; AND JEWISH SECTS.

I. THE SYNAGOGUE.

Synagogues are mentioned as existing in Old Testament times, Ps. 74. 4, 8. The Heb. here is *mo'ĕd*, and in *v.* 8 it is rendered "synagogues" in the A.V. and R.V. (margin, "places of assembly"). AQUILA also, a reviser of the Septuagint (about A.D. 130), renders it *sunagōgē*.

Synagogues were in use from the earliest times, and Dr. John Lightfoot (*Works*, vol. v, p. 112) identifies them with "the 'high places' so often mentioned in Scripture in a commendable sense, as 1 Sam. 9. 19; 10. 5. 1 Kings 3. 4, &c." These are to be distinguished from the "high places" connected with idolatry and false worship (as 1 Kings 11. 7 and 12. 31. Jer. 7. 31 and 19. 5, &c.). How else could the "holy convocations" be held in accordance with Lev. 23. 3, 4, &c.?

On the return from the captivity, laws were made to regulate their erection, constitution, and use.

The days of assembly were three: the Sabbath, the second day of the week (our Sunday sunset to Monday sunset), and the fifth day (our Wednesday sunset, &c.). The expression in Acts 13. 42, which in the Greek=the Sabbath between, may therefore refer to one of these intervening days.

The officers of the Synagogue were:—

1. The *Archisunagōgos*=the ruler of the Synagogue, having charge of its affairs, regulating the service, &c.

2. The *Shĕlīaḥ* (or *mal'ak*) *hazzibbōr*=the angel of the *ekklēsia*, who was the constant minister of the Synagogue, to pray, preach, have charge of the law and appoint its readers. Hence he was called *episkopos*, or overseer. See notes on 1 Cor. 11. 10. Rev. 1. 20.

II. THE PHARISEES AND SADDUCEES.

1. The word PHARISEE is the Hebrew for one who was *separated* by special beliefs and practices, which were very strict as to tithing and eating, &c. (see Matt. 23. 23. Luke 18. 12). It was for this reason that the Lord was upbraided by the Pharisees (Matt. 9. 9–11; 11. 19. Mark 2. 16. Luke 5. 30; 7. 34).

Doctrinally, they held that the *oral* law was necessary to complete and explain the *written* law; hence, the strong denunciations of the Lord. Moreover, they held the natural immortality of man; and, JOSEPHUS says, the transmigration of souls.

[The ESSENES cultivated an intensified form of Pharisaism.]

2. The word SADDUCEE is the Greek form of the Heb. *ṣaddūḳīm*, which is derived from one *Ṣadōḳ*, said to be the founder of the sect, who was a disciple of ANTIGONUS of SOCOH (200-170 B.C.). They were the aristocratic and conservative party politically; and, doctrinally (generally speaking) they negatived the teaching of the Pharisees, even denying the doctrine of the resurrection.

Neither of these sects had any existence, as such, till the return from Babylon.

APPENDIXES 121 TO 125.

121 THE SYNONYMOUS WORDS FOR "PREACH", ETC.

1. ***kērussō*** = to proclaim (as a herald), from *kērux*, a herald; without reference to the *matter* proclaimed (which is contained in No. 4); and without including the idea of *teaching*.

2. ***kērux*** = a herald.

3. ***kērugma*** = that which is proclaimed.

4. ***euangelizō*** = to announce a joyful message; having regard to the *matter* announced (not the manner, which is contained in No. 1).

5. ***katangellō*** = to bring word down to any one, bring it home by setting it forth.

6. ***diangellō*** = to make known (through an intervening space), report further (by spreading it far and wide).

7. ***laleō*** = to talk or to use the voice, without reference to the words spoken (see Mark 2. 2).

8. ***dialegomai*** = to speak to and fro (alternately), converse, discuss (see Acts 20. 7, 9). Hence Eng. dialogue.

9. ***akoē*** = hearing. Put by Fig. *Metonymy* (of Subject) for what is heard.

10. ***logos*** = the word (spoken, as a means or instrument, not as a product); the expression (both of sayings and of longer speeches); hence, an account, as in Matt. 12. 36; 18. 23. Luke 16. 2. Acts 19. 40. Rom. 9. 28 (m.); 14. 12. Phil. 4. 17. Heb. 13. 17. 1 Pet. 4. 5. For the difference between *logos* and *rhēma*, see note on Mark 9. 32.

122 THE SYNONYMOUS WORDS FOR "JUDGE", "CONDEMN", ETC.

1. ***krinō*** = to judge, used of a legal or other decision; generally translated "judge", sometimes "determine", "conclude", &c.

2. ***anakrinō.*** No. 1 with *ana* (Ap. 104. i) prefixed = to examine; translated, with a negative, "ask no question" in 1 Cor. 10. 25, 27.

3. ***apokrinomai.*** Middle of No. 1 with *apo* (Ap. 104. iv) prefixed = to give forth a decision for oneself; hence to answer. According to Hebrew idiom, which prevails in both Testaments, it is often combined with the word "said" in the expression "answered and said", and receives its meaning from the context. See note on Deut. 1. 41. It thus frequently occurs when no question had been asked: e.g. in Matt. 11. 25, "answered and said" means "prayed and said"; 22. 1, "taught"; in Mark 9. 5, "exclaimed"; 12. 35, "asked"; Luke 13. 14, "burst forth"; John 1. 49, "confessed"; 5. 19, "declared". The word occurs so frequently (more than 240 times), always translated "answer", that it has not been deemed necessary to call attention to it in the notes.

4. ***diakrinō.*** No. 1 with *dia* (Ap. 104. v) prefixed = to discriminate, make a difference; hence to doubt. It is translated "stagger at" in Rom. 4. 20.

5. ***enkrinō.*** No. 1 with *en* (Ap. 104. viii) prefixed = to adjudge to a particular position. Occurs only in 2 Cor. 10. 12, translated "make of the number".

6. ***epikrinō.*** No. 1 with *epi* (Ap. 104. ix) prefixed = to pronounce sentence upon. Occurs only in Luke 23. 24.

7. ***katakrinō.*** No. 1 with *kata* (Ap. 104. x) prefixed = to give sentence against, to condemn. Occurs 19 times, translated "condemn", except in Mark 16. 16 and Rom. 14. 23.

8. ***sunkrinō.*** No. 1 with *sun* (Ap. 104. xvi) prefixed = to put together, in order to judge; hence to compare. Occurs only in 1 Cor. 2. 13. 2 Cor. 10. 12.

9. ***hupokrinomai.*** Middle of No. 1 with *hupo* (Ap. 104. xviii) prefixed = to answer (like No. 3), and so to act on the stage; hence to feign. Occurs only in Luke 20. 20. The nouns *hupokrisis* and *hupokritēs*, which we have anglicized into "hypocrisy" and "hypocrite", are always so translated, save in Gal. 2. 13, and James 5. 12.

123 THE SYNONYMOUS WORDS FOR "MAN", "MEN".

Sometimes the word "man" is added in translating the Masc. Gender of Adjectives or Nouns, in which case it is not one of the words given below.

1. ***anthrōpos*** = an individual of the Genus *Homo*; a human being as distinct from animals. See Ap. 98. XVI, for "the Son of man".

2. ***anēr*** = an adult male person. Lat. *vir*, an honourable title (as distinct from a mere "man", No. 1); hence, used of a husband.

3. ***tis*** = some one, a certain one.

4. ***arrēn*** = a male; of the male sex.

5. ***arsēn.*** The same as No. 4; being the old *Ionic* form, as No. 4 is the later *Attic* form.

6. ***teleios*** = one who has reached maturity as to age or qualification, or by initiation. Rendered "man" in 1 Cor. 14. 20. See note there; also Ap. 125. 1, and cp. 1 Cor. 2. 6.

124 THE SYNONYMOUS WORDS FOR "OTHER", "ANOTHER".

1. ***allos*** = another of the same kind (denoting *numerical* distinction). The second of two where there may be more: e.g. Matt. 10. 23; 25. 16, 17, 20; 27. 42, 61; 28. 1. John 18. 15, 16; 20. 2-4. Rev. 17. 10. See note on John 19. 18.

2. ***heteros*** = another of a different kind (usually denoting *generic* distinction). The "other" of two, where there are only two: e.g. Matt. 6. 24; 11. 3. Luke 5. 7; 7. 41; 14. 31; 16. 13, 18; 17. 34, 35; 18. 10; 23. 40.

3. ***loipos*** = the remaining one. Pl. = those who are left.

4. ***tines*** = certain ones. 2 Cor. 3. 1.

5. ***kakeinos*** = and that one there. Contraction of *kai ekeinos*, only translated "other" in Matt. 23. 25 and Luke 11. 42.

6. ***allotrios*** = not one's own, belonging to another, or others (Heb. 9. 25). Hence, a foreigner. See Luke 16. 12.

125 THE SYNONYMOUS WORDS FOR "PERFECT" (Adj. and Verb).

1. ***teleios*** = that which has reached its end. From *telos*, end. Lat. *finis*, nothing beyond; hence perfect, in the sense of initiated. See 1 Cor. 2. 6. Phil. 3. 15.

2. ***teleioō*** = to make a full end, consummate.

3. ***epiteleō*** = to finish, or bring through to an end.

4. ***akribōs*** = accurately, precisely, exactly, assiduously.

5. ***akribeia*** = accuracy, preciseness, exactness.

6. ***artios*** = fitting like a joint = perfect adaptation for given uses. Occ. only in 2 Tim. 3. 17.

7. ***plēroō*** = to fulfil, accomplish.

8. ***katartizō*** = to arrange or set in order, adjust, &c. It occurs thirteen times, and is rendered "mend" (Matt. 4. 21. Mark 1. 19); "prepare" (Heb. 10. 5); "frame" (Heb. 11. 3); "restore" (Gal. 6. 1); "make perfect" (Heb. 13. 21. 1 Pet. 5. 10. All the texts read "will perfect"); "perfected" (Matt. 21. 16. 1 Thess. 3. 10); "fit" (Rom. 9. 22). *Passive* "be perfect" (Luke 6. 40. 2 Cor. 13. 11); "be perfectly joined together" (1 Cor. 1. 10).

9. ***exartizō*** = to equip, fit out (as a vessel for sea); i.e. ready for every emergency (occ. only in Acts 21. 5 and 2 Tim. 3. 17).

10. ***hexis*** = habitude (as the result of long practice or habit). Occ. only in Heb. 5. 14.

126 THE EIGHT BEATITUDES OF MATT. 5, AND THE EIGHT WOES OF MATT. 23.

The eight Beatitudes of Matt. 5. 3-12 are best understood and interpreted by the eight contrasts, or "Woes" of 23. 13-33. The comparison shows that 5. 10-12 form *one* (the eighth) Beatitude, having one subject (persecution) corresponding with the eighth "Woe" of 23. 29-33.

They may be thus set out:—

"THE BEATITUDES" (5. 3-12).

1. The kingdom opened to the poor (*v.* 3).
2. Comfort for mourners (*v.* 4).
3. The meek inheriting the earth (*v.* 5).
4. True righteousness sought by true desire (*v.* 6).
5. The merciful obtaining mercy (*v.* 7).
6. Purity within, and the vision of God hereafter (*v.* 8).
7. Peacemakers, the sons of God (*v.* 9).
8. The persecuted (*vv.* 10-12).

"THE WOES" (23. 13-33).

1. The kingdom shut (*v.* 13).
2. Mourners distressed (*v.* 14).
3. Fanatics compassing the earth (*v.* 15).
4. False righteousness sought by casuistry (*vv.* 16-22).
5. Mercy "omitted" and "left undone" (*vv.* 23, 24).
6. Purity without, uncleanness within. "Blindness" (*vv.* 25, 26).
7. Hypocrites, and lawless (*vv.* 27, 28).
8. The persecutors (*vv.* 29-33).

Beside these eight contrasts there is an internal correspondence of the principal thoughts, suggested by the combined series, and forming the Structure given in the note on Matt. 5. 3, 4.

It may be further noted that these Beatitudes rest on special passages in the Psalms: Matt. 5. 3 (Ps. 40. 17); 5. 4 (Ps. 119. 136); 5. 5 (Ps. 37. 11); 5. 6 (Ps. 42. 1, 2); 5. 7 (Ps. 41. 1); 5. 8 (Ps. 24. 4; 73. 1); 5. 9 (Ps. 133. 1); 5. 10 (Pss. 37; 39; 40).

127 THE SYNONYMOUS WORDS FOR "POOR", ETC.

1. ***ptōchos***=destitute, and in want: always rendered "poor": except Luke 16. 20, 22 (beggar); Gal. 4. 9 (beggarly); Jas. 2. 2 (poor man).
2. ***penēs***=poor, as opposed to rich. Occurs only in 2 Cor. 9. 9.
3. ***praüs***=meek, as distinguished from passionate. Occ. only in Matt. 5. 5; 21. 5; 1 Pet. 3. 4.

These words are used in the Septuagint interchangeably for the same Hebrew word; but the contexts show that they are all used for the same class, viz., the *fellahin*, or poor of an oppressed country, living quiet lives under tyrannical and oppressive rulers; and suffering deprivation from tax-gatherers and lawless neighbours.

128 THE SYNONYMOUS WORDS USED FOR "SIN", "WICKEDNESS", "EVIL", "UNGODLINESS", "DISOBEDIENCE", "TRANSGRESSION", ETC.

I. SIN.

i. The Verb.

hamartanō=to miss the mark or aim; then, to miss or wander from the right path; to go, or do, wrong.

ii. The Noun.

1. ***hamartia***=a failing to hit the mark; aberration from prescribed law (connected with and resulting from the above). In N.T. always in a moral sense=a sin, whether by omission or commission, in thought, word, or deed. Also used in connection with the sin-offering (Heb. 10. 6, 8, 18; 13. 11, as in Ps. 40. 6, cp. Lev. 5. 8).
2. ***hamartēma***=the actual sin. The evil principle in action; the sinful act or deed.
3. ***paraptōma***=a falling aside, when one should have stood upright. Hence (morally) a fall, a falling aside from truth and equity; a fault, or trespass.
4. ***anomia***=lawlessness.
5. ***athesmos***=breaking through all restraints of ordinances or institutes, divine or human, to gratify one's lusts. Occurs only in 2 Pet. 2. 7; 3. 17.

In Romans 5. 12, No. 1 entered the world. The disobedience of Adam (*vv.* 15, 17, 18) was No. 3, and the law entered that No. 3 which before was error, might become criminal in the knowledge of the sinner. After this, where No. 1 abounded, grace did much more abound.

II. WICKEDNESS.

1. ***ponērta***=depravity; iniquity, the wicked acting of the evil nature. See No. III. 1 below.
2. ***kakia***=depravity, the vicious disposition and desires, rather than the active exercise of them, which is No. 1 (*ponēria*).

III. EVIL (Adj. and Noun).

1. ***ponēros***=full of labours and pains in working mischief; evil intent (Matt. 12. 39. Luke 11. 29); grudging, in connection with the idea expressed in the "evil eye" (Matt. 6. 23; 20. 15. See the context, and cp. Luke 11. 13).
2. ***kakos***=depraved, bad in nature. Cp. No. II. 2.
3. ***anomos***=lawless, contempt of law.

IV. UNGODLINESS.

asebeia=impiety, absence of "the fear of God", having no reverence for sacred things; irreligious. Sept. for *pāsha'*. Ap. 44. ix.

V. DISOBEDIENCE, ETC.

1. ***apeitheia***=unwillingness to be persuaded, leading to obstinacy.
2. ***parakoē***=unwillingness to hear, disobedient.

VI. TRANSGRESS, TRANSGRESSOR.

1. ***parabainō***=to step on one side, overstep, go aside from, violate, transgress.
2. ***parerchomai***=to go past, pass by, neglect.
3. ***parabatēs***, one who steps aside, or oversteps.

VII. INIQUITY.

1. ***adikia***=unrighteousness, wrongdoing.
2. ***adikēma***=a wrong done.
3. ***paranomia***=acting contrary to law or custom. Occ. only in 2 Pet. 2. 16.

VIII. ERR, ERROR.

1. ***planaō***=to cause to wander or go astray; used of doctrinal error and religious deceit. Cp. *planos* (1 Tim. 4. 1, "seducing").
2. ***apoplanaō***. No. 1 with *apo*=away from, prefixed (Ap. 104. iv). In Pass., to go astray from, swerve. Occ. only in Mark 13. 22 and 1 Tim. 6. 10.
3. ***astocheō***=to deviate from. Occ. only in 1 Tim. 1. 6; 6. 21. 2 Tim. 2. 18.

IX. FAULT.

hēttēma=a diminishing of that which should have been rendered in full measure; diminution, decrease. Occ. in Rom. 11. 12 and 1 Cor. 6. 7.

129 THE SYNONYMOUS WORDS FOR "WORLD", "EARTH", ETC.

There are four Greek words which are thus translated; and it is most important that they should be, in each occurrence, carefully distinguished. They are as follows:—

1. ***kosmos***=the world as created, ordered, and arranged. Hence it is used in the LXX for the Heb. word rendered "ornament". See Ex. 33. 5, 6. Isa. 49. 18. Jer. 4. 30. Ezek. 7. 20, &c. It denotes the opposite of what man has called "chaos", which God never created. See notes on Isa. 45. 18 and Gen. 1. 2: for the Heb. *bārā'* means not only to create, but that what was created was beautiful. The root, meaning to carve, plane, polish, implies both order and beauty. Cp. Ap. 146.

2. ***aiōn***=an age, or age-time, the duration of which is indefinite, and may be limited or extended as the context of each occurrence may demand.

The root meaning of *aiōn* is expressed by the Heb. *'olām* (see Ap. 151. I. A and II. A) which denotes indefinite, unknown or concealed duration: just as we speak of "the patriarchal age", or "the golden age", &c. Hence, it has come to denote any given period of time, characterized by a special form of Divine administration or dispensation.

In the plural we have the Heb. *'olāmīm* and Gr. *'aiōnes* used of ages, or of a succession of age-times, and of an abiding from age to age. From this comes the adjective *aiōnios* (Ap. 151. II. B), used of an unrestricted duration, as distinct from a particular or limited age-time. These age-times must be distinct or they could not be added to, or multiplied, as in the expression *aiōns* of *aiōns*.

These ages or age-times were all prepared and arranged by God (see Heb. 1. 2; 11. 3); and there is a constant distinction in the New Testament between "this age", and the "coming age" (see Matt. 12. 32. Heb. 1. 2. Eph. 1. 21).

"This age" is characterized by such passages as Matt. 13. 24–30, 36–43. Mark 4. 19; 10. 30. Rom. 12. 2. 1 Cor. 2. 8. 2 Cor. 4. 4. Gal. 1. 4. Eph. 2. 2 (transl. "course"). 2 Tim. 4. 10. Tit. 2. 12.

The "coming age" is characterized in such passages as Matt. 13. 39, 40, 49; 24. 3; 28. 20. Mark 10. 30. Luke 18. 30; 20. 35. 1 Cor. 15. 23. Tit. 2. 13.

The conjunction of these ages is spoken of as the *sunteleia*, marking the end of one age and the beginning of another.

Other indefinite durations are mentioned, but they always refer to some unknown and prolonged continuance, the end of which cannot be seen; such as the end of life (Ex. 21. 6). Hence the Hebrew Priesthood was so characterized because its end could not be foreseen (see Ex. 40. 15. 1 Sam. 1. 22. Heb. 7. 12). It is used in the same way in other connections (see Matt. 21. 19. John 8. 35). For further information see Ap. 151. II. A.

3. ***oikoumenē***=the world as inhabited. It is from the verb *oikeō*=to dwell. It is used of the habitable world, as distinct from the *kosmos* (No. 1 above, which=the world as *created*). Hence, it is used in a more limited and special sense of the Roman Empire, which was then predominant. See Luke 2. 1; 4. 5; 21. 26. It is sometimes put by the Fig. *Metonymy* (of the *Adjunct*), Ap. 6, for the inhabitants (Acts 17. 6, 31. Heb. 2. 5, &c.).

4. ***gē***=land, as distinct from water; or earth as distinct from heaven; or region or territory, used of one special land, or country, as distinct from other countries, in which peoples dwell, each on its own soil.

130 THE SYNONYMOUS WORDS FOR "LIGHT", ETC.

1. ***phōs***=light (underived and absolute); the opp. of darkness. Used therefore specially of God (John 1. 4, 5; 8. 12. 1 John 1. 5, &c.).

2. ***phōstēr***=a light, or light-giver, used of star light, and light holders or bearers (cp. Gen. 1. 14, 16).

3. ***phōtismos***=a lighting, illumination, shining.

4. ***luchnos***=a portable hand-lamp fed by oil, burning for a time and then going out. See John 5. 35, where *luchnos* is used of John the Baptist in contrast with No. 1 (*phōs*), which is used of Christ (John 8. 12, &c.).

5. ***luchnia***=a lampstand.

6. ***lampas***=a torch (Judg. 7. 16, 20) fed with oil from a small vessel (the *angeion* of Matt. 25. 4) constructed for the purpose.

7. ***phengos***=light (No. 1) in its effulgence, used of moonlight, except in Luke 11. 33 where it is used of lamp-light. Occurs elsewhere only in Matt. 24. 29 and Mark 13. 24.

131 THE SYNONYMOUS WORDS FOR "HELL", ETC.

"Hell" is the English rendering of *two* different Greek words in the N.T.

The English word is from the Anglo-Saxon *hel*, Genitive Case *helle*=a hidden place, from the Anglo-Saxon *helan*=to hide.

It is in the N.T. used as the translation of two Greek words:—

I. ***Geenna.*** Gr. *geenna*. This is the transliteration of the Heb. *Gai' Hinnōm*, i.e. the Valley of Hinnōm or "the Valley" of [the sons of] Hinnōm, where were the *fires* through which children were passed in the worship of Moloch.

In the O.T. *Tophet* was the Heb. word used, because it was a place in this valley.

In our Lord's day the idolatry had ceased, but the *fires* were still continually burning there for the destruction of the refuse of Jerusalem. Hence, *geenna* was used for the fires of destruction associated with the judgment of God. Sometimes, "*geenna* of fire". See 2 Kings 23. 10. Isa. 30. 33. Jer. 7. 31, 32; 19. 11–14.

Geenna occurs 12 times, and is always rendered "hell", viz. Matt. 5. 22, 29. 30; 10. 28; 18. 9; 23. 15, 33. Mark 9. 43, 45, 47. Luke 12. 5. Jas. 3. 6.

II. ***Hadēs.*** Gr. *hadēs*, from *a* (privative) and *idein*, to see (Ap. 133. I. i); used by the Greeks for *the unseen* world.

The meaning which the Greeks put upon it does not concern us; nor have we anything to do with the imaginations of the heathen, or the traditions of Jews or Romanists, or the teachings of demons or evil spirits, or of any who still cling to them.

The Holy Spirit has used it as one of the "words pertaining to the earth", and in so doing has "purified" it, "as silver tried in a furnace" (see notes on Ps. 12. 6). From this we learn that His own words "are pure", but words belonging to this earth have to be "purified".

The Old Testament is the fountain-head of the Hebrew language. It has no literature behind it. But the case is entirely different with the Greek language. The Hebrew *Shᵉōl* is a word Divine in its origin and usage. The Greek *Hades* is human in its origin and comes down to us laden with centuries of development, in which it has acquired new senses, meanings, and usages.

Seeing that the Holy Spirit has used it in Acts 2. 27, 31 as His own equivalent of *Shᵉōl* in Psalm 16. 10, He has settled, once for all, the sense in which we are to understand it. The meaning He has given to *Shᵉōl* in Ps. 16. 10

is the one meaning *we* are to give it wherever it occurs in the N.T., whether we transliterate it or translate it. We have no liberty to do otherwise, and must discard everything outside the Word of God.

The word occurs eleven times (Matt. 11. 23; 16. 18. Luke 10. 15; 16. 23. Acts 2. 27, 31. 1 Cor. 15. 55. Rev. 1. 18; 6. 8; 20. 13, 14); and is rendered "hell" in every passage except one, where it is rendered "grave" (1 Cor. 15. 55, marg. "hell").

In the R.V. the word is always transliterated "Hades", except in 1 Cor. 15. 55 (where "death" is substituted because of the reading, in all the texts, of *thanate* for *hadē*), and in the American R.V. also.

As *Hades* is the Divine Scriptural equivalent of *Sh^eōl*, further light may be gained from Ap. 35, and a reference to the 65 passages there given. It may be well to note that while "Hades" is rendered "hell" in the N.T. (except once, where the rendering "the grave" could not be avoided), *Sh^eōl*, its Hebrew equivalent, occurs 65 times, and is rendered "the grave" 31 times (or 54 %); "hell" 31 times (4 times with margin "the grave", reducing it to 41·5 %); and "pit" only 3 times (or 4·5 %).

"The grave", therefore, is obviously the best rendering, meaning *the state of death* (Germ. *sterbend*, for which we have no English equivalent); not the *act* of dying, as an examination of all the occurrences of both words will show.

1. The rendering "pit" so evidently means "the grave" that it may at once be substituted for it (Num. 16. 30, 33. Job 17. 16).

2. The rendering "the grave" (not "a grave", which is Hebrew *ḳeber*, or *bōr*) exactly expresses the meaning of both *Sh^eōl* and *Hades*. For, as to *direction*, it is always down: as to *place*, it is in the earth: as to *relation*, it is always in contrast with the state of the living (Deut. 32. 22–25 and 1 Sam. 2. 6–8); as to *association*, it is connected with mourning (Gen. 37. 34, 35), sorrow (Gen. 42. 38. 2 Sam. 22. 6. Ps. 18. 5; 116. 3), fright and terror (Num. 16. 27, 34), mourning (Isa. 38. 3, 10, 17, 18), silence (Ps. 6. 5; 31. 17. Ecc. 9. 10), no knowledge (Ecc. 9. 5, 6, 10), punishment (Num. 16. 29, 34. 1 Kings 2. 6, 9. Job 24. 19. Ps. 9. 17 (R.V.=*re*-turned)), corruption (Ps. 16. 10. Acts 2. 27, 31); as to *duration*, resurrection is the only exit from it (Ps. 16. 11. Acts 2. 27, 31; 13. 33–37. 1 Cor. 15. 55. Rev. 1. 18; 20. 5, 13, 14).

III. ***Tartaroō*** (occurs only in 2 Pet. 2. 4) = to thrust down to Tartarus, *Tartarus* being a Greek word, not used elsewhere, or at all in the Sept. Homer describes it as subterranean (cp. Deut. 32. 22, which may refer to this). The Homeric *Tartarus* is the prison of the Titans, or giants (cp. Heb. *Rephaim*, Ap. 25), who rebelled against *Zeus*.

132 THE SYNONYMOUS WORDS FOR "KNOW", "KNOWLEDGE", ETC.

I. The Verb.

i. ***oida*** = to know (intuitively) without effort, to understand. No. i is subjective, while No. ii is objective.

ii. ***ginōskō*** = to know (by experience, or effort); to acquire knowledge, become acquainted with; hence, to come or get to know, learn, perceive. See John 1. 48. 1 John 5. 20. Eph. 5. 5.

iii. ***epi-ginōskō.*** No. ii with *epi* = upon (Ap. 104. ix); to know thereupon, to become thoroughly acquainted with; to know thoroughly and accurately, recognize. See 1 Cor. 13. 12.

iv. ***pro-ginōskō.*** No. ii with *pro* (Ap. 104. xiv) = to get to know beforehand, to foreknow.

v. ***epistamai*** = to obtain, and thus have a knowledge of anything by proximity to it, or as the result of prolonged attention; in contrast with the process of getting to know it, or with a mere casual, *dilettante* acquaintance with it. See Acts 15. 7; 18. 25; and see note on 19. 15.

II. The Noun.

i. ***gnōsis*** = knowledge acquired by learning, effort, or experience. The result of No. ii, above.

ii. ***epignōsis*** = precise or further knowledge, thorough acquaintance with; true knowledge.

iii. ***sunesis*** = native insight, understanding, capacity to apprehend; used of reflective thought, while *sophia* (wisdom) is used of productive thought.

133 THE SYNONYMOUS WORDS FOR "SEE", "LOOK", "BEHOLD", ETC.

The following twenty-three words are to be thus distinguished and understood:—

I. SEE.

1. ***eidon*** = to see: implying not the mere act of looking, but the actual perception of the object; thus differing from *blepō* (No. 5, below).

2. ***idou*** is the Imperative Aorist Middle of *eidon* (see No. 1, above) = See! Behold! calling attention to something external to one's self.

3. ***ide*** is the Imperative Active of the Second Aorist *eidon* (No. 1, above), as calling attention to something *present*.

4. ***oida*** = to know intuitively, without effort or experience; to have perceived or apprehended. Cp. the verb *ginōskō*, which means *to get to know*, by effort, experience, or revelation. See the two verbs in the same verse (John 8. 55; 13. 7. 1 John 5. 20), and Ap. 132. I. 1.

5. ***blepō*** = to have the power of seeing, to use the eyes, to look at; used of the act of looking, even though nothing be seen. Hence, to observe accurately and with desire; used of mental vision, and implying more contemplation than *horaō* (see No. 8, below).

6. ***anablepō.*** This is *blepō* (No. 5, above), with the Preposition *ana* prefixed (see Ap. 104. i) = to look up (e.g. Mark 8. 24), to look again; hence, to recover sight (e.g. Matt. 11. 5).

7. ***emblepō*** = to look in or into, fix the eyes upon, or look intently. It is *blepō* (No. 5, above) with the Preposition *en* (Ap. 104. viii) prefixed, and denotes a looking or regarding fixedly. Hence, to know by inspection (e.g. Matt. 19. 26. Mark 8. 25. Acts 22. 11).

8. ***horaō*** = to perceive with the eyes. It is used of bodily sight, and with special reference to the thought as to the object looked at. It thus differs from No. 5, above, in the same way as No. 1 does, and from No. 1 in that it has regard to the *object*, while No. 1 refers to the *subject*.

(a) ***opsomai*** is used as the Future of *horaō* (No. 8, above), and has regard to the object presented to the eye, and to the subject which perceives, at the same time. It denotes, not so much the act of seeing (like Nos. 5 and 8, above), but the state and condition of the one to whose eye the object is presented. Hence, to truly comprehend.

9. ***aphoraō*** = to look away from others at one who is regarded earnestly (e.g. Heb. 12. 2, where alone it occurs). It is No. 8, with *apo* (Ap. 104. iv) prefixed.

10. ***optanomai*** = to behold, and in Passive, to appear or be seen. It is a rare form of the Present, formed from No. 8, as above. Occurs only in Acts 1. 3.

11. ***theōreō***=to be a spectator of, to gaze at, or on, as a spectacle. Our. Eng. word "theatre" is from the same root. Hence, it is used of bodily sight, and assumes the actual presence of the object on which the gaze is fixed, and that it is a continued and prolonged gaze. It differs from No. 8, above, as that may be only the act of an instant.

12. ***theaomai*** is, in meaning, like No. 11, above, but differing from it in that No. 11 has regard to the *object* gazed upon, while this has regard to the *subject* who gazes. Hence, it is used of gazing with a purpose; to see with desire, or regard with admiration.

13. ***historeō***=to inquire: i.e. to have an interview with a person with a view to becoming personally acquainted through conversation. Occ. only in Gal. 1. 18.

II. BEHOLD.

1. ***epeidon.*** This is No. I. 1, with *epi*=upon (Ap. 104. ix) prefixed; to look upon. It is the second Aorist of *ephoraō* (No. I. 8), with *epi*=upon (Ap. 104. ix) prefixed. It occurs only in Luke 1. 25 and Acts 4. 29.

2. ***epopteuō***=to look over, overlook, watch, and thus be an eyewitness of. Occ. only in 1 Pet. 2. 12; 3. 2. It is derived from No. I. 8, above, with *epi* (Ap. 104. ix) prefixed.

3. ***anatheōreō.*** It is No. I. 11, with *ana* (Ap. 104. i) prefixed. Hence it=to gaze on with purpose and attention. Occ. only in Acts 17. 23; and Heb. 13. 7.

4. ***katanoeō***=to perceive with the senses, referring to the *object* of observation rather than to the act of getting to know (as with *ginōskō*, Ap. 132. I. ii). It has regard to the conscious action of the mind in getting to see or understand.

III. LOOK.

1. ***anablepō.*** See No. I. 6, above.

2. ***parakuptō***=to stoop down beside (*para.* Ap. 104. xii) anything in order to look at it more closely.

3. ***prosdokaō***=to watch for (*pros.* Ap. 104. xv) anything, expect and thus look or wait for.

4. ***epiblepō.*** This is No. I. 5, above, with *epi*=upon (Ap. 104. ix) prefixed.

5. ***episkeptomai***=to look upon (Ap. 104. ix), as though to select; to look out, so as to select.

6. ***atenizō***=to fix the eyes intently upon.

134 THE SYNONYMOUS WORDS FOR "PRAY" AND "PRAYER".

I. The Verb.

1. ***euchomai***=to speak out, utter aloud. Hence, to wish or vow (Acts 26. 29. 2 Cor. 13. 7. Jas. 5. 16).

2. ***proseuchomai.*** No. 1 with *pros* (Ap. 104. xv) prefixed=to pray to. It is restricted to prayer to God in N.T. First occ. in Matt. 5. 44.

3. ***erōtaō***=to ask or request a *person* to do (rarely to give) something: thus differing from No. 4 below.

4. ***aiteō***=to ask for something to be given (not done, as No. 3). Commonly used of an inferior addressing a superior.

5. ***deomai***=to want, lack, or need; then, to make known one's need; hence, to supplicate, beseech.

6. ***parakaleō***=to call aside, appeal to (by way of exhortation, entreaty, comfort, or instruction).

II. The Noun.

1. ***euchē***=a prayer (to God); also, a vow made to God.

2. ***proseuchē***=No. 1 with *pros* (Ap. 104. xv, prefixed). The word is quite common in the *Papyri*, though in the N.T. it is restricted to prayer offered to God, having regard to the power of Him Who is invoked and giving prominence to *personal devotion.* Also used of a place of prayer (Acts 16. 13).

3. ***deēsis***=a petition for a special object, having regard to our necessity rather than to God's sufficiency to supply it: giving prominence to *personal need.* In Byzantine Greek it was used of a *written* petition (as in Eng.).

4. ***enteuxis***=confiding access to God, giving prominence to childlike confidence in prayer. Occ. only in 1 Tim. 2. 1; 4. 5.

5. ***aitēma***=a specific petition for a particular thing, cp. No. I. 4. Occurs only in Luke 23. 24. Phil. 4. 6. 1 John 5. 15.

135 THE SYNONYMOUS WORDS FOR "LOVE".

I. The Verb.

1. ***agapaō***=to regard with favour, to make much of a thing or person, on principle. The cause or ground of No. 2.

2. ***phileō***=to kiss, to be fond of, having regard to *feeling* as distinct from principle. The demonstration of No. 1. Hence No. 2 is never used of man's love to God: this is always No. 1. Both words are used of God's love to man. No. 2 is used of the Lord's love for Lazarus (John 11. 3, 36), but not in *v.* 5, where the sisters are included. See the notes on John 21. 15–17; and on John 12. 25.

II. The Noun.

1. ***agapē.*** No. 2, below, was the common word used by the Greeks, for love; and even this is far lower than the N.T. *philadelphia* (=love of the brethren). *Agapē* is spontaneous love, irrespective of "rights". The word was supposed to be peculiar to the N.T., but it is found in the *Papyri.*

2. ***philanthrōpia***=philanthropy, or love of man, which did not go beyond giving man his "rights", among the Greeks. It is used in a far higher sense in Tit. 3. 4; occurs elsewhere only in Acts 28. 2. Cp. the Adverb *philanthrōpōs* (Acts 27. 3, "courteously").

III. The Adjective.

agapētos=beloved. The word used of the Lord Jesus by the Father. See Matt. 3. 17; 12. 18; 17. 5. Mark 1. 11; 9. 7. Luke 3. 22; 9. 35; and in Mark 12. 6. Luke 20. 13, by Himself. A special epithet of the Saints in the Epistles.

136 THE SYNONYMOUS WORDS FOR "WASH".

The following nine Greek words are rendered "wash" in the English N.T.:—

i. ***niptō***=to wash some part of the body (as the face, hands, or feet).

ii. ***aponiptō.*** No.1 with *apo*=away from (Ap.104.iv); to wash off from (a *part* of the body) and for one's self.

iii. ***louō***=to bathe (the whole body).

iv. ***apolouō.*** No.3 with *apo*=away from (Ap.104.iv); to wash off from the whole body by bathing. Occ. only in Acts 22.16, and 1 Cor. 6.11.

v. ***plunō***=to wash (inanimate things, such as clothes). Occ. only in Rev. 7.14.

vi. ***apoplunō.*** No.5 with *apo*=away from (Ap.104.iv); to wash inanimate things thoroughly. Used only of nets (Luke 5.2).

vii. ***baptizō.*** Rendered "wash" only in Mark 7.4, and Luke 11.38. See Ap. 115.

viii. ***brechō***=to wet (on the surface, like rain), moisten.

These words must be carefully distinguished. See notes on John 13.10: "He that is washed (No. 3) needeth not save to wash (No. 1) his feet".

In the Septuagint of Lev. 15.11, the three principal words are used in one verse: "And whomsoever he toucheth that hath the issue, and hath not rinsed (No. 1) his hands in water, he shall wash (No. 5) his clothes, and bathe himself (No. 3) in water", &c.

ix. ***rhantizō***=to sprinkle (ceremonially), and thus cleanse or purify. Occ. only in Heb. 9.13, 19, 21; 10.22.

137 THE SYNONYMOUS WORDS FOR "WORSHIP".

The following six Greek words are rendered "worship" in the A.V.:—

1. ***proskuneō***=to prostrate one's self (in reverence), do homage. Used, therefore, of the *act* of worship.

2. ***sebomai***=to revere, to feel awe. Used, therefore, of the *inward feelings* (as No. 1 is of the outward act).

3. ***sebazomai***=to be shy, or timid at *doing anything*. Occurs only in Rom. 1.25.

4. ***latreuō***=to serve in official service (for hire, or reward). Used of serving God in the externals of His worship.

5. ***eusebeō***=to be pious or devout towards any one; to act with reverence, respect, and honour.

6. ***therapeuō***=to wait upon, minister to (as a doctor does); hence=to heal; to render voluntary service and attendance. Thus differing from No. 4.

138 THE DOUBLE MIRACLES OF MATT. 9.18; MARK 5.22; AND LUKE 8.41.

Discrepancies, so-called, are manufactured when similar miracles are regarded as identical. One such example is seen in the case of the two demoniacs of Matt. 8.28 and the one demoniac of Mark 5.1-20. (See note on Matt. 8.28).

Another is that of the two storms on the lake of Matt. 8.24 (Mark 4.37-41) and Luke 8.22-25.

Another is that of the lepers of Matt. 8.2 (Mark 1.40) and Luke 5.12. See the notes, and cp. Ap. 152.

Why should not words be repeated at different times and under other circumstances? And as there were many people suffering in various places from similar diseases, why should we not expect to find similar miracles?

Why assume that two miracles, which are apparently alike in general character, are identical, and then talk about the two accounts being contradictory?

Two examples are furnished, not only in the case of two separate miracles, but in the case of *pairs* of double miracles.

1. There were two females raised from the dead.

The first (Matt. 9.18) was *to korasion* (a little girl), whose father was probably a civil magistrate (*archōn*). She died before her father started to see the Lord, and so no messengers were dispatched with the news.

The second (Mark 5.22. Luke 8.41) was *to paidion*, a girl of about twelve years (see Ap. 108.v), whose father was one of the rulers of the Synagogue (*archisunagōgos*), by name Jairus. She was not dead. No mourning had commenced, but as the Lord approaches news of her death was brought.

Other antecedents and consequents of time and place and circumstances are all different.

2. There were two women suffering from the same disease. And why not? It is not surprising that there were two, but surprising there were not more—as probably there were among the many unrecorded (Matt. 14.36. Mark 3.10; 6.56. Luke 6.19).

The first (Matt. 9.20) was evidently watching her opportunity, and had probably heard the report of the Lord's "touch". She came behind Him; and there is no mention of a crowd as in the case of the other woman.

The first spoke "within herself" of what she would do; the second had spoken to her friends.

The Lord saw the first woman, and spoke before the healing was effected. He did not see the second, and inquired after the healing was accomplished.

In the first the disciples said nothing, but in the second they reasoned with the Lord as to the crowds.

In the first there is no mention of physicians or of spiritual blessing received. In the second case both are mentioned.

It appears, therefore, that in these cases we have two pairs of double miracles, with differences so great that they cannot be combined and treated as being identical.

139 "DEAD" AND "THE DEAD".

The word *nekros* (Noun and Adjective) has different meanings, according as it is used in different connections:—

1. With the Article (*hoi nekroi*) it denotes *dead bodies*, or corpses or carcasses in the grave, apart from the personality they once had. This is the O.T. idiom also. See Sept., Gen. 23.3, 4, 6, 8. Deut. 18.11; 28.26. Jer. 7.33; 9.22; 19.7. Ezek. 37.9. See notes on Matt. 22.31. 1 Cor. 15.35.

2. Without the Article (*nekroi*) it denotes the persons who were once alive, but who are now alive no longer: i.e. dead persons as distinct from dead bodies. Cp. Deut. 14.1. Judg. 4.22. Lam. 3.6. And see notes on Matt. 22.32. Acts 26.23. 1 Cor. 15.12, 12, 13, 15, 16. Heb. 13.20, &c.

3. With a Preposition, but *without* the Article, which may be latent in the Preposition (*ek nekrōn*), it denotes out from among dead people. See notes on

Mark 9. 9, 10. Luke 16. 30, 31. John 20. 9. Acts 10. 41. Rom. 6. 13; 10. 7, 9; 11. 15. 1 Cor. 15. 12–, 20. Heb. 11. 19.

4. With **a** Preposition, and *with* the Article; e.g. *'ek tōn nekrōn*, it denotes emphatically out from among the dead bodies, or corpses. Cp. Eph. 5. 14. Col. 1. 18; 2. 12.

5. The bearing of this on 1 Pet. 4. 6 will be better seen if we note that we have *nekroi* (See No. 2, above), meaning people who were then dead, but who had had the Gospel preached (Ap. 121. 4) to them while they were alive; and this is confirmed by the Gr. Particle, *men* (=although) in the next clause, which is ignored both by the A.V. and R.V. The verse reads thus: "For to this end to those who are (now) dead was the Gospel preached, that though they might be judged in the flesh, according to [the will of] men[1], yet they might live [again, in resurrection], according to [the will of] God, as regards [the] spirit"; i.e. in spiritual bodies, spoken of in 1 Cor. 15. 44, 45.

To this end—to give those to whom the apostle wrote this hope—the Gospel was preached to them, as described in 1 Pet. 1. 12, 25. The hope of glory was thus set over against their sufferings (1 Pet. 1. 11; 4. 13).

[1] That this is the meaning may be seen from the use of *kata* (Ap. 104. x. 2). Rom. 8. 27; 15. 5. 1 Cor. 12. 8; 15. 32; 2 Cor. 11. 17. Gal. 1. 4, 11. Eph. 1. 5, 9, 11, 19; 2. 2. Col. 2. 8. 1 Pet. 4. 14, 19. 1 John 5. 14.

140 "THE GOSPEL OF THE KINGDOM" AND OTHER "GOSPELS".

About the meaning of the word rendered "Gospel" there is no question or doubt; and the origin and exact meaning of the English word does not matter.

The Greek word *euangelion* means *good news*, glad tidings; and these good tidings, which may be concerning various and different subjects, must be distinguished. See Phil. 1. 10, note. There is, first:—

I. "THE EVERLASTING GOSPEL" (or GOOD NEWS).

This was proclaimed from the first, i.e. after the Fall, and it was proclaimed to men as men, by God, the Creator, to His creatures. Its message was that the Creator was alone to be feared and worshipped, and men were to have no other gods beside Him. He was the holy and righteous One, and He was, and is, and will be the only and final Judge of men. God proclaimed this from the first, and among its heralds were ENOCH, "the seventh from Adam", who proclaimed His coming for this judgment of the ungodly (Jude 14, 15); and NOAH, a herald of righteousness and of coming righteous judgment (Heb. 11. 7 and 2 Pet. 2. 5).

When the "calling on high" shall have been given (Phil. 3. 14), and when "transgressors are come to the full" (Dan. 8. 23), and before the Kingdom is set up in glory, this Gospel (or good news) will again be proclaimed (Rev. 14. 6). It is "everlasting", and men, as such, will be called upon to "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth", &c. (Rev. 14. 7).

This is the Gospel proclaimed by the Creator to His sinful creatures after the Fall; and it will be proclaimed again at the end. Hence its name "everlasting". Then followed:—

II. THE GOSPEL (or GOOD NEWS) OF THE KINGDOM.

To Abraham and his seed was the good news proclaimed, and the promise given that God would make of him a nation in whom all the families of the earth should be blessed (Gen. 12. 1–3). This good news was gradually expanded and developed.

In Gen. 15. 4 the heir was announced, and this heir was to be the Messiah (Gal. 3. 16).

In Gen. 15. 8–21 the inheritance was secured by an unconditional promise (not by a covenant between two parties, one of whom might break it, Gal. 3. 18–20). That inheritance was (and is yet to be) "the Holy Land", "Immanuel's Land" (Isa. 8. 8), Immanuel Himself being the Governor (Isa. 9. 6, 7), and "the zeal of the LORD of hosts" its security.

In 2 Sam. 7 the throne was secured to David and his seed by another unconditional promise, and in due time Messiah came unto His own (John 1. 11).

This "good news" was first heralded by angels sent specially from heaven; and the exact terms of the proclamation are recorded. The angel of Jehovah spoke from the glory of Jehovah, and said:—

> "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a SAVIOUR, which is CHRIST, THE LORD."

Thus the *good news* concerned a Person, Who would "save His People from their sins" (Matt. 1. 21): the Saviour Whom God had anointed (Messiah), appointed, given, and sent. [At this point see and note the object and subject of Christ's ministry as set forth in Appendix 119.]

In the proclamation of this Kingdom the Lord taught in parables; for there were "mysteries" (i.e. *secrets*) which concerned the rejection, and consequent postponement and abeyance of the Kingdom, which could not openly be made known, but only in private ("in the house", Matt. 13. 36).

It had been foreseen, and therefore foretold, that His People would not receive Him, and would reject Him (Isa. 53, &c.) and put Him to death. This would not affect the fulfilment of all the promised glories connected with the Kingdom. See Luke 24. 26: "Ought not Christ to have suffered these things, and to enter into His glory?" Cp. Acts 3. 18; 17. 3.

True, Christ had been put to death; but God had sworn to David, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne (Acts 2. 30). This was now fulfilled: therefore the proclamation of the Kingdom and the King (for there cannot be the one without the other) was at once formally made by Peter in Acts 3. 18–26.

This proclamation was made by Peter and the Twelve in the capital of the Land (according to Matt. 22. 1–7), and by Paul throughout the synagogues of the Dispersion, until it was all brought to a crisis in Rome (the capital of the Dispersion). Paul and those who heard the Lord thus "confirmed what at the first began to be spoken by the Lord". They did not go beyond it by altering its terms; and God bare them "witness by signs and wonders, and divers miracles, and spiritual gifts" (Heb. 2. 1–4).

In Acts 28 this was brought to a conclusion by a formal rejection on the part of "the chief of the Jews" (Acts 28. 17–29), and of these, not a few, but "many" (*v.* 23); and, after a discussion, which lasted throughout the whole day, the proclamation was finally rejected; and, after the prophecy of Israel's blindness (Isa. 6. 9, 10) had been quoted for the third and last time[1], the dispensation of the proclamation of "the Gospel (or good news) of the Kingdom" ceased, and is now, therefore, in abeyance, for "NOW, we see NOT YET all things put under Him" (Heb. 2. 8).

All these "mysteries" (or *secrets*) concerning the postponement and abeyance of the Kingdom were spoken "in parables", "because (the Lord said), it is given unto you (unto the disciples) to know the secrets of the kingdom of heaven, but to them (to the People) it is not given" (Matt. 13. 11); going on to explain His action by quoting (for the first time) the prophecy of Israel's blindness (Isa. 6. 9, 10)[1].

There was nothing in Old Testament prophecy that told of what the Lord reveals in these Parables of the Kingdom: how it would be rejected, and to what lengths the People would go in the rejection of the King; what would happen in consequence; how a second offer would be proclaimed, and how that too would be rejected; and what new revelation would be made in consequence.

[1] The *second* time being in John 12. 37–41.

All this was hidden in the parables spoken by the Lord, yet revealed to the disciples, and written for our learning (Matt. 13. 16, 36, 51, 52. Luke 24. 26, 27, 44–46. Acts 1. 3, 6, 7). Any interpretation which proceeds on other lines can only end in a blindness equal to that which fell on the Jewish nation. This *interpretation* will in no wise detract from, or lessen, the value of such *application* as we may make for ourselves, so long as such application does not ignore the definite revelation made subsequently in the Prison Epistles in fulfilment of the Lord's promise in John 16. 12–15.

The following parables set forth the proclamation of the Gospel of the Kingdom, from various points of view:—

1. THE PARABLE OF THE SOWER (Matt. 13. 3-23).

This, the first parable, covers the whole ground.

The "seed" was "the word of (or concerning) the Kingdom". When repeated later (Luke 8. 5–15), the sphere is extended and widened, and is less local and exclusive. This is by way of application.

The First Sowing was "by" the wayside. This must have been the proclamation by John the Baptist (Matt. 3. Mark 1. 1–8. Luke 3. 1–18. John 1. 6–36). This was "by the wayside", and the opposition of the evil one is shown in the birds of evil omen (as in the case of the mustard tree, *vv.*31, 32). Hence the seed was "devoured" and the word was "not understood" (*vv.* 4, 19).

The Second Sowing was by Christ Himself (Matt. 4. 17), the Twelve (Matt. 10. 7), and the Seventy (Luke 10. 1–20). This sowing was on the stony ground, and was received "with joy" (Matt. 13. 20; see Mark 6. 20, and 12. 37. Luke 4. 22). This was unfruitful (Mark 4. 16, 17).

The Third Sowing was by Peter and the Twelve, and "by them that heard Him" (the Son, Heb. 2. 3) during the Dispensation of the Acts. It was "among the thorns". Peter proclaimed the Kingdom (Acts 3. 18–26), and repeated the call to national repentance, which was the one abiding condition of national blessing. But the seed was choked. The "thousands of Jews" who at first "received the word", continued "all zealous of the law" (Acts 21. 20. Gal. 3. 1–5, 10–13; 4. 9; 5. 1-4). This sowing came to a crisis in Acts 28, when the Kingdom was rejected, and has since been in abeyance. See Ap. 112, 113, and 114.

The Fourth Sowing is in the future. It will be the final proclamation of "the Gospel of the Kingdom", immediately preceding and during the Tribulation (Matt. 24. 14). Blindness has "happened to Israel", but it is only "in part" (Rom. 11. 25). The "how long" of Isa. 6. 11 will ere long be seen. This sowing will be of short duration only, as were the other three, and numbered by "days" (Dan. 12. 13. Matt. 24. 22. Luke 17. 26). There will be a special manifestation of the presence and power of the Lord (Matt. 28. 20), at the end (*sunteleia*) of this age; and, when this sowing is over, the end (*telos*) will come (Matt. 24. 13, 14), concerning which the disciples had enquired in *v.* 3.

2. THE PARABLE OF THE MARRIAGE FEAST. (Matt. 22. 1–14).

The servants first sent forth were John the Baptist, the Twelve, and the Seventy, and these were sent to those who had been previously bidden. But "they would not come".

The "other servants" who were next sent were Peter, the Twelve, and "them that heard Him" (Heb. 2. 3, 4) during the dispensation of the Acts, as foreshown in *v.* 4.

They proclaimed that "all things were ready". Nothing now was wanting. The "sufferings" had been fulfilled and the glory was ready to be revealed (Luke 24. 26, 46. Acts 3. 18. 1 Pet. 1. 5). Therefore, "Repent ye", &c." (Acts 2. 38, 39; 3. 19).

But instead of repenting they "took His servants, and entreated them spitefully, and slew them" (Matt. 22. 5, 6). Some they imprisoned (Acts 4. 3; 5. 18; 8. 3; 9. 1, 13, 21); one they stoned (Acts 7. 59); another they "killed with the sword" (Acts 12. 2). This shows that that dispensation could not have ended with the stoning of Stephen in Acts 7, for James was slain after that; and other persecutions were continued up to the end (Acts 28. 17).

"But the King was wroth, and sent His armies, and destroyed those murderers, and burned up their city" (Matt. 22. 7). The Temple was burned, and the nation was dispersed.

The last servants sent will go "into the highways" of the world. Here we have, again, a reference to the yet future proclamation of "the Gospel of the Kingdom".

Now, this marriage-feast is postponed; and all invitations to it are in abeyance. Its future fulfilment is yet to take place. This is referred to in Matt. 24. 14, and is proved by Rev. 19. 6–9, where we have the same word in *v.* 9 as in Matt. 22. 2.

3. "THE GREAT SUPPER" (Luke 14. 15-24).

This was spoken in immediate connection with the blessedness of eating bread in the Kingdom of God.

Again we have the Four Ministries, as in the above parables.

The supper was made by "a certain man", and many were bidden. This bidding was the ministry of John the Baptist. It is set forth as a simple statement of a past and accomplished fact. This was the First Ministry (*v.*16).

The *Second* Invitation was sent to those who had been already bidden by John. It was sent by "His Servant", Who was none other than the Lord Jesus Himself. His Ministry is expressed in one sentence: "Come; for all things are now ready" (*v.* 17). He was sent "at supper-time", according to Eastern custom. But they all with one consent began to make excuse (*vv.*18–20).

The *Third* Invitation was sent, not to those who had been already bidden, but to another class altogether. It was sent by "The Master of the House", Who has perfect right and authority to invite whom He will. He sent "quickly": i. e. very soon after the return of the second servant; and "into the streets and lanes of the city". This was the ministry of Peter, the Twelve, and Paul.

The *Fourth* Invitation is yet future, as shown above in the other parables. It will be sent forth by "the Lord" (*v.* 23), by Him Who has all power in heaven and earth (Matt. 28. 18–20). This will be a ministry of compulsion, carried out in the "highways and hedges" of the wide world; and it will be effectual like the last in the preceding cases. All, in turn, receive the call, but it is the last who "hear and understand" (Matt. 13. 23); who "hear and receive" (Mark 4. 20); who "hear and keep" (Luke 8. 15); and who "bring forth fruit". For this, special wisdom and understanding is needed, as foretold in Dan. 11. 33; 12. 3, 10.

Thus the present dispensation (since the destruction of Jerusalem and dispersion of Israel, which took place shortly after Acts 28, has nothing to do with the Kingdom, and the proclamation of the good news connected with it is postponed and in abeyance. Meanwhile, and during this dispensation, we have:—

III. "THE GOSPEL (or GOOD NEWS) OF GOD".

This is the Gospel unto which Paul the Apostle was separated (Rom. 1. 1), and is supplementary to "the Gospel of the Kingdom", of which it was another aspect.

"The Gospel of the Kingdom" was first proclaimed by John the Baptist and the Lord. But both were rejected and put to death.

The Lord, however, was raised from the dead, and the Gospel of God has to do with a risen Messiah. It characterizes the ministry of the Acts rather than that of the Gospels; especially Paul's share in it.

The Gospel of a risen Messiah, re-proclaimed as about to come and restore all things, was the burden of the apostolic proclamation during the dispensation of the Acts. See Acts 2. 23-36; 3. 12–18; 4. 2, 10–12.

"With *great power* gave the Apostles witness of the resurrection of the Lord Jesus; and *great grace* was upon them all" (4. 33). Also 5. 29–32; 10. 34–43; 13. 23–39.

This, too, was the burden of Paul's proclamation, as we may see from Acts 17. 1–3, 7. He proclaimed "Jesus, and the resurrection" (*vv.* 18, 31, 32). True, it was

the proclamation of the Kingdom, and, in its wider aspect, "the kingdom of God" (14. 22; 19. 8); because it was He Who had raised Christ from the dead, and the proclamation was being sent out by God Himself. It was His own special good news. It was of His own motion and will. And it was all of grace. If "His own" would even now receive Messiah, He would "send Jesus Christ" (Acts 3. 20).

In spite of all their sins, and their heinous crime in murdering His beloved Son, He would blot out all their sins and fulfil all His promises. Truly, this was in very deed:—

IV. "THE GOSPEL (or GOOD NEWS) OF THE GRACE OF GOD".

This is why, in the canonical order of the books of the New Testament, God's overruling is seen in the fact that the first writing which comes to us following on the *double* rejection of His Son (in the Gospels and the Acts) is the word and good news of His grace in Rom. 1. 1. In spite of all that we should consider the unpardonable nature of Israel's crime, the first written words which meet our eyes are these:—

"Paul, a servant of Jesus Christ, a called Apostle (or, an Apostle by Divine calling), separated to God's Gospel (or glad tidings), which He before promised by means of His prophets in sacred writings concerning His Son, Who came of the seed of David according to the flesh, Who was demonstrated [to be] God's Son, in power, with respect to [His] holy spirit [body, 1 Cor. 15. 45], by resurrection of the dead—even Jesus Christ our Lord, by Whom we received GRACE—yea, apostolic grace, with a view to the obedience of faith among all the nations, on behalf of His Name (or for His glory), among whom yourselves also are [the] called of Jesus Christ" (Rom. 1. 1-6).

Here we have the sum and the substance of the good news of the grace of God.

It was not new. It was promised before and written down by His prophets. The sufferings, death and resurrection and glory, were all foretold. But now "those things, which God before had showed by the mouth of all His prophets that Christ should suffer, He hath so fulfilled. THEREFORE, Repent ye, and turn again that your sins may be blotted out, so that [haply] may come seasons of refreshing from the presence (or face) of the LORD, and [that] He may send Him Who was before proclaimed (or, according to all the critical texts, "was foreordained") for you—even Jesus Christ" (Acts 3. 18-20).

Thus "God's Gospel" was based on the prophecies of the Old Testament, and was the logical development of them.

It is in this that it is distinguished from that which had not been before revealed by the prophets in the concluding verses of Romans. That epistle begins with what had been written in the Scriptures; it ends with what had never been written till "now", when the SECRET which had been kept in silence from times eternal, or during [the] times of [the] ages was then at length made manifest (Rom. 16. 25, 26. Eph. 3. 1-12. Col. 1. 26-28). (See Ap. 192.)

The time had come for this secret to be revealed, and to be committed to prophetic writings. This revelation is contained in the three Epistles written by Paul from his prison in Rome, to the Ephesians, Philippians, and Colossians.

Thus "the Gospel of the Kingdom" was the proclamation by and concerning the Messiah made by John the Baptist and Himself, and is the subject of the Four Gospels.

"The Gospel of God" is the proclamation concerning the same Messiah, made by the Twelve, the apostle Paul, and "them that heard" the Lord, during the dispensation of the Acts of the Apostles, and is the subject of their testimony and of their writings and the earlier Epistles of Paul. Seeing it was good news sent after the resurrection of Christ, it is all of pure grace and favour, and hence is "the Gospel of the Grace of God".

V. THE GOSPEL (or GOOD NEWS) OF THE GLORY OF CHRIST (2 Cor. 4. 4).

This is connected with Christ's exaltation as Head over all things to His Church, which is His body, which is developed and revealed more fully in the Prison Epistles (Eph. 1. 21-23. Phil. 2. 9-11. Col. 1. 14-19). It not only involves the present glory of Messiah, but includes the final defeat of Satan, the crushing of his head, and the subjugation of all spiritual beings, be they powers, principalities, authorities, dominions, or thrones, &c.

Hence, it is Satan's great aim now, at this present time, to blind the eyes of them that believe not, so that they may not learn of his coming defeat, as foretold in Gen. 3. 15, and seen fulfilled in Rev. 20 (see 2 Cor. 4. 4).

Knowing his object, and being "not ignorant of his devices", we know also what should be our own object: viz. the making known this good news which he would seek to hide; and proclaiming "the Gospel of the glory of Christ".

141 THE TWELVE APOSTLES.

There are four lists of the names of the Twelve Apostles: three in the Gospels and one in the Acts. In each list the order of the names varies, but with this remarkable agreement that they are always given in three groups, the first of each group being the same (Peter, Philip, and James the son of Alphæus), while the other three, though they vary in order within the group, are never given in a different group.

They may be presented thus:—

	Matt. 10. 2-4.	Mark 3. 16-19.	Luke 6. 14-16.	Acts 1. 13, 26.
1	... ...	... ...	PETER	
2	and Andrew;	and James,	and Andrew,	and James,
3	James,	and John;	James	and John,
4	and John;	and Andrew,	and John,	and Andrew,
5	... ...	... ...	PHILIP	
6	and Bartholomew[1];	and Bartholomew[1],	and Bartholomew[1],	and Thomas,
7	Thomas,	and Matthew,	Matthew	Bartholomew[1],
8	and Matthew;	and Thomas,	and Thomas,	and Matthew,
9	... ...	... ...	JAMES (son of Alphæus)	
10	and Lebbæus[2];	and Thaddæus[2],	and Simon[3] (Zelōtēs),	and Simon[3] (Zelōtēs),
11	Simon[3] (Can.),	and Simon[3] (Can.),	and Judas[2] (of James),	and Judas[2] (of James).
12	and Judas Iscariot.	and Judas Iscariot.	and Judas Iscariot.	[Matthias (*v.* 26)].

[1] A patronymic for NATHANAEL (John 1. 44-46), where he is joined with Philip, and in John 21. 2 with Thomas.

[2] JUDAS the brother of James, to distinguish him from Judas Iscariot. He was called Lebbæus or Thaddæus, which words have a similar meaning, the latter being Aramaic. See Ap. 94. III. 3.

[3] SIMON, the Canaanite or Cananean. Not meaning a Gentile, but an Aramaic word meaning the same as *Zēlotēs*.

Further detailed particulars may be given as follows :—

1. Simon (Matt. 10. 2. Mark 3. 16. Luke 6. 14. John 1. 42). Peter (Acts 1. 13), so surnamed (Matt. 10. 2) by Christ (Mark 3. 16. Luke 6. 14), who also called him Cephas (John 1. 42). He was the son of Jona [1] (John 1. 42) and a native of Bethsaida [1] (John 1. 44).

2. Andrew (Matt. 10. 2. Mark 3. 18. Luke 6. 14. Acts 1. 13), of Bethsaida [1] (John 1. 44), and Peter's brother (Matt. 10. 2. Luke 6. 14).

3. James (Matt. 10. 2. Mark 3. 17. Luke 6. 14. Acts 1. 13), the son of Zebedee [1] (Matt. 10. 2. Mark 3. 17), surnamed by Christ, with John, Boanerges [1] (Mark 3. 17).

4. John (Matt. 10. 2. Mark 3. 17. Luke 6. 14. Acts 1. 13), the brother of James (Matt. 10. 2. Mark 3. 17), surnamed by Christ, with James, Boanerges [1] (Mark 3. 17).

5. Philip (Matt. 10. 3. Mark 3. 18. Luke 6. 14. Acts 1. 13), of Bethsaida [1] (John 1. 44).

6. Bartholomew [1] (Matt. 10. 3. Mark 3. 18. Luke 6. 14. Acts 1. 13).

7. Thomas [1] (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13), called Didymus (John 11. 16; 21. 2).

8. Matthew [1] (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13), the Publican (Matt. 10. 3. Luke 5. 27); called also Levi (Mark 2. 14. Luke 5. 27), the son of Alphæus (Mark 2. 14).

9. James (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13), the son of Alphæus [1] (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13).

10. Lebbæus (Matt. 10. 3), whose surname (Matt. 10. 3) was Thaddæus [1] (Matt. 10. 3. Mark 3. 18); called also Judas, brother of James (Luke 6. 16. Acts 1. 13), and "Judas (not Iscariot)" (John 14. 22).

11. Simon (Matt. 10. 4. Mark 3. 18. Luke 6. 15. Acts 1. 13), the Canaanite (Matt. 10. 4. Mark 3. 18); called Zēlotēs (Luke 6. 15. Acts 1. 13).

12. Judas (Matt. 10. 4. Mark 3. 19. Luke 6. 16) Iscariot (Matt. 10. 4. Mark 3. 19. Luke 6. 16), the traitor (Luke 6. 16) who betrayed Him (Matt. 10. 4. Mark 3. 19. John 6. 71; 12. 4; 13. 2), the son of Simon (John 6. 71; 12. 4; 13. 2, 26).

[1] These are *Aramaic* words. See Ap. 94. III. 3

142 "HE THAT HATH EARS TO HEAR, LET HIM HEAR."

These words were never used by mortal man. They were heard only from the lips of Him Who spoke with Divine authority (Matt. 7. 29); and on earth only on *seven* distinct occasions, in order to emphasize and call attention to the utterance He had just made.

This is an important example of the Figure *Polyptōton* (Ap. 6), the repetition of the same verb in a different inflection, by which great emphasis is put upon the injunction here given. See Ap. 6, and notes on Gen. 2. 17 and 26. 28.

The *seven* (Ap. 10) occasions are thus marked out for our special attention, as being what was said to ears which God had opened.

1. The first is in Luke 8. 8, at the close of the first giving of the Parable of the Sower, *before* the formal calling and mission of the Twelve Apostles, which took place and is recorded in ch. 9. 1–6. This parable was *repeated* on a later occasion, when it was needed to complete the setting of the eight parables which are grouped together in Matt. 13 (see Ap. 145).

In this case it refers to the sowing of the good seed of the Kingdom: i.e. its proclamation by Jehovah's servants, John the Baptist and the Lord (as further explained in the Parable of the Marriage Feast in Matt. 22. 1–7). See Ap. 140. II.

2. The second occasion is recorded in Matt. 11. 15, *after* the calling and mission of the Twelve, when we are bidden to give earnest heed to the important mission of John the Baptist, and to understand that had the people repented at his proclamation he would have been reckoned as Elijah the prophet (Mal. 4. 5), in whose "spirit and power" he was to come. This was declared before his birth, in Luke 1. 17.

When the Lord's disciples asked Him "Why then say the scribes that Elijah must first come?" Jesus answered and said unto them, "Elijah truly (Gr. *men*, i.e. on the one hand) shall first come, and restore all things. But (Gr. *de*, i.e. on the other hand) I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of man also suffer of them. Then the disciples understood that He spake unto them of John the Baptist" (Matt. 17. 10–13). To "understand" this, it required the opened ear. Hence (Matt. 11. 14) the Lord's words, "If ye will receive (him), this is Elijah who was about to come"

Had the nation repented, the real Elijah would indeed have come and effected "the *restoration* of all things, which God had spoken by the mouth of all His holy prophets from of old" (Acts 3. 21). The nation did not repent; therefore Mal. 4. 5 still awaits its literal fulfilment, and they "who have ears to hear" will understand.

3. The third occasion of the utterance of this solemn exhortation was when the Lord, *after* the Mission of the Twelve, repeated the Parable of the Sower (Matt. 13. 9), which He had spoken by itself *before* the Mission of the Twelve (Luke 8. 8) but which He then united with seven others, to make one complete whole, revealing the coming change of dispensation. In this setting the Lord twice declared "He that hath ears to hear, let him hear": once at the end of the Parable of the Sower (see Ap. 145);

4. And again (the fourth occasion) in *v.* 43, at the end of the interpretation of the Parable of the Tares. Both these parables required and still require the opened ear in order to understand their dispensational teaching.

5. The fifth occasion is recorded in Mark 4. 23, after the *application* of the illustration of the Lamp put under a measure, when the utterance is repeated to emphasize the fact that the Lord was revealing things which had been hitherto hidden, concerning the secrets of the Kingdom of heaven.

6. The sixth occasion is in Mark also (7. 16), and here it is used in another connection, but with the same solemn emphasis, in order to call attention to the important truth, prefaced by the words preceding it, "Hearken unto Me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear" (Mark 7. 14–16).

7. The seventh occasion is recorded in Luke 14. 35, and is connected with true discipleship, and counting its cost. Great multitudes were following Him (*v.* 25), and publicans and sinners were drawing near to hear Him. But not all received what they heard. These the Lord likened unto salt which had lost its savour, which was neither fit for the land nor yet for the dunghill; but men cast it out. "He that hath ears to hear, let him hear" (Luke 14. 34, 35).

This was the last occasion on earth. For the eight occasions after His ascension, see Rev. 2. 7, 11, 17, 29; 3. 6, 13, 22; 13. 9.

143 "HAVE YE NOT READ?" (Matt. 12. 3, &c.).

This question was asked by our Lord on six different occasions. Six books of the O.T. were referred to, and *seven* separate passages thus received the *imprimatur* of Him Who spoke, not His own words, but only the words given to Him to speak by the Father (John 7. 16; 8. 28, 46, 47; 12. 49; 14. 10, 24; 17. 8). Cp. Deut. 18. 18, 19.

1. Matt. 12. 3 (Mark 2. 25. Luke 6. 3). "What David did", covering 1 Sam. 21. 6: "the Shewbread" (*v.* 4) covering Lev. 24. 6-9: "not lawful for him to eat . . . but only for the priests", covering Lev. 24. 9.

2. Matt. 12. 5. "In the temple the priests profane the sabbath", covering Num. 28. 9, 10 (cp. John 7. 22, 23).

3. Matt. 19. 4. Creation. "At the beginning He made them male and female", covering Gen. 1. 27 (cp. 5. 2), and thus effectually shutting out the modern idea of "evolution".

4. Matt. 21. 16. "Out of the mouth of babes and sucklings", &c., covering Psalm 8. 2.

5. Matt. 21. 42 (Mark 12. 10. Luke 20. 17). "The stone which the builders refused", &c., covering Psalm 118 22. (Cp. Isa. 28. 16. Acts 4. 11. 1 Pet. 2. 6, 7.)

6. Matt. 22. 31, 32 (Mark 12. 26. Luke 20. 37). Resurrection, covering Ex. 3. 6.

The six books of the O.T. covered by the Lord's question are four books of the Pentateuch (Genesis, Exodus, Leviticus, and Numbers), with 1 Samuel and the Psalms.

The seven distinct passages referred to are as follows, omitting the parallel passages in the other Gospels, viz.:—

1.	Gen.	1. 27.	Matt. 19. 4.
2.	Ex.	3. 6.	,, 22. 31, 32
3.	Lev.	24. 6–9.	,, 12. 3.
4.	Num.	28. 9, 10.	,, 12. 5.
5.	1 Sam.	21. 6.	,, 12. 3.
6.	Ps.	8. 2.	,, 21. 16.
7.	,,	118. 22.	,, 21. 42.

144 THE "THREE DAYS" AND "THREE NIGHTS" OF MATT. 12. 40.

The fact that "three days" is used by Hebrew idiom for any part of three days and three nights is not disputed; because that was the common way of reckoning, just as it was when used of years. Three or any number of years was used inclusively of any part of those years, as may be seen in the reckoning of the reigns of any of the kings of Israel and Judah.

But, when the number of "nights" is stated as well as the number of "days", then the expression ceases to be an idiom, and becomes a literal statement of fact.

Moreover, as the Hebrew day began at sunset the day was reckoned from one sunset to another, the "twelve hours in the day" (John 11. 9) being reckoned from sunrise, and the twelve hours of the night from sunset. An evening-morning was thus used for a whole day of twenty-four hours, as in the first chapter of Genesis. Hence the expression "a night and a day" in 2 Cor. 11. 25 denotes a complete day (Gr. *nuchthēmeron*).

When Esther says (Est. 4. 16) "fast ye for me, and neither eat nor drink three days", she defines her meaning as being three complete days, because she adds (being a Jewess) "night or day". And when it is written that the fast ended on "the third day" (5. 1), "the third day" must have succeeded and included the third night.

In like manner the sacred record states that the young man (in 1 Sam. 30. 12) "had eaten no bread, nor drunk any water, three days and three nights". Hence, when the young man explains the reason, he says, "because three days agone I fell sick". He means therefore three complete days and nights, because, being an *Egyptian* (*vv.* 11, 13) he naturally reckoned his day as beginning at sunrise according to the Egyptian manner (see *Encycl. Brit.*, 11th (Cambridge) ed., vol. xi, p. 77). His "three days agone" refers to the beginning of his sickness, and includes the whole period, giving the reason for his having gone without food during the whole period stated.

Hence, when it says that "Jonah was in the belly of the fish three days and three nights" (Jonah 1. 17) it means exactly what it says, and that this can be the only meaning of the expression in Matt. 12. 40; 16. 4. Luke 11. 30, is shown in Ap. 156.

In the expression, "the heart of the earth" (Matt. 12. 40), the meaning is the same as "the heart of the sea", "heart" being put by the Fig. *Metonymy* (of the Subject), Ap. 6, for "the midst", and is frequently so translated. See Ps. 46. 2. Jer. 51. 1. Ezek. 27. 4, 25, 26, 27; 28. 2. It is used of ships when sailing "in the heart of the seas", i.e. in, or on the sea. See Ezek. 27. 25, 26; 28. 8; also of people dwelling in the heart of the seas, i.e. on islands (Ezek. 28. 2). Jonah uses the Heb. *beten* (= womb) in the same way (2. 2).

145 THE EIGHT PARABLES OF THE KINGDOM OF HEAVEN IN MATT. 13.

There are eight Parables in Matt. 13, and not seven, as is usually held.

For the Structure of the whole chapter, see page 1336.

The Parables themselves, apart from their respective contexts, may be thus exhibited:—

Matt. 13. 3–52.	A	B | 3–9. The Sower. The seed sown broadcast, in public.	To the multitudes "out of the house".
		C | 24–30. The Tares. Good and bad together. Separated at the end of the age.	
		D | 31, 32. The Mustard Seed. One tree.	
		E | 33. The Leaven. Hid in the meal.	
	A	*E* | 44. The Treasure. Hid in a field.	To the Disciples within the house.
		D | 45, 46. The Goodly Pearls. One pearl.	
		C | 47–50. The Drag-net. Good and bad together. Separated at the end of the age.	
		B | 52. The Scribe. The treasures shown to those in the house in private.	

The above Structure exhibits the *eight* Parables as a whole. But without disturbing these correspondences, the *four* spoken outside the house and the *four* spoken "within the house" have their own separate Structures (*Introversions*, like the Structure of the whole), corresponding one with the other:—

The first four, outside the house. (Apparent failure.)

A	F | The Sower. Three kinds of bad ground.	
	G | The Tares. Grow till harvest	in the earth.
	G | The Mustard Seed. When it is grown	
	F | The Leaven. Three leavened measures.	

The last four, within the house. (Hidden purpose.)

A	H	The Treasure in the field.	
	J	The Goodly Pearls	in the sea.
	J	The Good and Bad Fish	
	H	The Treasure in the house.	

The Four Parables outside the house, spoken to the multitudes, seem therefore to call for an *exoteric* interpretation; while the four spoken within the house call for an *esoteric* interpretation.

In this case, the first four would find their interpretation in the three proclamations of John the Baptist, the Lord Jesus, and "them that heard Him" (see Ap. 95); the Leaven and the Tares showing the secret cause of the failure which led to the postponement of the Kingdom, while the Mustard Tree would exhibit the external consequences.

The latter four would find their interpretation in "the secrets of the kingdom of the heavens" (Ap. 114), showing that notwithstanding the apparent (outward) failure, God, all the while, has His hidden purpose concerning the Remnant, His peculiar treasure hidden: the earthly calling, in the field (which is the world), and "the heavenly calling", "in the house"; and the end of the age would exhibit the one "pearl of great price": the Remnant, according to the Election of Grace, on the one hand, and the "good and bad" receiving their awards, on the other.

146 "THE FOUNDATION OF THE WORLD.'

To arrive at the true meaning of this expression, we must note that there are two words translated "foundation" in the New Testament: (1) *themelios*, and (2) *katabolē*.

The Noun, *themelios*, occurs in Luke 6. 48, 49; 14. 29; Acts 16. 26. Rom. 15. 20. 1 Cor. 3. 10, 11, 12. Eph. 2. 20. 1 Tim. 6. 19. 2 Tim. 2. 19. Heb. 6. 1; 11. 10. Rev. 21. 14, 19, 19. It is never used of the world (*kosmos*) or the earth (*gē*). The corresponding Verb (*themelioō*) occurs in Matt. 7. 25. Luke 6. 48. Eph. 3. 17. Col. 1. 23. Heb. 1. 10 and 1 Pet. 5. 10. The verb is only once used of the earth (*gē*). Heb. 1. 10.

A comparison of all these passages will show that these are proper and regular terms for the English words "to found", and "foundation".

The Noun, *katabolē*, occurs in Matt. 13. 35; 25. 34. Luke 11. 50. John 17. 24. Eph. 1. 4. Heb. 4. 3; 9. 26; 11. 11. 1 Pet. 1. 20. Rev. 13. 8; 17. 8; and the corresponding Verb (*kataballō*) occurs in 2 Cor. 4. 9. Heb. 6. 1; and Rev. 12. 10.

A comparison of all these passages (especially 2 Cor. 4. 9, and Rev. 12. 10) will show that *kataballō* and *katabolē* are not the proper terms for founding and foundation, but the correct meaning is *casting down*, or *overthrow*.

Consistency, therefore, calls for the same translation in Heb. 6. 1, where, instead of "not laying again", the rendering should be "not casting down". That is to say, the foundation already laid, of repentance, &c., was not to be cast down or overthrown, but was to be *left*—and progress made unto the perfection.

Accordingly, the Noun *katabolē*, derived from, and cognate with the Verb, ought to be translated "disruption", or "ruin".

The remarkable thing is that in all occurrences (except Heb. 11. 11) the word is connected with "the world" (Gr. *kosmos*. Ap. 129. 1), and therefore the expression should be rendered "the disruption (or ruin) of the world", clearly referring to the condition indicated in Gen. 1. 2, and described in 2 Pet. 3. 5, 6. For the earth was not *created tohū* (Isa. 45. 18), but *became* so, as stated in the Hebrew of Gen. 1. 2 and confirmed by 2 Pet. 3. 6, where "the world that then was by the word of God" (Gen. 1. 1), perished, and "the heavens and the earth which are now, by the same word" were created (Gen. 2. 4), and are "kept in store, reserved unto fire against the day of judgment" (2 Pet. 3. 7) which shall usher in the "new heavens and the new earth" of 2 Pet. 3. 13.

"The disruption of the world" is an event forming a great dividing line in the dispensations of the ages. In Gen. 1. 1 we have the *founding* of the world (Heb. 1. 10 = *themelioō*), but in Gen. 1. 2 we have its *overthrow*.

This is confirmed by a further remarkable fact, that the phrase, which occurs ten times, is associated with the Preposition *apo* = from (Ap. 104. iv) seven times, and with *pro* = before (Ap. 104. xiv) three times. The former refers to the *kingdom*, and is connected with the "counsels" of God; the latter refers to the Mystery (or Secret. See Ap. 192) and is connected with the "purpose" of God (see John 17. 24. Eph. 1. 4. 1 Pet. 1. 20).

Ample New Testament testimony is thus given to the profoundly significant fact recorded in Gen. 1. 2, that "the earth became *tohū* and *bohū* (i. e. waste and desolate); and darkness was on the face of the deep", before the creation of "the heavens and the earth which are now" (2 Pet. 3. 7).

147 "THOU ART PETER" (Matt. 16. 18).

As explained in the notes, the two Greek words *petros* and *petra* are quite distinct, the former being masculine gender, and the latter feminine. The latter denotes a rock or cliff, *in situ*, firm and immovable. The former denotes a fragment of it, which one traveller may move with his foot in one direction and another may throw in another. This former word *petros* is the Greek translation of *kēphās*, a stone, which was Peter's name in Aramaic, as was his appellative "Barjona" (John 1. 42). See Ap. 94. III. 3.

It is remarkable that there is only one other instance (Luke 22. 34) in which our Lord addressed him as "Peter"; but, in all other cases, by his fore-name "Simon", reminding him of what he was before his call, and of the characteristics of his human nature. In that other instance it is used in connection with the coming exhibition of his weakness, in the prediction of his denial of his Lord.

There is thus a special significance in the use of the word "Peter" in Matt. 16. 18. It was the name connected with his commission and apostleship; another commission being about to be committed to him.

It was not Peter, the man, who would be the foundation, for, as we have said, *petra* is feminine, and must refer to a feminine noun expressed or implied. That noun could hardly be any other than *homologia*, which means a *confession*; and it was Peter's confession that was the one subject of the Father's revelation and the Son's confirmation.

Moreover, in 1 Cor. 3. 11 it has once for all been declared by the Holy Spirit that "OTHER foundation can no man lay than that IS LAID, which is JESUS CHRIST."

The earliest known reference to Matt. 16. 18 is found in ORIGEN'S *Commentary* (A.D. 186–253), which is older than any extant Greek manuscript. He says:

> "If we also say the same as Peter, 'Thou art the Christ, the Son of the living God', not by the instruction of flesh and blood, but by the illumination

of the heavenly Father in our hearts, we ourselves become the same thing as Peter.

"If you should think that the whole Church was built by God only on that one, Peter, what will you say of John, . . . or each of the apostles?" [1]

This is conclusive as to the interpretation. But there are other and later references to these words by AUGUSTINE (A.D. 378), and JEROME (A.D. 305), alike older than any Greek MSS. now extant.

JEROME wrote thus in his exposition (Benedictine ed.):

"And I tell thee, that thou hast said to Me, 'Thou art the Christ', &c., and I tell thee that thou art Peter, and on this rock, &c." [2]

AUGUSTINE wrote in his *Retractationes* (Benedictine ed., vol. i, p. 33):

"I have somewhere said, concerning the apostle Peter, that the Church was founded on him, as a *petra*, or rock; but I know that I have since very often explained what our Lord said to signify on Him Whom Peter confessed; but between these two opinions, let the reader choose that which is the more probable." [3]

In AUGUSTINE'S Sermon *In die Pentecostis* (Benedictine ed., tom. v. p. 1097; also Pusey's Translation, *Sermons on the New Testament*, vol. i. p. 215), he explains the reason for this retractation in a paraphrastic citation of the whole context:—

"When our Lord had asked His disciples who men said that He was, and when, in reporting the opinions of others, they had said that some said He was John, some Elijah, others Jeremiah or one of the prophets, He said to them: 'But ye, Who do ye say that I am?' Peter (one alone for the rest, one for all) answered, 'Thou art the Christ, the Son of the living God.' This, most excellently, most truly spoken, was deservedly rewarded with this reply: 'Blessed art thou, Simon Bar-Jonah, because flesh and blood revealed not this to thee, but My Father Who is in heaven; and I tell thee that thou hast said': (hast said, observe, hast made confession unto Me: receive therefore the benediction): 'and I tell thee that thou art Peter; and on this rock I will build My church.'" [4]

Some have conjectured from these words "tu dixisti" thou hast said it) that AUGUSTINE and JEROME must have had in the MSS. from which they translated six lettters, which they divided into two words "SU EIPS" [5], taking EIPS as an abbreviation of EIPAS (=thou hast said).

There must have been another division of the same six letters into three words, which was current even then, for both these Fathers add "SU EI PETROS"=thou art Peter; taking the same "PS" as an abbreviation of PETROS.

It is evident, however, that these Fathers give only a *paraphrase*; and do not profess to be giving an exact *quotation*.

One thing, however, is certain, and that is our only point in this Appendix, viz. that the earliest references made to this passage disclaim all idea of its having any reference to the apostle Peter, but only to HIM Who was the subject of Peter's confession.

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[1] *ei de epi ton hena ekeinon Petron nomizeis hupo tou Theou oikodomeisthai tēn pasan ekklēsian monon, ti oun phēsais peri Iōannou, tou tēs brontēs, e hekastou tōn apostolōn.*

[2] "Quid est quod ait? Et ego dico tibi tu mihi dixisti (tu es Christus filius Dei vivi); *et ego dico tibi quia* TU *mihi dixisti* (tu es Christus filius Dei vivi); et *ego dico tibi* (non sermone casso et nullum habenti opus, sed dico tibi, quia meum dixisse, fecisse est) *quia tu es Petrus*; et super hanc petram aedificabo ecclesiam meam."

[3] "Dixi in quodam loco de apostolo Petro, quod in *illo*, quasi in *petra*, fundata sit ecclesia; sed scio me postea saepissime sic exposuisse *quod a Domino dictum est*, ut super *hunc* intelligetur *quem confessus est Petrus*: horum autem duarum sententiarum *quae sit probabilior*, eligat lector." (Italics, ours.)

[4] "Cum interrogasset ipse Dominus discipulos suos, quis ab hominibus diceretur, et allorum opiniones recolendo dixissent; quod alii eum dicerent Ioannem, alii Eliam, alii Ieremiam, aut unum ex prophetis, ait illis, '*Vos autem quem Me esse dicitis?*' Et Petrus, unus pro ceteris, unus pro omnibus, 'Tu es, inquit, Christus filius Dei vivi.' Hoc, optime, veracissime, merito tale responsum accipere meruit: 'Beatus es, Simon Bar Ionae, quia non tibi revelavit caro et sanguis, sed Pater Meus qui in coelis est: et Ego dico tibi, quia *tu dixisti*': Mihi dixisti, audi; dedisti confessionem. Recipe benedictionem ergo: 'Et dico tibi, Tu es Petrus—et super hanc petram aedificabo ecclesiam Meam'".

[5] It will be seen from Ap. 94. V. i. 3 that in the Greek manuscripts there was no division between the letters or words until the ninth century.

148 "THE THIRD DAY."

In the first mention of His sufferings (Matt. 16. 21) the Lord mentions the fact that He would be "raised again the third day". In John 2. 19 He had already mentioned "three days" as the time after which He would raise up "the Temple of His body".

The expression occurs eleven times with reference to His resurrection (Matt. 16. 21; 17. 23; 20. 19. Mark 9. 31; 10. 34. Luke 9. 22; 18. 33; 24. 7, 46. Acts 10. 40. 1 Cor. 15. 4).

We have the expression "after three days" in Mark 8. 31, used of the same event.

This shows that the expression "three days and three nights" of Matt. 12. 40 must include "three days" and the three preceding "nights". While it is true that a "third day" may be a part of three days, including two nights; yet "after three days", and "three nights and three days" cannot possibly be so reckoned.

This full period admits of the Lord's resurrection on the third of the three days, each being preceded by a night, as shown in Ap. 144 and 156.

But, why this particular period? Why not two, or four, or any other number of days? Why "three" and no more nor less?

1. We notice that the man who contracted defilement through contact with a dead body was to purify himself on the third day (Num. 19. 11, 12).

2. The flesh of the peace offering was not to be kept beyond the third day, but was then to be burnt (Lev. 7. 17, 18) as unfit for food.

3. John Lightfoot (1602–75) quotes a Talmudic tradition that the mourning for the dead culminated on "the third day", because the spirit was not supposed to have finally departed till then (*Works*, Pitman's ed., vol. xii. pp. 351–353).

4. Herodotus testifies that embalmment did not take place until after three days (Herod. ii. 86–89).

5. The Jews did not accept evidence as to the identification of a dead body after three days.

This period seems, therefore, to have been chosen by the Lord (i. e. Jehovah, in the type of Jonah) to associate the fact of resurrection with the certainty of death, so as to preclude all doubt that death had actually taken place, and shut out all suggestion that it might have been a trance, or a mere case of resuscitation. The fact that Lazarus had been dead "four days already" was urged by Martha as a proof that Lazarus was dead, for "by this time he stinketh" (John 11. 17, 39).

We have to remember that corruption takes place very quickly in the East, so that "the third day" was the proverbial evidence as to the certainty that death had taken place, leaving no hope.

149 THE TRANSFIGURATION (Matt. 17. 1-8. Mark 9. 2-8. Luke 9. 28-36).

It has been said that "to most ordinary men the Transfiguration seemed to promise much and yield little"; but, by a careful comparison of Scripture with Scripture we shall find some of what it promises so much, and receive much of what it seems to yield so little.

1. The event is recorded in three out of the four Gospels. It is therefore of great importance.

2. It is dated in all three accounts, and is therefore of particular importance. It took place "*about* six days" (exclusive reckoning), or "*about* eight days" (Luke 9. 28, inclusive reckoning) from the Lord's prediction.

3. The event from which it is dated, in all three Gospels, is the Lord's first mention of His sufferings, and rejection (Matt. 16. 21. Mark 8. 31. Luke 9. 22). It must therefore have some close connexion with this[1].

4. What this connection is may be seen from the fact that, in the O.T., while the "glory" is often mentioned without the "sufferings" (Isa. 11; 32; 35; 40; 60, &c.), the "sufferings" are never mentioned apart from the "glory". (See Ap. 71.)

5. It is so here; for in each account the Lord goes on to mention His future coming "in the glory of His Father"; and this is followed by an exhibition of that "glory", and a typical foreshadowing of that "coming" (2 Pet. 1. 16-18) on "the holy mount".

6. The Transfiguration took place "as He prayed"; and there are only two subjects recorded concerning which He prayed: the *sufferings* (Matt. 26. 39, 42, 44) and the *glory* (John 17. 1, 5, 24).

7. It was on "the holy mount" that He "received from God the Father *honour and glory*" (*timē kai doxa*, 2 Pet. 1. 17), and was "crowned with *glory and honour*, for the suffering of death" (Gr. *doxa kai timē*, Heb. 2. 9). In these passages the reference is to Exodus 28. 2, where the High Priest at his consecration for the office of high priest was clothed with garments, specially made under Divine direction, and these were "for glory and for beauty". In the Greek of the Sept. we have the same two words (*timē kai doxa*).

8. These garments were made by those who were "wise hearted", whom Jehovah said He had "filled with the spirit of wisdom that they may make Aaron's garments *to consecrate him, that he may minister unto Me in the priest's office*" (Ex. 28. 3). These latter words are repeated in *v.* 4, in order to emphasize the Divine object. This tells us assuredly that the Transfiguration was the consecration of our Lord for His special office of High Priest and for His priestly work, of which Aaron was the type.

9. This is confirmed by what appears to be the special Divine *formula* of consecration: (1) In Matt. 3. 17, &c. "This is My beloved Son", at His Baptism, for His office of Prophet (at the commencement of His Ministry): (2) In Matt. 17. 5 "This is My beloved Son" at His Transfiguration, for His office of High Priest (Heb. 5. 5-10): and (3) at His Resurrection, "Thou art My Son; this day have I begotten Thee", i.e. brought Thee to the birth. Gr. *gegennēka*, as in Acts 13. 33 and Ps. 2. 7 (Sept.).

10. At His resurrection His *sufferings* were over; and nothing further was needed before He should "enter into His glory" according to Luke 24. 26. There was nothing to hinder that glory which He had then "received" from being "beheld" by those whom He had loved (John 17. 24). The *sufferings* had first to be accomplished; but, this having been done, the glory of His kingdom and His glorious reign would have followed the proclamation of that kingdom by Peter in Acts 3. 18-26. It was, as we know, rejected: in Jerusalem, the capital of the land (Acts 6. 9—7. 60), and afterward in Rome, the capital of the dispersion (Acts 28. 17-28). Hence, He must come again, and when He again bringeth the First-begotten into the world, the Father will say "Thou art My Son", and, "let all the angels of God worship Him" (Heb. 1. 5, 6).

[1] This is doubtless the reason why it finds no place in John's Gospel; for, like the Temptation, and the Agony, it is not needed in that Gospel for the presentation of the Lord Jesus as God.

150 "BELIEVE": THE USE OF THE WORD IN VARIOUS CONNECTIONS, ETC.

There are two Verbs, two Nouns, and one Adjective to be considered in connection with this subject.

I. VERBS.

1. ***pisteuo*** = to have faith (*pistis*) in; hence to believe. Translated "believe", except in eight instances, see below (iv).

i. Used absolutely: Matt. 8. 13; 21. 22; 24. 23, 26. Mark 5. 36; 9. 23, 23, 24; 13. 21; 15. 32; 16. 16, 17. Luke 1. 45; 8. 12, 13, 50; 22. 67. John 1. 7, 50; 3. 12, 12, -18-; 4. 41, 42, 48, 53; 5. 44; 6. 36, 64, 64; 9. 38; 10. 25, 26; 11. 15, 40; 12. 39, 47; 14. 29; 16. 31; 19. 35; 20. 8, 25, 29, 29, -31. Acts 2. 44; 4. 4, 32; 5. 14; 8. 13, 37-; 11. 21; 13. 12, 39, 48; 14. 1; 15. 5, 7; 17. 12, 34; 18. -8, 27; 19. 2, 18; 21. 20, 25; 26. -27. Rom. 1. 16; 3. 22; 4. 11; 10. 4, 10; 13. 11; 15. 13. 1 Cor. 1. 21; 3. 5; 14. 22, 22; 15. 2, 11. 2 Cor. 4. 13, 13. Gal. 3. 22. Eph. 1. 19. 1 Thess. 1. 7; 2. 10, 13. 2 Thess. 1. 10, 10. 1 Tim. 3. 16. Heb. 4. 3. James 2. -19. 1 Pet. 2. 7. Jude 5. 94

ii. With dative of person or thing believed: Matt. 21. 25, 32, 32, 32; 27. 42. Mark 11. 31; 16. 13, 14. Luke 1. 20; 20. 5. John 2. 22; 4. 21, 50; 5. 24, 38, 46, 46, 47, 47; 6. 30; 8. 31, 45, 46; 10. 37, 38, 38; 12. 38; 14. 11, 11. Acts 8. 12; 13. 41; 16. 34; 18. 8-; 24. 14; 26. 27-; 27. 25. Rom. 4. 3; 10. 16. Gal. 3. 6. 2 Thess. 2. 11, 12. 2 Tim. 1. 12. Titus 3. 8. James 2. 23. 1 John 3. 23; 4. 1; 5. -10-. 47

iii. With direct object of the fact believed, either a Noun in the Acc. Case, or a sentence: Matt. 9. 28. Mark 11. 23, 24. John 4. 21; 6. 69; 8. 24; 9. 18; 10. -38; 11. -26, 27, 42; 13. 19; 14. 10, 11-; 16. 27, 30; 17. 8, 21; 20. 31-. Acts 8. -37; 9. 26; 15. 11. Rom. 6. 8; 10. 9; 14. 2. 1 Cor. 11. 18; 13. 7. 1 Thess. 4. 14. Heb. 11. 6. James 2. 19-. 1 John 4. 16; 5. 1, 5. 33

iv. Translated "commit": Luke 16. 11. John 2. 24 (both followed by Dative and Accusative); "committed to", or "put in trust with" (Passive): Rom. 3. 2. 1 Cor. 9. 17. Gal. 2. 7. 1 Thess. 2. 4. 1 Tim. 1. 11. Ti. 1. 3. 8

v. With Prepositions.

(i) *eis* (Ap. 104. vi): Matt. 18. 6. Mark 9. 42. John 1. 12; 2. 11, 23; 3. 15, 16, 18-, -18, 36; 4. 39; 6. 29, 35, 40, 47; 7. 5, 31, 38, 39, 48; 8. 30; 9. 35, 36; 10. 42; 11. 25, 26-, 45, 48; 12. 11, 36, 37, 42, 44, 44, 46; 14. 1, 1, 12; 16. 9; 17. 20. Acts 10. 43; 14. 23; 19. 4. Rom. 10. 14-. Gal. 2. 16. Phil. 1. 29. 1 Pet. 1. 8, 21. 1 John 5. 10-, -10, 13, 13. 52

(ii) *en* (Ap. 104. viii): Mark 1. 15. Eph. 1. 13. 2

(iii) *epi* (Ap. 104. ix).

1. With Dative: Luke 24. 25. Rom. 4. 18; 9. 33; 10. 11. 1 Tim. 1. 16. 1 Pet. 2. 6. 6

2. With Acc.: Acts 9. 42; 11. 17; 16. 31; 22. 19. Rom. 4. 5, 24. 6

vi. In two instances, through the object being a Relative Pronoun, and attracted to the case of its antecedent, the Verb is followed by a Genitive: Rom. 4. 17; 10. -14. 2

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There are only 248 occurrences of the Verb *pisteuō* (of which 99 are found in John's Gospel), but in two cases, besides those noted in iv, it is followed by a direct object of the thing believed, as well as a Dative of the person. These are John 4. 21; 14. 11–, and are therefore noted under both ii and iii.

2. ***peitho***, which is found 55 times, means to "persuade", and is so translated in Matt. 27. 20; 28. 14. Luke 16. 31; 20. 6. Acts 13. 43; 14. 19; 18. 4; 19. 8, 26; 21. 14; 26. 26, 28; 28. 23. Rom. 8. 38; 14. 14; 15. 14. 2 Cor. 5. 11. Gal. 1. 10. 2 Tim. 1. 5, 12. Heb. 6. 9; 11. 13. 22

The Passive, "to be persuaded" or the Middle, "to persuade oneself", is translated "believe" in Acts 17. 4; 27. 11; 28. 24. 3

"Obey" in Acts 5. 36, 37. Rom. 2. 8. Gal. 3. 1; 5. 7. Heb. 13. 17. James 3. 3; "agreed" in Acts 5. 40; and "yield" in Acts 23. 21. 9

In Acts 12. 20, the active is rendered "made . . . friend", and in 1 John 3. 19 "assure". 2

peithō has a Middle Perfect, *pepoitha*, with a reflexive sense, "I have persuaded myself": i.e. "I trust". This is rendered "trust", "have confidence", &c., in Matt. 27. 43. Mark 10. 24. Luke 11. 22; 18. 9. Rom. 2. 19. 2 Cor. 1. 9; 2. 3; 10. 7. Gal. 5. 10. Phil. 1. 6, 14, 25; 2. 24; 3. 3, 4. 2 Thess. 3, 4. Philem. 21. Heb. 2. 13; 13. 18. 19

55

II. NOUNS.

1. ***pistis***[1] = faith. The living, Divinely implanted principle. It connects itself with the second Aorist of *peithō* (I. 2, above), Gr. *epithon*, occurs 242 times, and is always translated "faith", except in Acts 17. 31, "assurance"; Titus 2. 10, "fidelity"; and Rom. 3. 26, and Heb. 10. 39, where "of faith" is rendered "him which believeth", and "them that believe".

2. ***pepoithesis*** = confidence. It is derived from the Middle Perfect of *peithō* (I. 2, above), which is always to be distinguished from the Passive Perfect (*pepeismai*). The latter refers to persuasion *wrought from without*; the former refers to a *persuasion realised from within*, and this is what *pepoithēsis* seems always to mean. *Pistis* (No. 1) refers rather to the *principle*, and *pepoithēsis* refers more to the *feeling*. It occurs 6 times, and is rendered "confidence" in 2 Cor. 1. 15; 8. 22; 10. 2. Eph. 3. 12. Phil. 3. 4; and "trust" in 2 Cor. 3. 4.

III. ADJECTIVE.

pistos occurs 67 times, and is rendered "faithful" 54 times. It is unnecessary to give the references, as it is the only word so translated. It is translated "sure" in Acts 13. 34, "true" in 2 Cor. 1. 18. 1 Tim. 3. 1, and 10 times "believer", "he that believeth", &c.: viz. John 20. 27. Acts 10. 45; 16. 1. 2 Cor. 6. 15. 1 Tim. 4. 3, 10, 12; 5. 16, 16; 6. 2.

[1] The English word "faith" is always the translation of *pistis*, except in Heb. 10. 23, where the Greek word is *elpis*, everywhere else rendered "hope".

151 "EVERLASTING", "ETERNAL", "FOR EVER", ETC.

I. In the Old Testament there are several words and expressions thus translated, the principal of which is

A. ***'ōlām.*** This word is derived from *'ālam* (to hide), and means the *hidden* time or age, like *aiōn* (see below, II. A), by which word, or its Adjective *aiōnios*, it is generally rendered in the Sept. In Ezra 4, and Dan. 2-7, the Chaldee form *'ālam* is used. There are 448 passages where the word occurs.

i. It is doubled, "from *'ōlām* to *'ōlām*", in 11 places, and is translated:—

1. "for ever and ever" in 1 Chron. 16. 36; 29. 10. Neh. 9. 5. Jer. 7. 7; 25. 5. Dan. 2. 20; 7. –18. 7

2. "from everlasting to everlasting" in Ps. 41. 13; 90. 2; 103. 17; 106. 48. 4

11

ii. It is used in the plural 11 times, and translated:—

1. "for ever" in 1 Kings 8. 13. 2 Chron. 6. 2. Ps. 61. 4; 77. 7. 4

2. "everlasting" in Ps. 145. 13 (see marg.). Isa. 26. 4 (see marg.); 45. 17–. Dan. 9. 24. 4

3. "of ancient times or old time" in Ps. 77. 5. Ecc. 1. 10. 2

4. "of old" in Isa. 51. 9. 1

11

iii. It is rendered "for ever" in Gen. 3. 22; 13. 15. Ex. 3. 15; 12. 14, 17, 24; 14. 13; 19. 9; 21. 6; 27. 21; 28. 43; 29. 28; 30. 21; 31. 17; 32. 13. Lev. 6. 18, 22; 7. 34, 36; 10. 9, 15; 16. 29, 31; 17. 7; 23. 14, 21, 31, 41; 24. 3; 25. 46. Num. 10. 8; 15. 15; 18. 8, 11, 19, 19, 23; 19. 10. Deut. 5. 29; 12. 28; 13. 16; 15. 17; 23. 3, 6; 28. 46; 29. 29; 32. 40. Josh. 4. 7; 8. 28; 14. 9. 1 Sam. 1. 22; 2. 30; 3. 13, 14; 13. 13; 20. 15, 23, 42; 27. 12. 2 Sam. 3. 28; 7. 13, 16, 16, 24, 25, 26, 29, 29. 1 Kings 1. 31; 2. 33, 33, 45; 9. 3. 5; 10. 9. 2 Kings 5. 27; 21. 7. 1 Chron. 15. 2; 16. 34, 41; 17. 12, 14, 22, 23, 24, 27, 27; 22. 10; 23. 13, 13, 25; 28. 4, 7, 8; 29. 18. 2 Chron. 2. 4; 5. 13; 7. 3, 6, 16; 9. 8; 13. 5; 20. 7, 21; 30. 8; 33. 4, 7. Ezra 3. 11; 9. 12, 12. Neh. 2. 3; 13. 1. Job 41. 4. Ps. 9. 7; 12. 7; 28. 9; 29. 10; 30. 12; 33. 11; 37. 18, 28; 41. 12; 44. 8; 45. 2; 48. 8; 49. 8, 11; 52. 9; 61. 7; 66. 7; 72. 17, 19; 73. 26; 75. 9; 78. 69; 79. 13; 81. 15; 85. 5; 89. 1, 2, 4, 36, 37; 102. 12; 103. 9; 104. 31; 105. 8; 106. 1; 107. 1; 110. 4; 111. 9; 112. 6; 117. 2; 118. 1, 2, 3, 4, 29; 119. 89, 111, 152, 160; 125. 1, 2; 131. 3; 135. 13; 136. 1–26; 138. 8; 146. 6, 10. Prov. 27. 24. Ecc. 1. 4; 2. 16; 3. 14; 9. 6. Isa. 9. 7; 32. 14, 17; 34. 10, 17; 40. 8; 47. 7; 51. 6, 8; 57. 16; 59. 21; 60. 21. Jer. 3. 5, 12; 17. 4, 25; 31. 40; 33. 11; 35. 6; 49. 33; 51. 26, 62. Lam. 3. 31; 5. 19. Ezek. 37. 25, 25; 43. 7, 9. Dan. 2. 4, 44; 3. 9; 4. 34; 5. 10; 6. 6, 21, 26; 7. 18–; 12. 7. Hos. 2. 19. Joel 3. 20. Obad. 10. Jonah 2. 6. Mic. 2. 9; 4. 7. Zech. 1. 5. Mal. 1. 4. 246

iv. In conjunction with *'ad* (see below, B) it is rendered:—

1. "for ever and ever" in Ex. 15. 18. Ps. 9. 5; 10. 16; 21. 4; 45. 6, 17; 48. 14; 52. 8; 111. 8; 119. 44; 145. 1, 2, 21; 148. 6. Isa. 30. 8. Dan. 12. 3. Mic. 4. 5. 17

2. "for ever" in Ps. 104. 5. 1

3. "world without end" in Isa. 45. –17.[1] 1

19

v. With a negative it is rendered "never" in Judg. 2. 1. 2 Sam. 12. 10. Ps. 15. 5; 30. 6; 31. 1; 55. 22; 71. 1; 119. 93. Prov. 10. 30. Isa. 14. 20; 25. 2; 63. 19. Ezek. 26. 21. Dan. 2. 44. Joel 2. 26, 27. 16

[1] *'ōlām* is plural here, as well as in No. ii.

vi. Rendered "everlasting" in Gen. 9. 16; 17. 7, 8, 13, 19; 21. 33; 48. 4; 49. 26. Ex. 40. 15. Lev. 16. 34; 24. 8. Num. 25. 13. Deut. 33. 27. 2 Sam. 23. 5. 1 Chron. 16. 17. Ps. 24. 7, 9; 93. 2; 100. 5; 105. 10; 112. 6; 119. 142, 144; 139. 24. Prov. 8. 23; 10. 25. Isa. 24. 5; 33. 14; 35. 10; 40. 28; 51. 11; 54. 8; 55. 3, 13; 56. 5; 60. 19, 20; 61. 7, 8; 63. 12, 16. Jer. 10. 10; 20. 11; 23. 40; 31. 3; 32. 40; Ezek. 16. 60; 37. 26. Dan. 4. 3, 34; 7. 14, 27; 12. 2, 2. Mic. 5. 2. Hab. 3. 6. 56

vii. Rendered "perpetual" in Gen. 9. 12. Ex. 29. 9; 31. 16. Lev. 3. 17; 24. 9; 25. 34. Num. 19. 21. Ps. 78. 66. Jer. 5. 22; 18. 16; 23. 40; 25. 9, 12; 49. 13; 50. 5; 51. 39, 57. Ezek. 35. 5, 9; 46. 14. Hab. 3. 6. Zeph. 2. 9. 22

viii. Rendered "for evermore" in 2 Sam. 22. 51. 1 Chron. 17. 14. Ps. 18. 50; 37. 27; 86. 12; 89. 28, 52; 92. 8; 106. 31; 113. 2; 115. 18; 121. 8; 133. 3. Ezek. 37. 26, 28. 15

ix. Rendered "of old" or "ever of old" in Gen. 6. 4. Deut. 32. 7. 1 Sam. 27. 8. Ps. 25. 6; 119. 52. Isa. 46. 9; 57. 11; 63. 9, 11. Jer. 28. 8. Lam. 3. 6 Ezek. 26. 20. Amos 9. 11. Mic. 7. 14. Mal. 3. 4. 15

x. Rendered "old" or "ancient" in Ezra 4. 15, 19. Job 22. 15. Prov. 22. 28; 23. 10. Isa. 44. 7; 58. 12; 61. 4. Jer. 5. 15; 6. 16; 18. 15. Ezek. 25. 15; 36. 2. 13

xi. Rendered "of" or "in old time" in Josh. 24. 2. Jer. 2. 20. Ezek. 26. 20. 3

xii. Rendered "alway" or "always" in Gen. 6. 3. 1 Chron. 16. 15. Job 7. 16. Ps. 119. 112. Jer. 20. 17. 5

xiii. Rendered "ever" in Ps. 5. 11; 111. 5; 119. 98. Joel 2. 2. 4

xiv. Rendered "any more" in Ezek. 27. 36; 28. 19; "long" in Ps. 143. 3. Ecc. 12. 5; "world" in Ps. 73. 12. Ecc. 3. 11; "continuance" in Isa. 64. 5; "eternal" in Isa. 60. 15; "lasting" in Deut. 33. 15; "long time" in Isa. 42. 14; "at any time" in Lev. 25. 32; and "since the beginning of the world" in Isa. 64. 4. 12

Total 448

B. **'ad** from the verb *'ādāh* (to pass on), as a Noun is used of time past or future. It is also a Preposition or Conjunction, meaning "until" (see *Oxford Gesenius*, pp. 723, 4). The noun occurs 49 times, 19 of which occurrences are given above (A iv). The remaining 30 are rendered:

i. "for ever" in Num. 24. 20, 24. 1 Chron. 28. 9. Job 19. 24. Ps. 9. 18; 19. 9; 21. 6; 22. 26; 37. 29; 61. 8; 83. 17; 89. 29; 92. 7; 111. 3, 10; 112. 3. 9; 132. 14. Prov. 12. 19; 29. 14. Isa. 26. 4; 64. 9; 65. 18. Mic. 7. 18. 24

ii. "everlasting" in Isa. 9. 6. Hab. 3. 6. 2

iii. "eternity" in Isa. 57. 15; "evermore" in Ps. 132. 12; "of old" in Job 20. 4; and "perpetually" in Amos 1. 11. 4

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Other words are:—

C. **nēṣach**, which means "excellence" or "completeness", and is the word used in the subscription of 55 Psalms for "chief" in "chief Musician". It is rendered:—

i. "for ever" in 2 Sam. 2. 26. Job 4. 20; 14. 20; 20. 7; 23. 7; 36. 7. Ps. 13. 1; 44. 23; 49. 9; 52. 5; 68. 16; 74. 1, 10, 19; 77. 8; 79. 5; 89. 46. Jer. 50. 39. Lam. 5. 20. Amos 1. 11. 20

ii. "never" (with a negative) in Ps. 10. 11; 49. 19. Isa. 13. 20; Amos 8. 7. Hab. 1. 4. 5

iii. alway(s) in Ps. 9. 18; 103. 9. Isa. 57. 16. 3

iv. "perpetual" in Ps. 9. 6; 74. 3. Jer. 15. 18. 3

v. "ever" in Isa. 28. 28; 33. 20; "Strength" in 1 Sam. 15. 29. Lam. 3. 18; "the end" in Job 34. 36. Jer. 3. 5; "victory" in 1 Chron. 29. 11. Isa. 25. 8. "evermore" in Ps. 16. 11; "constantly" in Prov. 21. 28, and "for ever and ever" in Isa. 34. 10. In this last passage it is doubled, *l*ᵉ*nēṣach nᵉṣāḥim*=to completeness of completenesses. 11

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D. **ḳedem**, from the verb *ḳādam*, to precede or prevent (2 Sam. 22. 6, &c.), means that which is before, of time or place; hence often translated the east (Gen. 3. 24, &c.). It is always used of the past, and is rendered "ever" in Prov. 8. 23; "eternal" in Deut. 33. 27; "everlasting" in Hab. 1. 12; "old" or "ancient" in Deut. 33. 15. 2 Kings 19. 25. Neh. 12. 46. Ps. 44. 1; 55. 19; 68. 33; 74. 2, 12; 77. 5, 11; 78. 2; 119. 152; 143. 5. Isa. 19. 11; 23. 7; 37. 26; 45. 21; 46. 10; 51. 9. Jer. 46. 26. Lam. 1. 7; 2. 17; 5. 21. Mic. 5. 2; 7. 20; and "past" in Job 29. 2.

E. **ṣ'mīthūth**, from *ṣāmath* (to cut), means "for cutting off". It occurs only in Lev. 25. 23 (see marg.), 30, and is rendered "for ever".

F. **tāmīd**=always, is rendered:—

"ever" in Lev. 6. 13. Ps. 25. 15; 51. 3; "evermore" in Ps. 105. 4, and (with a negative) "never" in Isa. 62. 6.

G. **dōr**=generation, is translated (with a negative) "never" in Ps. 10. 6, and "for evermore" in Ps. 77. 8, where the margin in both cases gives "to generation and generation".

H. **yōm**=day, occurs nearly 2,500 times. The expression *orek yāmīm*, "length of days", is translated "for ever" in Ps. 23. 6; 93. 5. In both cases the margin gives "to length of days". *Kāl yāmīm*, or *kāl hayyāmīm*, "all days" or "all the days", is translated "for ever" in Gen. 43. 9; 44. 32. Deut. 4. 40; 18. 5. Josh. 4. 24. 1 Sam. 2. 32, 35; 28. 2. 1 Kings 11. 39; 12. 7. 2 Chron. 10. 7; 21. 7. Jer. 31. 36; 32. 39; 35. 19; "ever" in Deut. 19. 9. 1 Kings 5. 1. Ps. 37. 26; and "evermore" in Deut. 28. 29. 2 Kings 17. 37.

II. In the N.T. the words rendered "for ever", &c., are the Noun *aiōn*, the Adjectives *aiōnios*, *aidios*, *akatalutos*, and *aperantos*; the Adverbs *aei* and *pantote*, and the adverbial phrase *eis to diēnekes*.

A. **aiōn**, which means "age" (Ap. 129. 2), is found 128 times in 105 passages, in 23 of which it is doubled (see below, ii. 6, 9, 10). It occurs in its simple form 37 times, and with Prepositions 68 times.

i. In its simple form it is rendered:—

1. "age". Eph. 2. 7 (pl.). Col. 1. 26 (pl.). 2
2. "course". Eph. 2. 2. 1
3. "world". Matt. 12. 32; 13. 22, 39, 40, 49; 24. 3; 28. 20. Mark 4. 19; 10. 30. Luke 16. 8; 18. 30; 20. 34, 35. Rom. 12. 2. 1 Cor. 1. 20; 2. 6, 6, 7 (pl.), 8; 3. 18; 10. 11 (pl.). 2 Cor. 4. 4. Gal. 1. 4. Eph. 1. 21; 6. 12. 1 Tim. 6. 17. 2 Tim. 4. 10. Tit. 2. 12. Heb. 1. 2 (pl.); 6. 5; 9. 26 (pl.); 11. 3 (pl.). 32
4. "eternal". Eph. 3. 11. 1 Tim. 1. 17 (lit. "of the ages"). 2

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ii. In prepositional phrases:—

1. *ap' aiōnos* [from (Ap. 104. iv) an (the) age], rendered "since the world began" in Luke 1. 70. Acts 3. 21; and "from the beginning of the world" in Acts 15. 18. 3

2. *apo tōn aiōnōn* [from (Ap. 104. iv) the ages], rendered "from the beginning of the world" in Eph. 3. 9. 1

3. *ek tou aiōnos* [out of (Ap. 104. vii) the age], rendered "since the world began" in John 9. 32. 1

4. *eis ton aiōna* [to (Ap. 104. vi) the age], rendered:—
a. "for ever" in Matt. 21. 19. Mark 11. 14. Luke 1. 55. John 6. 51, 58; 8. 35, 35; 12. 34; 14. 16. 2 Cor. 9. 9. Heb. 5. 6; 6. 20; 7. 17, 21. 1 Pet. 1. 23, 25. 2 Pet. 2. 17 (no Art.). 1 John 2. 17. 2 John 2. Jude 13. 20
b. "never" (with a negative) in Mark 3. 29. John 4. 14; 8. 51, 52; 10. 28; 11. 26. 13. 8. 7
c. "ever" in Heb. 7. 24. 1
d. "for evermore" in Heb. 7. 28. 1
e. "while the world standeth" in 1 Cor. 8. 13. 1

5. *eis hēmeran aiōnos* [to (Ap. 104. vi) day of an age], rendered "for ever" in 2 Pet. 3. 18. 1

6. *eis ton aiōna tou aiōnos* [to (Ap. 104. vi) the age of the age], rendered "for ever and ever" in Heb. 1. 8. 1

7. *eis tōus aiōnas* [to (Ap. 104. vi) the ages], rendered:—
a. "for ever" in Matt. 6. 13. Luke 1. 33. Rom. 1. 25; 9. 5; 11. 36; 16. 27. Heb. 13. 8. 7
b. "for evermore" in 2 Cor. 11. 31. 1

8. *eis pantas tous aiōnas* [to (Ap. 104. vi) all the ages], rendered "ever" in Jude 25.

9. *eis tous aiōnas tōn aiōnōn* [to (Ap. 104. vi) to the ages of the ages], rendered:—
a. "for ever and ever" in Gal. 1. 5. Phil. 4. 20. 1 Tim. 1. 17. 2 Tim. 4. 18. Heb. 13. 21. 1 Pet. 4. 11; 5. 11. Rev. 1. 6; 4. 9, 10; 5. 13, 14; 7. 12; 10. 6; 11. 15; 14. 11 (no Arts.); 15. 7; 19. 3; 20. 10; 22. 5. 20
b. "for evermore" in Rev. 1. 18. 1

10. *eis pasas tas geneas tou aiōnos tōn aiōnōn* [to (Ap. 104. vi) all the generations of the age of the ages], rendered "throughout all ages, world without end" in Eph. 3. 21. 1

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Total 105

B. ***aiōnios***, of or belonging to an age, occurs 71 times, and is rendered:—
i. "eternal" in Matt. 19. 16; 25. 46. Mark 3. 29; 10. 17, 30. Luke 10. 25; 18. 18. John 3. 15; 4. 36; 5. 39; 6. 54, 68; 10. 28; 12. 25; 17. 2, 3. Acts 13. 48. Rom. 2. 7; 5. 21; 6. 23. 2 Cor. 4. 17, 18; 5. 1. 1 Tim. 6. 12, 19. 2 Tim. 2. 10. Tit. 1. 2; 3. 7. Heb. 5. 9; 6. 2; 9. 12, 14, 15. 1 Pet. 5. 10. 1 John 1. 2; 2. 25; 3. 15; 5. 11, 13, 20. Jude 7, 21. 42
ii. "everlasting" in Matt. 18. 8; 19. 29; 25. 41, 46. Luke 16. 9; 18. 30. John 3. 16, 36; 4. 14; 5. 24; 6. 27, 40, 47; 12. 50. Acts 13. 46. Rom. 6. 22; 16. 26. Gal. 6. 8. 2 Thess. 1. 9; 2. 16. 1 Tim. 1. 16; 6. 16. Heb. 13. 20. 2 Pet. 1. 11. Rev. 14. 6. 25
iii. "for ever" in Philem. 15. 1
iv. "Before or since the world began", in the phrases, *chronois aiōniois*, or *pro chronōn aiōniōn* (in, or before age-times), strangely rendered in the R.V. "through, or before times eternal", in Rom. 16. 25. 2 Tim. 1. 9. Tit. 1. 2. 3

71

C. ***aidios***, said to be from *aei* (see F below), but perhaps from *a* not and *idein* to see, =unseen or hidden, occurs twice, and is rendered:—
i. "eternal" in Rom. 1. 20. 1
ii. "everlasting" in Jude 6. 1

2

D. ***akatalutos*** (indissoluble) occurs once, and is rendered "endless" in Heb. 7. 16. 1

E. ***aperantos*** (interminable) occurs once, and is rendered "endless" in 1 Tim. 1. 4. 1

F. ***aei*** (always) occurs 8 times, and is rendered:—
i. "ever" in Mark 15. 8. 1
ii. "alway" or "always" in Acts 7. 51. 2 Cor. 4. 11; 6. 10. Tit. 1. 12. Heb. 3. 10. 1 Pet. 3. 15. 2 Pet. 1. 12. 7

8

G. ***pantote*** (always) occurs 42 times, and is rendered:—
i. "alway" or "always" in Matt. 26. 11, 11. Mark 14. 7, 7. Luke 18. 1. John 7. 6; 8. 29; 11. 42; 12. 8, 8; 18. 20. Rom. 1. 9. 1 Cor. 1. 4; 15. 58. 2 Cor. 2. 14; 4. 10; 5. 6; 9. 8. Gal. 4. 18. Eph. 5. 20. Phil. 1. 4, 20; 2. 12; 4. 4. Col. 1. 3; 4. 6, 12. 1 Thess. 1. 2; 2. 16; 3. 6. 2 Thess. 1. 3, 11; 2. 13. Philem. 4. 34
ii. "ever" in Luke 15. 31. John 18. 20. 1 Thess. 4. 17; 5. 15. 2 Tim. 3. 7. Heb. 7. 25. 6
iii. "evermore" in John 6. 34. 1 Thess. 5. 16. 2

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H. ***eis to diēnekes*** [to (Ap. 104. vi) that which is continuous] occurs 4 times, rendered:—
i. "continually" in Heb. 7. 3; 10. 1. 2
ii. "for ever" in Heb. 10. 12, 14. 2

4

152 THE HEALING OF THE BLIND MEN AT JERICHO.

(Luke 18. 35-43. Mark 10. 46-52. Matt. 20. 29-34.)

Commentators and harmonizers agree in treating these three accounts as recording one single miracle. As in other cases, they assume *similar* discourses, sayings, and miracles to be identical, as though the Lord never repeated a single word or work. (See App. 116, 138, 153, 155, 157, 158, 160, 163.)

The same may be seen in dealing with the healing of the blind men at Jericho.

From a comparison of the three Gospels it will be readily seen that four blind men were healed, and that there were three separate miracles on the Lord's visit to Jericho.

The following particulars may be noted and considered:—

I. The Occasion.

1. In the first miracle the Lord was "come nigh unto Jericho".
2. The second was "as He went out of Jericho".
3. The third took place "as they departed from", and had evidently left Jericho.

II. The Blind Men.

1. In the first there was one, unnamed.
2. In the second there was one, named (Bartimæus).
3. In the third there were two men.

III. The Circumstances.

1. The one man was begging.
2. The second likewise.
3. The two men were not begging, and apparently were simply waiting for the Lord's passing by.

IV. Their Knowledge.

1. The first man did not know what the crowd meant, and asked.
2. The second (Bartimæus) heard, but seems to have made no inquiry and at once cried out.
3. The two men also heard, and cried out at once.

V. Their Cry.

1. The first man cried "Jesus, thou Son of David".
2. The second man cried "Son of David".
3. The two men cried "O Lord, Son of David".

VI. The Lord's Action.

1. The Lord "commanded (the first man) to be brought".
2. He "commanded (the second man) to be called".
3. He called the two men Himself.

VII. Their Healing.

1. The first desired that he might be able to see (*anablepō*).
2. The second in like manner.
3. The two men asked that "their eyes might be opened" (*anoigō*).

VIII. The Lord's Reply.

In the first case, the Lord said: "Receive thy sight, thy faith hath saved thee."

2. In the second case, the Lord said: "Go thy way, thy faith hath saved thee."
3. In the third case, the Lord "had compassion on them, and touched their eyes", saying nothing.

IX. The Result.

1. The first man "followed Him, glorifying God, and all the people gave praise to God".
2. Bartimæus "followed Jesus in the way", apparently in silence.
3. The two men "followed Him", in silence also.

We thus gather that the first two men were beggars who sat daily at either gate of Jericho: Jericho having at that time some 100,000 people, and doubtless many blind men.

In face of this and of the above details, all that a recent commentator has to say is: —

> "The variation is undeniable, and the accounts cannot be harmonized at this point. But of course it is quite immaterial. . . . According to Matthew there were two blind men. Calvin therefore suggests that Bartimæus met Jesus on His entrance to the city, and then went for the other blind man, and that both were healed as Jesus was leaving the city. This is very artificial dealing with the plain narratives. It is better to accept them as varying accounts of one single incident."

True, we cannot harmonize "one man" and "two men" without abandoning all idea of inspiration. We submit therefore that "it is better" to take all the details as being evidences of the minutest perfection, and avoid both artificial and superficial dealing with the Divine narratives.

153 THE TWO ENTRIES INTO JERUSALEM.

Most "Harmonies" assume that because each Gospel records an entry of the Lord into Jerusalem the four accounts must be *identical* because they are similar: and therefore conclude that because they differ in certain particulars there are "discrepancies".

Whereas, if we treat them in their chronological sequences, and have regard to the antecedent and consequent circumstances, the supposed discrepancies will disappear, and the similar, but diverse, expressions will be seen to be necessary to the different events.

In this present case, one entry (Matt. 21. 1-9) takes place before the other, which is recorded in Mark 11. 1-10, Luke 19. 30-34, and John 12. 12-15).

1. In Matthew the Lord *had actually arrived at* Bethphage. In Luke He "*was come nigh*" (*ēngisen*); in Mark "they were *approaching*" (*engizousin*).

2. In Matthew the village lay just *off* the road (*apenanti*); in Luke and Mark it was *below* them, and opposite (*katenanti*).

3. In the former, *two* animals were sent for and used; in the latter, only *one*.

4. In the former, the prophecy of Zech. 9. 9, which required the *two* animals, is said to have been *fulfilled*; in the latter, the prophecy was not said to be fulfilled, and only so much of it is quoted (John 12. 15) as agrees with it.

5. The former seems to have been *unexpected*, for "all the city was moved, saying, 'Who is this?'" (Matt. 21. 10, 11), while, if there was only one entry, the two accounts are inexplicable, seeing that the later and subsequent entry was *prepared for*: much people in the city "heard that He was coming", and "went forth to meet Him" (John 12. 12. 13).

The latter, therefore, was the great formal entry of the Lord, called "the Triumphal Entry", which took place on what is called "Palm Sunday".

The significance of the *two* animals, and the *one*, seems to be this:—

The first had special reference to the whole work of His mission. He came on the ass with its unbroken colt, the clothes being put some on one and some on the other, and the Lord sitting on "them"—*the clothes* (not on both beasts). He came to cleanse the Temple, and make His final presentation of the King and the Kingdom.

But when He came on the one—an ass's colt—it was in judgment, to pronounce the doom on the city; and on the nation.

When He appears again it will be to a nation which will then say (as the result of Zech. 12. 10): "Blessed is He that cometh in the name of the Lord" (Matt. 23. 39).

For the events of the "six days before the Passover", see Ap. 156; and the notes on the various passages.

154 "WHAT THINK YE OF CHRIST?" (Matt. 22. 42).

DIVERS THOUGHTS CONCERNING HIM.

"King of the Jews" (wise men from the east. Matt. 2. 2).
"Mightier than I" (John Baptist. Matt. 3. 11).
"Son of God" (demons. Matt. 8. 29).
"A blasphemer" (certain Scribes. Matt. 9. 3).
"Son of David" (two blind men. Matt. 9. 27).
" " (a woman of Canaan. Matt. 15. 22).
"The carpenter's son" (His fellow countrymen. Matt. 13. 55).
"John the Baptist" (Herod and others. Matt. 14. 2; 16. 14).
"The Son of God" (they that were in the ship. Matt. 14. 33).
"Elijah" (some. Matt. 16. 14).
"Jeremiah" (others. Matt. 16. 14).
"One of the prophets" (some men. Matt. 16. 14).
"The Christ, the Son of the living God" (Peter. Matt. 16. 16).
"The Christ, the Son of God" (Martha. John 11. 27).
"My beloved Son" (God the Father. Matt. 17. 5).
"Good Master" (a certain ruler. Matt. 19. 16).
"The prophet of Nazareth" (the multitude. Matt. 21. 11).
"The carpenter, the son of Mary" (many hearing Him. Mark 6. 3).
"Thy salvation . . . a light . . . the glory" (Simeon. Luke 2. 30, 32).
"Joseph's son" (all in the synagogue. Luke 4. 22).
"A great prophet" (all witnessing the raising of the widow's son. Luke 7. 16).
"A righteous man" (the Roman centurion. Luke 23. 47).
"A prophet mighty in deed and word" (the two going to Emmaus. Luke 24. 19).
"The Lamb of God" (John the Baptist. John 1. 29).
"The Messias" (Andrew. John 1. 41).
"The Son of God, . . . the King of Israel" (Nathanael. John 1. 49).
"A teacher come from God" (Nicodemus. John 3. 2).
"A prophet" (a woman of Samaria. John 4. 19).
"Jesus the son of Joseph" (the Jews. John 6. 42).
"A Samaritan" and having a demon (the Jews. John 8. 48).
"A prophet" (the blind man. John 9. 17).
"The King of Israel" (much people. John 12. 13).

155 THE TWO GREAT PROPHECIES OF "THE END OF THE AGE" (Luke 21 and Matt. 24. Mark 13).

The great prophecy recorded in Luke 21 is different both in *time*, *place*, and *subject* from that recorded in Matt. 24 and Mark 13.

The one recorded in Luke was spoken "on one of those days, as He taught the people *in the Temple*" (Luke 20. 1). For one note of time is in 21. 1, "and He looked up and saw the rich men casting their gifts *into the Treasury*." So that He was still "in the Temple" when He uttered the prophecy recorded in Luke 21, for the whole conversation with the disciples follows without a break the Lord's commendation of the widow.

But with regard to the prophecy recorded in Matt. 24, we distinctly read (*v.* 1) "and Jesus went out and departed *from the Temple* . . . and *as He sat upon the Mount of Olives*, the disciples came to Him privately" (*v.* 3). So, in Mark 13. 1, "He *went out of the Temple* . . . and *as He sat upon the Mount of Olives, over against the Temple*, Peter and James and John and Andrew asked Him privately" (*v.* 3).

So that we have *two* great prophecies. One (Luke) spoken in the Temple, the other (Matthew and Mark) spoken *later* upon the Mount of Olives. As parts of the first are repeated on the second occasion, we will give the leading points of the three in parallel columns, so that the object of each, and the difference between them, may be clearly seen.

They both open with a summary of events which might have taken place in the lifetime and experience of those who heard the words:—

FROM THE CROSS ONWARDS.

LUKE 21. 8-9.	MATT. 24. 4-6.	MARK 13. 5-7.
'Take heed that ye be not deceived: for many shall come in My name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; **but the end is not by and by** (i.e. immediately; so R.V.)."	"Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, **but the end is not yet.**"	"Take heed lest any man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; **but the end shall not be yet.**"

John refers to this first sign in his First Epistle (2. 18); but had the nation repented at the proclamation by Peter in Acts 3. 18-26, by the Twelve in the Land, by "them that heard Him" (Heb. 2. 3), and by Paul in the Synagogues of the Dispersion, "all that the prophets had written" would have been fulfilled.

LUKE 21. 10, 11.	MATT. 24. 7, 8.	MARK 13. 8.
"Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights and great signs shall there be from heaven."	"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. **All these are the beginning of sorrows.**"	"Nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles: **these are the beginnings of sorrows.**"

Now, it will be observed in the Lord's discourse as recorded in Luke, that, instead of saying "these are the beginning of sorrows", and going on with the account of them, He stops short; He goes back; He introduces a parenthesis detailing and describing events that would take place "BEFORE ALL THESE" beginnings of sorrows. He describes in *v.* 12,

THE DESTRUCTION OF JERUSALEM.

12. **But before all these,** | that is to say "BEFORE" the great Tribulation, all that is recorded concerning Jerusalem in *vv.* 12-24 would take place. These are the closing words:—

24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Now, in the discourse recorded in Matt. 24, instead of going back to speak of the condition of Jerusalem before and until the beginning of the great Tribulation; having said "All these are the beginning of sorrows", He *goes on to describe* the sorrows, or birth-pangs of the Tribulation (Matt. 24. 9-28. Mark 13. 9-23), and He continues the prophecy concerning these sorrows up to the moment of His appearing in the clouds of heaven.

While, in the discourse recorded in Luke 21, having gone back, and described what should take place "before all these" beginnings of sorrows, the Lord does not speak further of the great Tribulation, but takes it up at the end, and, as in Matthew and Mark, speaks concerning

HIS COMING IN THE CLOUDS OF HEAVEN

(of course, in Luke the words are slightly different from those in Matthew and Mark):—

LUKE 21. 25-27.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

MATT. 24. 29, 30.

"IMMEDIATELY after the tribulation of those days[1] shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

MARK 13. 24-26.

"But in those days, after that tribulation[1], the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken, and then shall they see the Son of man coming in the clouds with great power and glory."

The *first* prophecy, in the Temple (Luke 21), was uttered in answer to *two* general questions: (1) "When shall these things be?" and (2) "What sign shall there be when these things shall come to pass?" The answer to (1) is given in *vv.* 8-24, and the answer to (2) in *vv.* 25-28.

The *second* prophecy, on the Mount of Olives (Matt. 24 and Mark 13), was uttered in answer to *three* distinct questions: (1) "When shall these things be?" (2) "What shall be the sign of Thy coming?" and (3) "And [what shall be the sign] of the end of the age?" The answer to (1) was given in Matt. 24. 4-14. Mark 13. 5-13. The answer to (2) was given in Matt. 24. 15-27. Mark 13. 14-23; and to (3) in Matt. 24. 29-31 and Mark 13. 24-27 (and in Luke 21. 25-28).

And then both prophecies conclude with the Parable of the Fig-tree, and the final solemn assurance:—

"Verily I say unto you, This generation shall by no means (see Ap. 105. III) pass, till all these things may be fulfilled"[2] (Matt. 24. 34. Mark 13. 30. Luke 21. 32).

This latter is the last of four equally impressive statements: Matt. 10. 23; 16. 28; 23. 39; 24. 34.

Each of these consists of two clauses, the former of which contains the strongest negative that could possibly have been used (see Ap. 105. III); and should be rendered "by no means", or "in no wise", as it is often rendered elsewhere; while in the latter clause the verb is in the subjunctive mood with or without the Greek Particle "*an*", which (though it cannot be represented in translation) makes the clause hypothetical and dependent on some condition expressed or implied. This condition was, in each of these four passages, the repentance of the nation, in response to the appeal of "the other servants" of Matt. 22. 4, as recorded in Acts 3. 18-26 and elsewhere, culminating in Acts 28. 17-29.

The conclusion of both prophecies thus consists of an assured *certainty*, with a definite contingency, or *uncertainty*, which was not fulfilled.

Had the nation repented, then Jesus Christ would have been "sent", and "the restoration of all things which God had spoken by all His holy prophets since the world began" would have taken place, in accordance with God's Divine assurance given by Peter in Acts 3. 18-26; but the condition of national repentance (Lev. 26. 40-42; Hos. 14. 1-4, &c.) was not fulfilled; hence that generation passed away, and both prophecies (with all the others) are now *postponed*. The first sign of all did (and will again) take place—the rising of the "many Antichrists", whereby John could say they knew that it was "the last hour" before "the end of that age" (1 John 2. 18).

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[1] Leaving no space, therefore, for a millennium of peace between the great Tribulation and the appearance of the Lord in glory; proving that the second coming must be pre-millennial.

[2] In all three passages the verb is *genētai* = may arise, or may have come to pass: not *plēroō* = be entirely fulfilled or finished, as in Luke 21. 24. This was so in both cases.

156 "SIX DAYS BEFORE THE PASSOVER" (John 12. 1).

We are furnished by Scripture with certain facts and fixed points which, taken together, enable us (1) to determine the events which filled up the days of "the last week" of our Lord's life on earth; (2) to fix the day of His crucifixion; and (3) to ascertain the duration of the time He remained in the tomb.

The difficulties connected with these three have arisen (1) from not having noted these fixed points; (2) from the fact of Gentiles' not having been conversant with the law concerning the three great feasts of the LORD; and (3) from not having reckoned the days as commencing (some six hours before our own) and running from sunset to sunset, instead of from midnight to midnight.

To remove these difficulties, we must note:—

I. That the first day of each of the three feasts.

Passover, Pentecost, and Tabernacles, was "a holy convocation", a "sabbath" on which no servile work was to be done. See Lev. 23. 7, 24, 35. Cp. Ex. 12. 16.

"That sabbath" and the "high day" of John 19. 31, was the "holy convocation", the first day of the feast, which quite overshadowed the ordinary weekly sabbath.

It was called by the Jews *Yōm tōv* (=Good day), and this is the greeting on that day throughout Jewry down to the present time.

This *great* sabbath, having been mistaken from the earliest times for the *weekly* sabbath, has led to all the confusion.

II. This has naturally caused the further difficulty as to the Lord's statement that "even as Jonah was in the belly of the fish three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights" (Matt. 12. 40). Now, while it is quite correct to speak according to Hebrew idiom of "three days" or "three years", while they are only parts of three days or three years, yet that idiom does not apply in a case like this, where "three nights" are mentioned *in addition to* "three days". It will be noted that the Lord not only definitely states this, but repeats the full phraseology, so that we may not mistake it. See the subject fully discussed in Ap. 144.

III. We have therefore the following facts furnished for our sure guidance:

1. The "high day" of John 19. 31 was the first day of the feast.
2. The "first day of the feast" was on the 15th day of Nisan.
3. The 15th day of Nisan, commenced at sunset on what we should call the 14th.
4. "Six days before the passover" (John 12. 1) takes us back to the 9th day of Nisan.
5. "After two days is the passover" (Matt. 26. 2. Mark 14. 1) takes us to the 13th day of Nisan.
6. "The first day of the week", the day of the resurrection (Matt. 28. 1, &c.), was from our Saturday sunset to our Sunday sunset. This fixes the days of *the week*, just as the above fix the days of *the month*, for:
7. Reckoning back from this, "three days and three nights" (Matt. 12. 40), we arrive at the day of the burial, which must have been before sunset, on the 14th of Nisan; i.e. before our Wednesday sunset.
8. This makes the sixth day before the passover (the 9th day of Nisan) to be our Thursday sunset to Friday sunset.

Therefore Wednesday, Nisan 14th (commencing on the Tuesday at sunset), was "the preparation day", on which the crucifixion took place: for all four Gospels definitely say that this was the day on which the Lord was buried (before our Wednesday sunset), "because it was the preparation [day]" the bodies should not remain upon the cross on the sabbath day, "for that sabbath day was a high day", and, therefore, not the ordinary seventh day, or weekly sabbath. See John 19. 31.

IV. It follows, therefore, that the Lord being crucified on "the preparation day" could not have eaten of the Passover lamb, which was not slain until the evening of the 14th of Nisan (i.e. afternoon). On that day the daily sacrifice was killed at the 6th hour (noon) and offered about the 7th hour (1 p.m.). The killing of the Passover lambs began directly afterwards. Thus it is clear, that if the killing of the Passover lambs did not *commence* until about four hours after our Lord had been hanging upon the Cross, and would not have been concluded at the *ninth* hour (3 p.m.) when "He gave up the ghost;"—no "Passover lamb" could have been eaten at the "last supper" on the previous evening.

V. With these facts before us, we are now in a position to fill in the several days of the Lord's last week with the events recorded in the Gospels. By noting that the Lord returned to Bethany (or to the Mount of Olives) each night of that week, we are able to determine both the several days and the events that took place in them.

THE SIXTH DAY BEFORE THE PASSOVER, THE 9th DAY OF NISAN.

(*Our Thursday sunset to Friday sunset.*)

	Matthew.	Mark.	Luke.	John.
The Lord approaches Jerusalem from Jericho			19. 1-10	
He passes our Thursday night at the house of Zacchæus (Luke 19. 5.)				
And delivers the Parable of the Pounds			19. 11-27	
He proceeds toward Jerusalem			19. 28	
He sends two disciples (*apenanti*) for an "ass" and a "colt" (two animals)	21. 1-7			
And makes His first entry from Bethphage (not Bethany) (Ap. 153)	21. 8, 9			
He is unexpected, and they ask "Who is this?"	21. 10, 11			
He cleanses the Temple	21. 12-16			
He Returns to Bethany	21. 17			12. 1

THE FIFTH DAY BEFORE THE PASSOVER, THE 10th DAY OF NISAN.

(*Our Friday sunset to Saturday sunset.*)

The Lord passes the Sabbath at Bethany; and after sunset (on our Saturday), the first of three suppers was made, probably at the house of Lazarus, in Bethany (Ap. 157)				12. 2
At this supper the first of two anointings took place (Ap. 158)				12. 3-11

THE FOURTH DAY BEFORE THE PASSOVER, THE 11th DAY OF NISAN.

(*Our Saturday sunset to Sunday sunset*), the Gentile "Palm Sunday".

The second, or triumphal entry into Jerusalem. He sends two disciples (*katenanti*) for a colt (one animal). See Ap. 153		11. 1-7	19. 29-35	12. 12-
The Lord starts from Bethany (not Bethphage) and is met by multitudes from Jerusalem (Ap. 153)		11. 8-10	19. 36-40	12. -12-19
He weeps over the city			19. 41-44	
He enters the Temple, looks around		11. 11-		
And Returns to Bethany		11. -11		

THE THIRD DAY BEFORE THE PASSOVER, THE 12th DAY OF NISAN

(*Our Sunday sunset to Monday sunset*).

	MATTHEW.	MARK.	LUKE.	JOHN.
In the morning (our Monday a.m.) the Lord returns to Jerusalem	21. 18	11. 12		
The Fig-tree cursed	21. 19-22	11. 13, 14		
The Temple. Further cleansing		11. 15-17	19. 45, 46	
In the Temple. Further teaching. "Certain Greeks"			19. 47-	12. 20-50
Opposition of Rulers		11. 18	19. -47, 48	
He goes out of the city (probably to Bethany; see Luke 21. 37, 38, below)		11. 19		

THE SECOND DAY BEFORE THE PASSOVER, THE 13th DAY OF NISAN.

(*Our Monday sunset to Tuesday sunset.*)

In the morning (our Tuesday a.m.) on the way to Jerusalem, the question of the disciples about the Fig Tree		11. 20-26		
In Jerusalem again: and in the Temple	21. 23-27	11. 27-33	20. 1-8	
In Jerusalem teaching in Parables; and questions	21. 28—23. 39	12. 1-44	20. 9—21. 4	
The first great prophecy, in the Temple (Ap. 155)			21. 5-36	
(Parenthetical statement as to the Lord's custom during this last week)			21. 37, 38	
The second great prophecy, on the Mount of Olives	24. 1-51	13. 1-37		
The second great prophecy, continued (see Ap. 155)	25. 1-46			
"After two days is the Passover"	26. 1-5	14. 1, 2		
HE RETURNS TO BETHANY, and is present at the second supper in the house of Simon the leper. The second Anointing. See Ap. 157 and 158	26. 6-13.	14. 3-9		

THE DAY BEFORE THE PASSOVER—THE 14th DAY OF NISAN—"THE PREPARATION DAY"—THE DAY OF THE CRUCIFIXION.

(*Our Tuesday sunset to Wednesday sunset.*)

The plot of Judas Iscariot to betray the Lord	26. 14-16	14. 10, 11	22. 1-6	
The "preparation" for the last supper[1]	26. 17-19	14. 12[1]-16	22. 7[1]-13	
"The even was come" (our Tuesday after sunset) when the plot for the betrayal was ripe for execution	26. 20	14. 17		
The last supper, commencing with the washing of the feet				13. 1-20
The announcement of the betrayal, &c.	26. 21-25	14. 18-21		13. 21-30
The supper eaten, the "New Covenant" made (Jer. 31. 31). The lamb abolished, bread and wine substituted	26. 26-29	14. 22-25	22. 14-23	
The first prophecy of Peter's denials (Ap. 160)				13. 31-38
The strife; who should be the greatest, &c.			22. 24-30	
The second prophecy of Peter's denials (Ap. 160)			22. 31-34	
The final appeal to His first commission (Luke 9. 3)			22. 35-38	
The last discourse to the eleven, followed by His prayer				14. 1—17. 26
They go to Gethsemane	26. 30-35	14. 26-29	22. 39	18. 1
The third prophecy of Peter's denials (Ap. 160)		14. 30, 31		
The agony in the garden	26. 36-46	14. 32-42	22. 40-46	
The apprehension of the Lord (Ap. 165)	26. 47-56	14. 43-50	22. 47-54	18. 2-11
The escape of Lazarus (see notes on Mark 14. 51, 52)		14. 51, 52		
The trials: continued throughout our Tuesday night	26. 57—27. 31	14. 53—15. 19	22. 54—23. 25	18. 12—19. 13
About the sixth hour (our Tuesday midnight) Pilate said "Behold your King"				19. 14, 15
Led away to be crucified	27. 31-34	15. 20-23	23. 26-31	19. 16, 17
And "led with Him" two "malefactors" (*kakourgoi*) (Ap. 164)			23. 32, 33	19. 18
Discussion with Pilate about the Inscriptions (Ap. 163)				19. 19-22
The dividing of the garments	27. 35-37	15. 24	23. 34	19. 23, 24
"It was the third hour, and they crucified Him" (our 9 a.m. Wednesday)		15. 25, 26		
"Then were there two robbers" (*lēstai*) crucified with Him" (Ap. 164)	27. 38	15. 27, 28		
The revilings of the rulers, both "robbers", and one "malefactor"	27. 39-44	15. 29-32	23. 35-43	
The Lord's mother and John				19. 25 27
"The sixth hour" (our Wednesday noon) and the darkness (Ap. 165)	27. 45-49	15. 33	23. 44, 45	
"The ninth hour" (our Wednesday 3 p.m.) and the expiring cry (Ap. 165)	27. 50	15. 34-37	23. 46	19. 28-30
Subsequent events	27. 51-56	15. 38-41	23. 47-49	19. 31-37
Buried in haste before sunset (our Wednesday about 6 p.m.), before the "high day" (the first day of the Feast began), our Wednesday sunset	27. 57-66	15. 42-47	23. 50-56	19. 38-42

[1] The words in Mark 14. 12 and Luke 22. 7 refer to "the first day of unleavened bread", which was the 14th day of Nisan, and therefore "the preparation day". That is why the Lord goes on to tell the two disciples to go and *make preparation for the Passover.*

"THE FIRST DAY OF THE FEAST"—"THE HIGH DAY" (*Yōm tōv*)—THE 15TH DAY OF NISAN.
(*Our Wednesday sunset to Thursday sunset.*)

THE FIRST NIGHT AND FIRST DAY IN THE TOMB.

THE SECOND DAY OF THE FEAST—THE 16TH DAY OF NISAN.
(*Our Thursday sunset to Friday sunset.*)

THE SECOND NIGHT AND SECOND DAY IN THE TOMB.

THE THIRD DAY OF THE FEAST—"THE (WEEKLY) SABBATH"—THE 17TH DAY OF NISAN.
(*Our Friday sunset to Saturday sunset.*)

THE THIRD NIGHT AND THIRD DAY IN THE TOMB.

"THE FIRST DAY OF THE WEEK"—THE 18TH DAY OF NISAN.
(*Our Saturday sunset:* "the third day" of Matt. 16. 21, &c.; not the third day of the Feast).

	MATTHEW.	MARK.	LUKE.	JOHN.
Thus, the Resurrection of the Lord took place at our Saturday sunset, or thereabouts, on "the third day"; cp. "after three days" (Matt. 27. 63. Mark 8. 31).	28. 1-10 ..	16. 1-18 ..	24. 1-49 ..	20. 1-23

[For the sequence of events connected with and following the Resurrection, see Ap. 166.]

It will be seen from the above that we have neither power nor authority to alter or shift any day or date; or to change the order or position of any of the events recorded in Holy Writ.

Each day is marked by a return to Bethany during the last week (up to the Preparation Day); and each day is filled with the recorded events.

It follows, therefore, that the Lord was crucified on our Wednesday; was buried on that day before sunset; and remained "three days and three nights" in the tomb, as foretold by Him in Matt. 12. 40; rising from the dead on "the third day", "the first day of the week".

The fixed days and dates, at either end, hold the whole period as in a vice, and place the whole subject on a ure foundation.

157 THE THREE SUPPERS.

That there were three suppers, and not only two, at the close of our Lord's ministry will be clear from a careful comparison of the three Scriptures.

1. There was the supper recorded in John 12. 1-9. This was probably in the house of Lazarus[1], and, being "six days before the Passover", must have taken place on the Friday evening, on the Lord's return from His first entry into Jerusalem from Bethphage (see Ap. 153).

Having slept there on the Friday night and spent the last Sabbath in retirement there, this first supper was made after the Sabbath had ended at 6 p.m. At this supper there was an anointing of the Lord by Mary (see Ap. 158)

[1] For all the family were present; and "Martha served" (cp. Luke 10. 40-42).

2. The second supper, recorded in Matt. 26. 6-13, took place "two days before the Passover" at the house of Simon the leper, which was also in Bethany. See Mark 14. 1-9. At this supper there was also an anointing by a woman unknown (see Ap. 158).

3. The supper recorded in John 13. 1-20 is the same as that recorded in Matt. 26. 20, Mark 14. 17, and Luke 22. 14. It was "the last supper", "the hour was come", and when supper was begun, or going on (not "ended"; see note on John 13. 2), the Lord first washed the disciples' feet; and, later, the events took place as recorded in all four Gospels. John's Gospel adds some antecedents; but gives the same consequents.

The rendering of *genomenou* in John 13. 2, by "ended" instead of by "taking place", or "beginning", has been the cause of much confusion.

158 THE TWO ANOINTINGS.

There can be no doubt that, during the last week, the Lord was anointed on two separate occasions.

1. The former is recorded in John 12. 3-8, "six days before the Passover", in the house of Lazarus, at Bethany. (See Ap. 157, and note above.)

The latter is recorded in Matt. 26. 7-13, and Mark 14. 3-9, "two days before the Passover", in the house of Simon the leper, also in Bethany.

Thus the times and places are distinct.

2. In the former case it was "a pound of ointment" that was used (John 12. 3).

In the latter case it was an alabaster vessel (Matt. 26. 7).

3. In the former case it was "the feet" of the Lord that were anointed (John 12. 3).

In the latter case it was His "head" (Matt. 26. 7).

4. In the former case the term used is "anointed" (John 12. 3).

In the latter case the term is "poured" (Matt. 26. 7. Mark 14. 3).

5. In the former case it was Judas who asked the question why it was not sold, &c., as there was plenty of time to do so during the six days (John 12. 4).

In the latter it was the disciples who "had indignation" (Matt. 26. 8) "among themselves" (Mark 14. 4); and their words (not necessarily spoken aloud to all) seem to refer to what Judas had said before.

6. In the former the Lord directs the ointment to be reserved for His burial; and not sold (John 12. 7).

In the latter He declared that it had been kept for that purpose (Matt. 26. 12. Mark 14. 8).

7. In the former case the Lord said, "Let her alone," in order that she may keep it (John 12. 7).
In the latter He declared that she had well used it (Matt. 26. 10–13).

8. In the former case the woman is named "Mary" (John 12. 3).
In the latter case the woman is unnamed.

9. Thus, on each occasion both the antecedents and consequents are different.
Instead of wondering that there should be two anointings the wonder should be that there were *only* two, seeing that examples are so easily followed.

159 "THIS IS MY BODY" (Matt. 26. 26).

A figure of speech consists of a word or words used out of the ordinary sense, or order; just as we call a person dressed out of the ordinary manner or fashion a "figure": both attract our attention; and, in the case of words, the one and only object is in order to call the reader's attention to what is thus emphasized. For examples see the notes on Matt. 16. 6: where, had the Lord said "the doctrine of the Pharisees is *like* leaven", that would have been the Fig. *Simile* (Ap. 6). Had He said "the doctrine of the Pharisees *is* leaven", the Fig. in this case would have been *Metaphor* (Ap. 6); by which, instead of saying one thing is *like* another, it is carried over (as the word *Metaphor* means), and states that the one thing *is* the other. But in Matt. 16. 6, the Lord used another Figure altogether, viz. *Hypocatastasis* (from *hupo*=under (Ap. 104. xviii), *kata*=down (Ap. 104. x), and *stasis*=a stationing), which means putting one of the *two* words (which are necessary in the case of *Simile* and *Metaphor*) down underneath, i.e. out of sight, and thus *implying* it. He said, "beware of the leaven", thus implying the word "doctrine", which He really meant; and, by thus attracting the disciples' attention to His words, thereby emphasized them.

In these three Figures we have a Positive, Comparative, and Superlative emphasis. The essence of *Simile* is *resemblance*; the essence of *Metaphor* is *representation* (as in the case of a portrait, which is representative of some person); the essence of *Hypocatastasis* is *implication*, where only one word is mentioned and another is *implied*.

Through non-acquaintance with Figures of Speech every Figure is to-day called a "Metaphor". But this is not the case. A *Metaphor* is a special Figure different and distinct from all others.

"This is My body" is the Figure *Metaphor*: and the Figure lies in the Verb "IS", which, as in this case, always means "*represents*", and must always be so expressed. It can *never mean* "*is changed into*". Hence in the Figure *Metaphor*, the Verb "represents" can always be substituted for "is". For example:

"The field is (or represents) the world" (Matt. 13. 38).

"The good seed are (represent) the sons of the kingdom" (Matt. 13. 38).

"The reapers are (represent) angels" (Matt. 13. 39).

"The odours are (represent) the prayers of the saints" (Rev. 5. 8).

"The seven heads are (represent) seven mountains" (Rev. 17. 9).

"This cup is (represents) the new covenant" (1 Cor. 11. 25).

"The cup of blessing which we bless, is it not (does it not represent) the blood of Christ?" (1 Cor 10. 16).

Furthermore, it is a fundamental law in Greek grammar, without exception, that the Article, Pronoun, and Adjective *must* agree in gender with the Noun to which they refer. For example, in Matt. 16. 18, the Pronoun "this" is Feminine, and thus agrees with *petra*, which is also Feminine, and not with *petros* (Peter), which is Masculine. See note, and Ap. 147.

So here: the Pronoun "this" is Neuter, and cannot agree with *artos* (=bread) because *artos* is Masculine. It must refer to what is Neuter; and this could only be the whole act of *breaking* the bread, which would be Neuter also; or to *klasma*, the broken piece (which is also Neuter).

In like manner, when He said (in *v.* 28) "this is my blood of the New Covenant"; "this", being Neuter, refers to *potērion* (=cup)[1] and not to *oinos* (=wine), which is Masculine, and means:—"This [cup] represents My blood of the New Covenant, which is poured out for many, for remission of sins".

For, what was the Lord doing? He was making the New Covenant foretold in Jer. 31. 31—34. If it were not made then, it can never be made at all (see Ap. 95), for no more has He blood to shed (Luke 24. 39).

Now, "blood" was shed, and sacrificially used, only in connection with *two* things, the making of a *covenant*, and the making of *atonement*. In the former, the victim which made or ratified the covenant was slain and the body divided in two, the parties to the covenant passing between (see notes on Gen. 15. 9–18. Jer. 34. 18. Gal. 3. 20, and Ap. 95). As long as the victim (the covenant-maker) was alive the covenant could have no force. See notes on Heb. 9. 16–22.

At the last supper this New Covenant was made; and Peter's proclamation in Acts 2. 38; 3. 19–26; 5. 31; and Paul's in 13. 38; 17. 30; 20. 21; 26. 20; were based upon it. Messiah had to be "cut off", that the Scriptures might be fulfilled (Acts 3. 18). But that having been accomplished, and the *sufferings* having been endured, nothing stood in the way of the *glory* which should follow. "Repent ye THEREFORE and turn [to the Lord] *that your sins may be blotted out*", &c. The New Covenant which had been made had provided for that, as the Lord had said in Matt. 26. 28, "for the remission of sins".

In that last supper the Lord was not *instituting* anything with a view to the Secret (the "Mystery" to be yet revealed in the Prison Epistles); but was *substituting* bread and wine for the Paschal Lamb (the type being exhausted in the Antitype), because of the new meaning which the Passover should henceforth convey. It was to be the *Memorial*, not of the Exodus from Egypt, but of the *Exodus* which the Lord afterward accomplished in Jerusalem (Luke 9. 31), according to the New Covenant made by His death.

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[1] *Potērion* being put by *Metonymy* (of Adjunct), Ap. 6, for the contents, for the "cup" itself could not be swallowed.

160 THE DENIALS OF PETER.

There are several facts that have to be noticed before we can arrive at a clear understanding of all the denials recorded of Peter by the four evangelists:—

I. We have to note that the fact that Peter would deny His Lord was foretold in *three distinct prophecies* uttered on three separate occasions, and differing both as to the occasion and as to particulars.

1. The *first* was in the upper chamber, recorded in John 13. 38. It was absolute as to the *fact*, general as to the *day*, but particular as to the *number* of denials: "a cock shall by no means crow [from this time forth] until thou hast denied Me thrice" (see Ap. 156).

2. The *second* was in the upper chamber, recorded by Luke 22. 34. It was after the "strife", and immediately before leaving the room. It was absolute as to the *fact*, but particular as to the *day* and the *number* of the denials: "a cock shall not crow this day, before thou wilt thrice deny that thou knowest Me" (see Ap. 156).

3. The *third* was after the Lord had left the city and immediately before entering the garden of Gethsemane. It is recorded in Mark 14. 30, and was particular *in every detail*: "Verily I say unto thee that (*hoti*) thou (added by all the texts) this day, in this night, before a cock crow twice, thrice thou wilt deny Me". Cp. the fulfilment, and see Ap. 156.

This last prophecy furnishes the key to the whole problem. For, note:—

(*a*) that a cock was to crow twice, and

(*b*) that Peter would deny thrice;

i.e. before each of the two cockcrowings Peter would thrice deny His Lord. This is confirmed by the repetition in the fulfilment (Mark 14. 72).

Thus, there would be *six* denials in all; three before each cockcrowing.

Note that the word "cock" has no Article in any of the four records: in each case it is not "the", but "a cockcrowing".

II. Consonant with these data, we have the remarkable fact that Matthew, Luke, and John each record three denials, and one concluding cockcrowing. Mark also records three denials, but mentions the *two* cockcrowings.

Consequently, in the *four* Gospels there are no less than twelve denials mentioned. And the questions are, which of these are duplicates, and which are the resulting *six* required by the Lord's third prophecy in Mark 14. 30?

III. If we note accurately the marks of *time* in each Gospel, the *place*, and the *persons* addressing Peter, every condition required by each of the Greek words employed is fully and perfectly satisfied, without a shadow or suggestion of "discrepancy".

i. The First Series of Three.

1. The First Denial, John 18. 17. *Place*: the door (*thura*) without. *Time*: entering. *The questioner*: the porteress (Gr. *thurōros*).
2. The Second Denial, Matt. 26. 70 (Mark 14. 68). *Place*: the hall (*aulē*). *Time*: sitting. *Questioner*: a certain maid. Luke 22. 56–58 combines the same place and time, with the same maid, and another (*heteros*, masc.).
3. The Third Denial, Matt. 26. 71. *Place*: the gateway, or porch (*pulōn*). *Time*: an interval of an hour. John 18. 25, 26 combines the same place and time, with another maid and bystanders, one of them being a relative of Malchus.

A COCK CREW.

(Mark 14. 68. John 18. 27.)

ii. The Second Series of Three.

1. The First Denial, Mark 14. 69. *Place*: "beneath in the hall". *Time*: shortly after. *Questioner*: the maid again.
2. The Second Denial, Matt. 26. 73 (Mark 14. 70). *Place*: the gate (*pulōn*). *Time*: shortly after. *Questioners*: the bystanders.
3. The Third Denial (Luke 22. 59, 60). *Place*: the midst of the hall (*aulē*, *v.* 55). *Time*: "an hour after" (*v.* 59). *Questioner*: a certain one (masc.).

A COCK CREW.

(Matt. 26. 74. Mark 14. 72. Luke 22. 61.)

IV. We thus have a combined record in which there remains no difficulty, while each word retains its own true grammatical sense.

161 THE PURCHASE OF "THE POTTER'S FIELD" (Matt. 27. 6-8, and Acts 1. 18, 19) AND THE FULFILMENT OF THE PROPHECY (Matt. 27. 9, 10).

There are two difficulties connected with these scriptures:

I. The two purchases recorded in Matt. 27. 6–8, and Acts 1. 18, 19, respectively; and

II. The fulfilment of the prophecy connected with the former purchase (Matt. 27. 9, 10.

I. THE TWO PURCHASES.

For there were two. One by "the chief priests", recorded in Matt. 27. 6; and the other by Judas Iscariot, recorded in Acts 1. 18. The proofs are as follows:—

1. The purchase of Judas was made some time *before* that of the chief priests; for there would have been no time to arrange and carry this out between the betrayal and the condemnation.

The purchase of the chief priests was made *after* Judas had returned the money.

2. What the chief priests bought was "a field" (Gr. *agros*).

What Judas had acquired (see 3, below) was what in English we call a "Place" (Gr. *chōrion*=a farm, or small property).

The two are quite distinct, and the difference is preserved both in the Greek text and in the Syriac version. (See note 3, p. 136.)

3. The verbs also are different. In Matt. 27. 7 the verb is *agorazō*=to buy in the open market (from *agora*=a market-place); while, in Acts 1. 18, the verb is *ktaomai*=to acquire possession of (see Luke 18. 12; 21. 19; Acts 22. 28), and is rendered "provide" in Matt. 10. 9. Its noun, *ktēma*=a possession (occ. Matt. 19. 22. Mark 10. 22. Acts 2. 45; 5. 1).
4. How and when Judas had become possessed of this "place" we are not told in so many words; but we are left in no doubt, from the plain statement in John 12. 6 that "he was a thief, and had the bag". The "place" was bought with this stolen money, "the reward (or wages) of iniquity". This is a Hebrew idiom (like our Eng. "money ill-got"), used for money obtained by unrighteousness (Ap. 128. VII. 1; cp. Num. 22. 7. 2 Pet. 2. 15). This stolen money is wrongly assumed to be the same as the "thirty pieces of silver".
5. The two places had different names. The "field" purchased by the chief priests was originally known as "the potter's field", but was afterward called "*agros haimatos*"=the field of blood; i.e. a field bought with the price of blood ("blood" being put by the Fig. *Metonymy* (of the Subject), Ap. 6, for murder, or blood-guiltiness).

The "possession" which Judas had acquired bore an Aramaic name, "*Ḥaḳāl dᵉmā*'" (see Ap. 94 (III.) 3, p. 135), which is transliterated *Akeldama*, or according to some *Akeldamach*, or *Hacheldamach*="place (Gr. *chōrion*) of blood": a similar meaning but from a different reason: viz. Judas's suicide. It is thus shown that there is no discrepancy between Matt. 27. 6–8 and Acts 1. 18, 19.

II. THE FULFILMENT OF THE PROPHECY.

(Matt. 27. 9, 10.)

Many solutions have been proposed to meet the two difficulties connected with Matt. 27. 9, 10.

i. As to the first difficulty, the words quoted from Jeremiah are not found in his written prophecy: and it has been suggested

1. That "Matthew quoted from memory" (Augustine and others).
2. That the passage was originally in Jeremiah, but

the Jews cut it out (Eusebius and others); though no evidence for this is produced.

3. That it was contained in another writing by Jeremiah, which is now lost (Origen and others).
4. That Jeremiah is put for the whole body of the prophets (Bishop Lightfoot and others), though no such words can be found in the other prophets.
5. That it was "a slip of the pen" on the part of Matthew (Dean Alford).
6. That the mistake was allowed by the Holy Spirit on purpose that we may not trouble ourselves as to who the writers were, but receive all prophecy as direct from God, Who spake by them (Bishop Wordsworth).
7. That some annotator wrote "Jeremiah" in the margin and it "crept" into the text (Smith's *Bible Dictionary*).

These suggestions only create difficulties much more grave than the one which they attempt to remove. But all of them are met and answered by the simple fact that Matthew does not say it was *written* by Jeremiah, but that it was "*spoken*" by him.

This makes all the difference: for some prophecies were spoken (and not written), some were written (and not spoken), while others were both spoken and written.

Of course, by the Fig. *Metonymy* (of Cause, Ap. 6), one may be said to "say" what he has written; but we need not go out of our way to use this figure, if by so doing we *create* the very difficulty we are seeking to solve. There is all the difference in the world between *to rhēthen* (=that which was spoken), and *ho gegraptai* (=that which stands written).

ii. As to the second difficulty: that the prophecy attributed to Jeremiah is really written in Zechariah 11. 10–13, it is created by the suggestion contained in the margin of the Authorized Version.

That this cannot be the solution may be shown from the following reasons:—

1. Zech. 11. 10–13 contains no reference either to a "field" or to its *purchase*. Indeed, the word "field" (*shādāh*) does not occur in the whole of Zechariah except in 10. 1, which has nothing to do with the subject at all.
2. As to the "thirty pieces of silver", Zechariah speaks of them with approval, while in Matthew they are not so spoken of. "A goodly price" (*'eder hayᵉḳār*) denotes *amplitude, sufficiency*, while the Verb *yāḳār* means *to be priced, prized, precious*; and there is not the slightest evidence that Zechariah spoke of the amount as being paltry, or that the offer of it was, in any sense, an insult. But this latter is the sense in Matt. 27. 9, 10.
3. The *givers* were "the poor of the flock". This enhanced the value. "The worth of the price" was accepted as "goodly" on that account, as in Mark 12. 43, 44. 2 Cor. 8. 12.
4. The *waiting* of the "poor of the flock" was not hostile, but friendly, as in Prov. 27. 18. Out of above 450 occurrences of the Heb. *shāmar*, less than fourteen are in a hostile sense.
5. In the disposal of the silver, the sense of the Verb "cast" is to be determined by the context (not by the Verb itself). In Zech. 11, the context shows it to be in a good sense, as in Ex. 15. 25. 1 Kings 19. 19. 2 Kings 2. 21; 4. 41; 6. 6. 2 Chron. 24. 10, 11.
6. The "potter" is the fashioner, and his work was not necessarily confined to fashioning "clay", but it extended to *metals*. Cp. Gen. 2. 7, 8. Ps. 33. 15; 94. 9. Isa. 43. 1, 6, 10, 21; 44. 2, 9–12, 21, 24; 45. 6, 7; 54. 16, 17. Out of the sixty-two occurrences of the Verb (*yāẓar*), more than three-fourths have nothing whatever to do with the work of a "potter".
7. A "potter" in connection with the Temple, or its service, is unknown to fact, or to Scripture.
8. The *material*, "silver," would be useless to a "potter", but necessary to a fashioner of metallic vessels, or for the payment of artizans who wrought them (2 Kings 12. 11–16; 22. 4–7. 2 Chron. 24. 11–13). One might as well cast *clay* to a silversmith as *silver* to a potter.
9. The prophecy of Zechariah is rich in reference to metals; and only the books of Numbers (31. 22) and Ezekiel name as many. In Zechariah we find *six* named: Gold, six times (4. 2, 12, 12; 6. 11; 13. 9; 14. 14). Fine gold, once (9. 3). Silver, six times, (6. 11; 9. 3; 11. 12, 13; 13. 9; 14. 14). Brass, once (6. 1, marg.). Lead, twice (5. 7, 8). Tin, once (4. 10, marg.). Seventeen references in all.
10. Zechariah is full of refs. to what the prophet *saw* and *said*; but there are only *two* refs. to what he *did*; and both of these have reference to "silver" (6. 11; 11. 13).
11. The Septuagint, and its revision by Symmachus, read "cast them (i.e. the thirty pieces of silver) *into the furnace*" (Gr. *eis to chōneutērion*), showing that, before Matthew was written, *yōṭzēr* was interpreted as referring not to a "potter" but to a fashioner of metals.
12. The *persons*, also, are different. In Matthew we have "they took", "they gave", "the price of him"; in Zechariah we read "I took", "I cast", "I was valued".
13. In Matthew the money was given "for the field", and in Zechariah it was cast "unto the fashioner".
14. Matthew names *three* parties as being concerned in the transaction; Zechariah names only *one*.
15. Matthew not only quotes Jeremiah's *spoken* words, but names him as the speaker. This is in keeping with Matt. 2. 17, 18. Jeremiah is likewise named in Matt. 16. 14; but nowhere else in all the New Test.

iii. The conclusion. From all this we gather that the passage in Matthew (27. 9, 10) cannot have any reference to Zech. 11. 10–13.

(1) If Jeremiah's *spoken* words have anything to do with what is recorded in Jer. 32. 6–9, 43, 44, then in the reference to them other words are interjected by way of parenthetical explanation. These are not to be confused with *the quoted words*. They may be combined thus:—

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet, saying: 'And they took the thirty pieces of silver [**the price of him who was priced, whom they of the sons of Israel did price**], and they gave them for the potter's field, as the LORD appointed me.'"

Thus Matthew quotes that which was "SPOKEN" by Jeremiah the prophet, and *combines with the actual quotation* a parenthetical reference to the price at which the prophet Zechariah had been priced.

(2) Had the sum of money been twenty pieces of silver instead of thirty, a similar remark might well have been interjected thus:—

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet, saying: 'And they took the twenty pieces of silver [**the price of him whom his brethren sold into Egypt**], and they gave them for the potter's field'", &c.

(3) Or, had the reference been to the compensation for an injury done to another man's servant, as in Ex. 21. 32, a similar parenthetical remark might have been introduced thus:—

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet, saying: 'And they took the thirty pieces of silver [**the price given in Israel to**

the master whose servant had been injured by an ox], and they gave them for the potter's field' ", &c.

A designed parenthetical insertion by the inspired Evangelist of a *reference* to Zechariah, in a direct quotation from the prophet Jeremiah, is very different from a "mistake", or "a slip of the pen", "a lapse of memory", or a "corruption of the text", which need an apology.

The quotation itself, as well as the parenthetical reference, are both similarly exact.

162 THE CROSS AND CRUCIFIXION.

In the Greek N.T. two words are used for "the cross", on which the Lord was put to death.

1. The word *stauros*; which denotes an upright pale or stake, to which the criminals were nailed for execution.

2. The word *xulon*, which generally denotes a piece of a dead log of wood, or timber, for fuel or for any other purpose. It is not like *dendron*, which is used of a living, or green tree, as in Matt. 21. 8; Rev. 7. 1, 3; 8. 7; 9. 4, &c.

As this latter word *xulon* is used for the former *stauros*, it shows us that the meaning of each is exactly the same.

The verb *stauroō* means to drive stakes.[1]

Our English word "cross" is the translation of the Latin *crux*; but the Greek *stauros* no more means a *crux* than the word "stick" means a "crutch".

Homer uses the word *stauros* of an ordinary pole or stake, or a single piece of timber.[2] And this is the meaning and usage of the word throughout the Greek classics.[3]

It never means *two* pieces of timber placed across one another at any angle, but always of one piece alone. Hence the use of the word *xulon* (No. 2, above) in connection with the manner of our Lord's death, and rendered "tree" in Acts 5. 30; 10. 39; 13. 29. Gal. 3. 13. 1 Pet. 2. 24. This is preserved in our old Eng. name *rood*, or *rod*. See the *Encycl. Brit.*, 11th (Camb.) ed., vol. 7, p. 505 d.

There is nothing in the Greek of the N.T. even to imply two pieces of timber.

The letter *chi*, X, the initial of the word Christ (Χριστος), was originally used for His Name; or Χρ. This was superseded by the symbols ☧ and ☩, and even the first of these had four *equal* arms.

These crosses were used as symbols of the Babylonian sun-god, ⊕, and are first seen on a coin of Julius Cæsar, 100–44 B.C., and then on a coin struck by Cæsar's heir (Augustus), 20 B.C.[4]

On the coins of Constantine the most frequent symbol is ☧; but the same symbol is used without the surrounding circle, and with the four equal arms vertical and horizontal; and this was the symbol specially venerated as the "Solar Wheel". It should be stated that Constantine was a sun-god worshipper, and would not enter the "Church" till some quarter of a century after the legend of his having seen such a cross in the heavens (EUSEBIUS, *Vit. Const.* I. 37).

The evidence is the same as to the pre-Christian (phallic) symbol in Asia, Africa, and Egypt, whether we consult *Nineveh* by Sir A. H. LAYARD (ii. 213), or *Manners and Customs of the Ancient Egyptians*, by Sir J. GARDNER WILKINSON, iii. pp. 24, 26, 43, 44, 46, 52, 82, 136.

Dr. SCHLIEMANN gives the same evidence in his *Ilios* (1880), recording his discoveries on the site of prehistoric Troy. See pp. 337, 350, 353, 521, 523.

Dr. MAX OHNEFALSCH-RICHTER gives the same evidence from Cyprus; and these are "the oldest extant Phœnician inscriptions"; see his *Kypros, the Bible, and Homer: Oriental Civilisation, Art, and Religion in Ancient Times*, Plates XIX, XXV, XXVI, XXX, XXXI, XXXII, XL, LVIII, LXIX, &c.

The Catacombs in Rome bear the same testimony: "Christ" is never represented there as "hanging on a cross", and the cross itself is only pourtrayed in a veiled and hesitating manner. In the Egyptian churches the cross was a pagan symbol of life, borrowed by the Christians, and interpreted in the pagan manner. See the *Encycl. Brit.*, 11th (Camb.) ed., vol. 14, p. 273.

In his *Letters from Rome* Dean Burgon says: "I question whether a cross occurs on any Christian monument of the first four centuries".

In Mrs. Jameson's famous *History of our Lord as Exemplified in Works of Art*, she says (vol. ii, p. 315): "It must be owned that ancient objects of art, as far as hitherto known, afford no corroboration of the use of the cross in the simple transverse form familiar to us, at any period preceding, or even closely succeeding, the time of Chrysostom"; and Chrysostom wrote half a century after Constantine!

"The Invention of the Cross" by Helena the mother of Constantine (in 326), though it means her *finding* of the cross, may or may not be true; but the "invention" of it in pre-Christian times, and the "invention" of its use in later times, are truths of which we need to be reminded in the present day. The evidence is thus complete, that the Lord was put to death upon an upright stake, and not on two pieces of timber placed at any angle.

[1] There are two compounds of it used: *sustauroō*=to put any one thus to death with another (Matt.27.44. Mark 15.32. John 19.32. Rom. 6.6. Gal. 2.20); and *anastauroō*=to raise up and fix upon the stake again (Heb. 6.6). Another word used is equally significant: *prospēgnumi*=to fix or fasten anything (Acts 2.23).

[2] *Iliad* xxiv. 453. *Odyssey* xiv. 11.

[3] e.g. Thucydides iv. 90. Xenophon, *Anabasis* v. 2. 21.

[4] Other coins with this symbol were struck by Augustus, also by Hadrian and other Roman emperors. See *Early Christian Numismatics*, by C. W. King, M.A.

163 THE INSCRIPTIONS ON THE CROSS.

Each of the four Gospels gives a different wording of these inscriptions:—

1. Matt. 27. 37: "This is Jesus, the King of the Jews."
2. Mark 15. 26: "The King of the Jews."
3. Luke 23. 38: "This is the King of the Jews."
4. John 19. 19: "Jesus of Nazareth, the King of the Jews."

Here again the difficulty is created by assuming that these *similar* but differing records are *identical*, without noticing the exact words which are written. It is universally assumed that there was only *one*, and then follow the efforts to explain the alleged "discrepancies" between the different versions of it.

If we note carefully what is actually said all will be clear.

I. Mark 15. 26 can be dismissed; for he does not say anything about a "title" (Gr. *titlos*, John 19. 19) being put on the cross or anywhere else, which any one had seen. It is a question of the Lord's "accusation" or "indictment", or the ground or cause of His condemnation as claiming to be "the King of the Jews".

II. John 19. 19 speaks of a "*title*" written by Pilate, *before it left Pilate's presence*; for no one suggests that Pilate went to the scene of the execution and wrote anything there.

In Pilate's writing the three languages were in this

order: (1) Hebrew, (2) Greek, and (3) Latin (cp. IV. below). And it was read *after the cross had been set up.*

This was the one which gave rise to the argument between the Chief Priests and Pilate (John 19. 21, 22); and this argument took place before the parting of the garments (*vv.* 23, 24).

III. The inscription in Matt. 27. 37 was the result of that discussion; for another "title" was brought and was "set up over his head", *after they had "parted His garments,"* and having sat down, they watched Him there (*vv.* 35, 36).

As there could hardly have been two titles at the same time, the former must have been then taken down and the other substituted.

We are not told how long the argument lasted or when it ceased, or what was the final result of it.

IV. A further result is seen in Luke 23. 38; for another was brought much later, close upon "the sixth hour" (*v.* 44), when the darkness fell. It was written with the languages in a different order: (1) Greek, (2) Latin, and (3) Hebrew (*v.* 38).[1] It was put up "over Him" (Gr *ep' autō*, *v.* 38), "*after the revilings of the People*" (cp. *vv.* 35-37, with *v.* 38); whereas Matthew's (No. III) was set up *before the revilings* (cp. Matt. 27. 37 with *v.* 39).

[1] But see the texts.

The result is that:—

1. Mark's was only His *indictment.*
2. John's was the *first*, written by Pilate himself (or by his order, in (1) Hebrew, (2) Greek, and (3) Latin, and was put on the cross *before it left Pilate's presence.*
3. Matthew's was the *second*, substituted for the first, in consequence of the arguments which took place, and was set up "over His head" *after* the garments had been divided, and *before* the revilings.
4. Luke's was the *third* (and last), put up "over Him", *after* the revilings (Luke 23. 35), and was seen just before the darkness of the "sixth hour" (*v.* 44). This was written in three languages, but in a different order:[1] (1) Greek, (2) Latin, and (3) Hebrew (*v.* 38). Not in Hebrew, and Greek, and Latin, as No. II in John 19. 19.

Thus, such differences as these are marks of Divine accuracy; and, instead of being sources of difficulties, become, when rightly divided, the means of their removal.

164 THE "OTHERS" CRUCIFIED WITH THE LORD (Matt. 27. 38 and Luke 23. 32).

Misled by tradition and the ignorance of Scripture on the part of mediæval painters, it is the general belief that *only two* were crucified with the Lord.

But Scripture does not say so. It states that there were two "thieves" (Gr. *lēstai*=robbers, Matt. 27. 38. Mark 15. 27); and that there were two "malefactors" (Gr. *kakourgoi*, Luke 23. 32).

It is also recorded that *both* the robbers reviled Him (Matt. 27. 44. Mark 15. 32); while in Luke 23. 39 only *one* of the malefactors "railed on Him", and "the other rebuked him" for so doing (*v.* 40). If there were only *two*, this is a *real* discrepancy; and there is another, for the two malefactors were "led with Him to be put to death" (Luke 23. 32), and when they were come to Calvary, "they" then and there "crucified Him and the malefactors, one on the right hand and the other on the left" (*v.* 33).

But the other discrepancy is, according to Matthew, that *after* the parting of the garments, and *after* "sitting down they watched Him there", that "THEN were there two *robbers* crucified with Him, one on the right hand and the other on the left" (Matt. 27. 38. Mark 15. 27). The two malefactors had already been "led with Him" and were therefore crucified "with Him", *before* the dividing of the garments, and *before* the two robbers were brought.

The first two (malefactors) who were "led with Him" were placed one on either side. When the other two (robbers) were brought, much later, they were also similarly placed; so that there were two (one of each) on either side, and the Lord in the midst. The malefactors were therefore the nearer, and being on the inside they could speak to each other better, and the one with the Lord, as recorded (Luke 23. 39-43).

John's record confirms this for he speaks only of *place*, and *not of time*. He speaks, generally of the *fact*: "where they crucified Him, and with Him others, two on this side, and that side, and Jesus in the midst" (John 19. 18). In Rev. 22. 2 we have the same expression in the Greek (*enteuthen kai enteuthen*), which is accurately rendered "on either side". So it should be rendered here: "and with Him others, on either side."

But John further states (19. 32, 33): "then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came (Gr.=having come) to Jesus, and saw that He was dead already, they brake not His legs." Had there been only two (one on either side) the soldiers would not have *come* to the Lord, but would have passed Him, and then turned back again. But they came to Him after they had broken the legs of the first two.

There are two words used of the "other" and "others" in John 19. 32 and Luke 23. 32 (see Ap. 124. 1). In the former passage we read, "they brake the legs of the first and of *the other*." Here the Greek is *allos*, which is the other (the second) of two *when there are more* (see Matt. 10. 23; 25. 16, 17, 20; 27. 61; 28. 1. John 18. 15, 16; 20. 2, 4, 8, and Rev. 17 10).

THE FIVE CROSSES AT
PLOUBÉZÉRÉ, NEAR LANNION,
Côtes-du-Nord, Brittany.

In the latter passage (Luke 23. 32) the word is *heteros*

=different (see Ap. 124. 2): "and others also, two, were being led with Him." These were different[1] from Him with Whom they were led, not different from one another; for they were "in the same condemnation", and "justly", while He had "done nothing amiss" (*vv.* 40, 41).

From this evidence, therefore, it is clear that there were four "others" crucified with the Lord; and thus, on the one hand, there are no "discrepancies", as alleged; while, on the other hand, every word and every expression, in the Greek, gets (and gives) its own exact value, and its full significance.

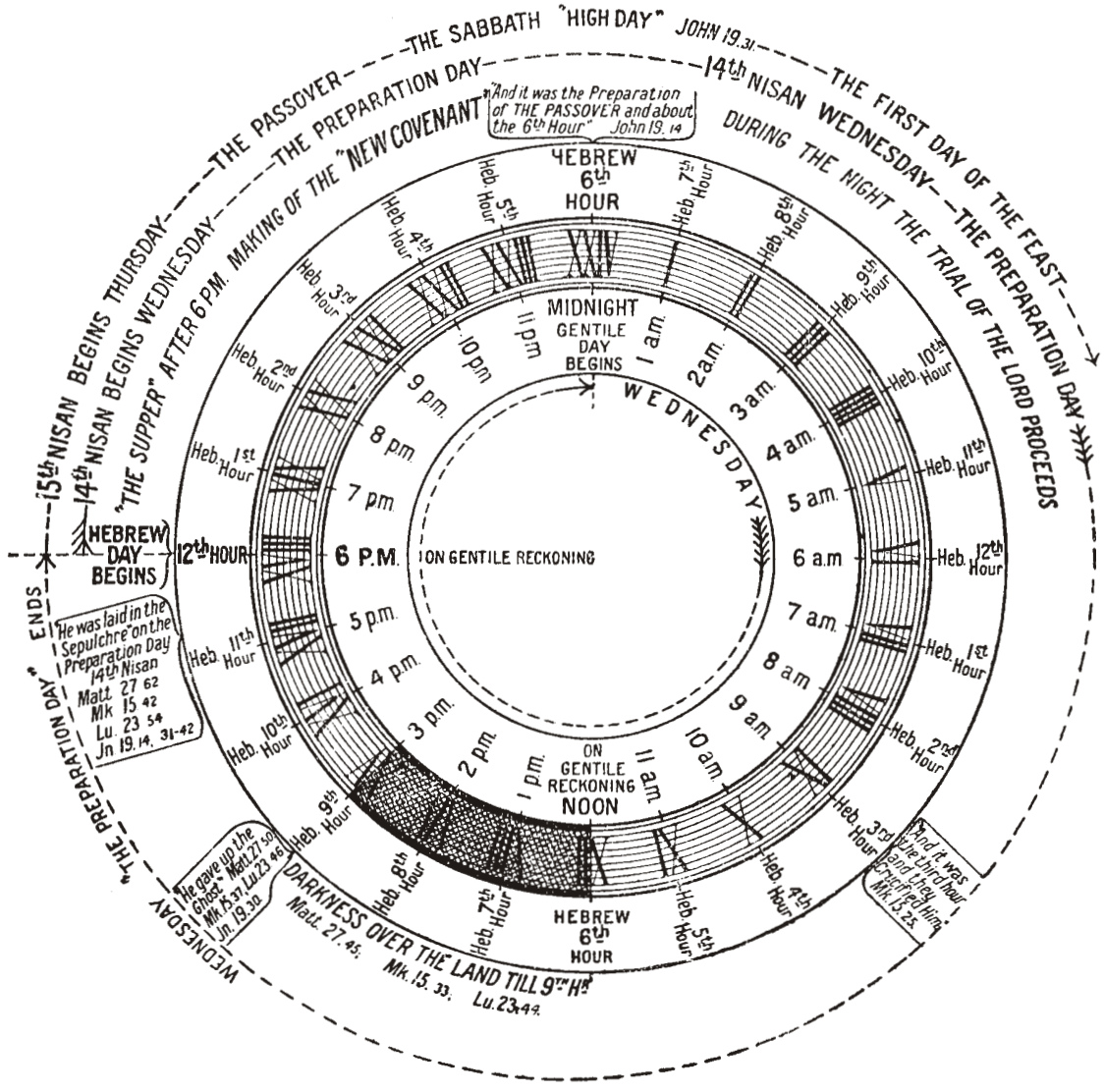
[1] Cp. Matt. 6. 21, 24; 8. 21; 11. 3. Luke 5. 7; 6. 6; 7. 41; 9. 56; 14. 31; 16. 13, 18; 17. 34, 35; 18. 10; 23. 40.

To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Ploubézéré near Lannion, in the Côtes-du-Nord, Brittany, known as *Les Cinq Croix* ("The Five Crosses"). There is a high cross in the centre, with four lower ones, two on either side. There may be other instances of which we have not heard.

"In the Roman Catholic church . . . the altar-slab or 'table' alone is consecrated, and in sign of this are cut in its upper surface five Greek crosses, one in the centre and one in each corner . . . but the history of the origin and development of this practice is not fully worked out" (*Encycl. Brit.*, 11th (Cambridge) ed., vol. i, pp. 762, 763). This practice may possibly be explained by the subject of this Appendix.

165 THE HOURS OF THE LORD'S LAST DAY.

The Diagram below shows the 24 hours of the "Preparation Day", i.e. the day before the Passover (John 19. 14, &c.). The Four Gospels agree in stating that the Lord was *laid in the Sepulchre on the Preparation Day*, which was Nisan 14th, immediately before "the High Sabbath", Nisan 15th (Matt. 27. 62. Mark 15. 42. Luke 23. 54. John 19. 31, 42). Therefore He must have been crucified on Wednesday, 14th of Nisan (see Ap. 144, 156, 166).



As shown above, the 14th of Nisan, which was the "Preparation Day", began at sunset on our Tuesday (Gentile reckoning). "The sixth hour" of John 19. 14 is the sixth hour of the night, and therefore corresponds to *midnight*, at which, according to Gentile reckoning, Wednesday began.

The Roman numerals on the dial-plate show the 24 hours of the complete Gentile day. And on either side of the dial are shown the Hebrew "hours" corresponding to the Gentile hours a.m. and p.m.

The twenty-four hours were divided into the twelve hours of the *night* (reckoned from sunset), and "twelve hours in the *day*" (reckoned from sunrise. See John 11. 9). Hence "the sixth hour" of John 19. 14 was our midnight; "the third hour" of Mark 15. 25 was our 9 a.m.; "the sixth hour" of Matt. 27. 45; Mark 15. 33; Luke 23. 44; was our *noon*; and "the ninth hour" of Matt. 27. 45, 46; Mark 15. 33, 34; Luke 23. 44; was our 3 p.m.

166 THE SEQUENCE OF EVENTS FOLLOWING THE LORD'S RESURRECTION.

The order of these events in the Four Gospels is partly independent and partly supplementary, taking up the narrative at different points of time. They may be set out as follows:—

	MATTHEW.	MARK.	LUKE.	JOHN.
The observation of the women where and how the body was laid	27. 61	15. 47	23. 55	
The preparation of the spices by the women from Galilee on the eve of the *High* Sabbath			23. 56-	
Their rest according to the Commandment (Lev. 23. 7). See Ap. 156			23. -56	
The visit of the women at the close of the *weekly* Sabbath, on "the first day of the week"	28. 1	16. 1, 2	24. 1	20. 1-
"Who shall roll us away the stone?"		16. 3		
The stone already rolled away	28. 2-4			
They find the stone rolled away		16. 4, 5	24. 2	20. -1
Address of the angel to the women	28. 5-7	16. 6, 7	24. 3-7	
Departure of the women	28. 8	16. 8	24. 8, 9	
They meet with the Lord	28. 9, 10			
And tell His disciples, and Peter		16. 9-11	24. 10, 11	20. 2 (*oun*)
The report of the watch	28. 11-15			
The visit of Peter and John			24. 12	20. 3-10 (*oun*)
Mary's visit to the sepulchre				20. 11-18
The appearing to the two going to Emmaus		16. 12 (*meta tauta*)	24. 13-32	
Their return to the eleven		16. 13	24. 33-35	
The first appearance of the Lord to the eleven			24. 36-44	20. 19-23
The FIRST COMMISSION			24. 45-49	
The second appearance to the eleven (and Thomas)		16. 14 (*husteron*)		20. 24-29
The SECOND COMMISSION		16. 15-18		
[Parenthetic statement by the Evangelist]				20. [30, 31]
Departure of the eleven into Galilee	28. 16-18			
The THIRD COMMISSION	28. 19, 20			
The appearance to the seven in Galilee				21. 1-23 (*meta tauta*)
The Ascension and after		16. 19, 20	24. 50-53.	
[Closing statement of the Evangelist]				21. [24, 25]

167 THE THREE COMMISSIONS.

It will be seen from Ap. 166 that there were three separate Commissions given to the Eleven Apostles, at different times, on distinctly specified occasions and in varying words.

The first is recorded in Luke 24. 47. This was given *in Jerusalem* on the evening of the day of the resurrection. It was given, not to the Eleven only, but also to "them that were with them" (*v.* 33). The commission was the continuation of His own ministry and that of John the Baptist (Matt. 22. 1-10). They were all to proclaim "repentance and remission of sins". The New Covenant had been made, in virtue of which this message of pardon could be declared (Matt. 26. 26-29. Mark 14. 22-25. Luke 22. 14-23. Acts 3. 19), first in Jerusalem, and then to all nations. This was done by Peter (Acts 2. 38; 3. 19, &c.).

The second is recorded in Mark 16. 15-18, and was given when the Lord appeared to the Eleven *as they sat at meat*; and it was carried out by "them that heard Him", as foretold in Matt. 22. 4-7, and fulfilled in Mark 16. 20, as confirmed in Heb. 2. 3, 4. The Acts of the Apostles is the inspired history of the fulfilment of this commission, so far as it is necessary for our instruction. It was given for the personal ministry of the Apostles, to be fulfilled by them before the destruction of the Temple and of Jerusalem.

The third is recorded in Matt. 28. 19, 20, and was given *on a mountain in Galilee* (Ap. 169). It was the proclamation of the King, Who had left Jerusalem, according to the Parable (Luke 19. 12), until He returns in power to set up His kingdom (26. 64). It is the summons to the Gentile nations to submit to the Lord Jesus, as the king of Israel, according to Ps. 2. 10-12. It is the proclamation of "the Gospel of the Kingdom" (Ap. 140. II) for a witness to all nations, immediately before the end of the age (Matt. 24. 14. Rev. 14. 6). It is still wholly future in its application, and proclaims the judgment on the Gentiles for the final deliverance of Israel, according to Ps. 2. 9, when verse 6 shall be fulfilled.

168 THE LAST TWELVE VERSES OF MARK'S GOSPEL.

Most modern critics are agreed that the last twelve verses of Mark 16 are not an integral part of his Gospel. They are omitted by T [A]; not by the Syr. Ap. 94.V. ii.

The question is entirely one of evidence.

From Ap. 94. V. we have seen that this evidence comes from three sources: (1) manuscripts, (2) versions, and (3) the early Christian writers, known as "the Fathers". This evidence has been exhaustively analysed by the late Dean Burgon, whose work is epitomized in Nos. I–III, below.

I. As to MANUSCRIPTS, there are none older than the fourth century, and the oldest two uncial MSS. (B and ℵ, see Ap. 94. V.) are without those twelve verses. Of all the others (consisting of some eighteen uncials and some six hundred cursive MSS. which contain the Gospel of Mark) there is *not one* which leaves out these twelve verses.

II. As to the Versions:—

1. The SYRIAC. The oldest is the Syriac in its various forms: the "Peshitto" (cent. 2), and the "Curetonian Syriac" (cent. 3). Both are older than any Greek MS. in existence, and both contain these twelve verses. So with the "Philoxenian" (cent. 5) and the "Jerusalem" (cent. 5). See note [3] on page 136.

2. The LATIN Versions. JEROME (A.D. 382), who had access to Greek MSS. older than any now extant, includes these twelve verses; but this Version (known as the Vulgate) was only a revision of the VETUS ITALA, which is believed to belong to cent. 2, and contains these verses.

3. The GOTHIC Version (A.D. 350) contains them.

4. The EGYPTIAN Versions: the Memphitic (or Lower Egyptian, less properly called "COPTIC"), belonging to cent. 4 or 5, contains them; as does the "THEBAIC" (or Upper Egyptian, less properly called the "SAHIDIC"), belonging to cent. 3.

5. The ARMENIAN (cent. 5), the ETHIOPIC (cent. 4–7), and the GEORGIAN (cent. 6) also bear witness to the genuineness of these verses.

III. The FATHERS. Whatever may be their value (or otherwise) as to doctrine and interpretation yet, in determining actual *words*, or their *form*, or *sequence*, their evidence, even by an allusion, as to whether a verse or verses existed or not in their day, is more valuable than even manuscripts or Versions.

There are nearly a hundred ecclesiastical writers older than the oldest of our Greek codices; while between A.D. 300 and A.D. 600 there are about two hundred more, and they all refer to these twelve verses.

PAPIAS (about A.D. 100) refers to *v.* 18 (as stated by Eusebius, *Hist. Ecc.* iii. 39).

JUSTIN MARTYR (A.D. 151) quotes *v.* 20 (*Apol.* I. c. 45).

IRENÆUS (A.D. 180) quotes and remarks on *v.* 19 (*Adv. Hær.* lib. iii. c. x.).

HIPPOLYTUS (A.D. 190–227) quotes *vv.* 17–19 (Lagarde's ed., 1858, p. 74).

VINCENTIUS (A.D. 256) quoted two verses at the seventh Council of Carthage, held under CYPRIAN.

The ACTA PILATI (cent. 2) quotes *vv.* 15, 16, 17, 18 (Tischendorf's ed., 1853, pp. 243, 351).

The APOSTOLICAL CONSTITUTIONS (cent. 3 or 4) quotes *vv.* 16, 17, 18.

EUSEBIUS (A.D. 325) discusses these verses, as quoted by MARINUS from a lost part of his History.

APHRAARTES (A.D. 337), a Syrian bishop, quoted *vv.* 16–18 in his first Homily (Dr. Wright's ed., 1869, i., p. 21).

AMBROSE (A.D. 374–97), Archbishop of Milan, freely quotes *vv.* 15 (four times), 16, 17, 18 (three times), and *v.* 20 (once).

CHRYSOSTOM (A.D. 400) refers to *v.* 9; and states that *vv.* 19, 20 are "the end of the Gospel".

JEROME (b. 331, d. 420) includes these twelve verses in his Latin translation, besides quoting *vv.* 9 and 14 in his other writings.

AUGUSTINE (fl. A.D. 395–430) more than quotes them. He discusses them as being the work of the Evangelist MARK, and says that they were publicly read in the churches.

NESTORIUS (cent. 5) quotes *v.* 20, and

CYRIL OF ALEXANDRIA (A.D. 430) accepts the quotation.

VICTOR OF ANTIOCH (A.D. 425) confutes the opinion of Eusebius, by referring to very many MSS. which he had seen, and so had satisfied himself that the last twelve verses were recorded in them.

IV. We should like to add our own judgment as to the root cause of the doubts which have gathered round these verses.

They contain the promise of the Lord, of which we read the fulfilment in Heb. 2. 4. The testimony of "them that heard Him" was to be the *confirmation* of His own teaching when on earth: "God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of *pneuma hagion* (i.e. spiritual gifts. See Ap. 101. II. 14), according to His own will".

The Acts of the Apostles records the fulfilment of the Lord's promise in Mark 16. 17, 18; and in the last chapter we find a culminating exhibition of "the Lord's working with them" (*vv.* 3, 5, 8, 9). But already, in 1 Cor. 13. 8–13, it was revealed that a time was then approaching when all these spiritual gifts should be "done away". That time coincided with the close of that dispensation, by the destruction of Jerusalem; when they that heard the Lord could no longer add their confirmation to the Lord's teaching, and there was nothing for God to bear witness to. For nearly a hundred years [1] after the destruction of Jerusalem there is a complete blank in ecclesiastical history, and a complete silence of Christian speakers and writers [2]. So far from the Churches of the present day being the *continuation* of Apostolic times, "organized religion", as we see it to-day, was the work of a subsequent and quite an independent generation.

When later transcribers of the Greek manuscripts came to the last twelve verses of Mark, and saw no trace of such spiritual gifts in existence, they concluded that there must be something doubtful about the genuineness of these verses. Hence, some may have marked them as doubtful, some as spurious, while others omitted them altogether.

A phenomenon of quite an opposite kind is witnessed in the present day.

Some (believers in these twelve verses), earnest in their desire to serve the Lord, but not "rightly dividing the Word of truth" as to the dispensations, look around, and, not seeing these spiritual gifts in operation, determine to have them (!) and are led into all sorts of more than doubtful means in their desire to obtain them. The resulting "confusion" shows that God is "not the author" of such a movement (see 1 Cor. 14. 31–33).

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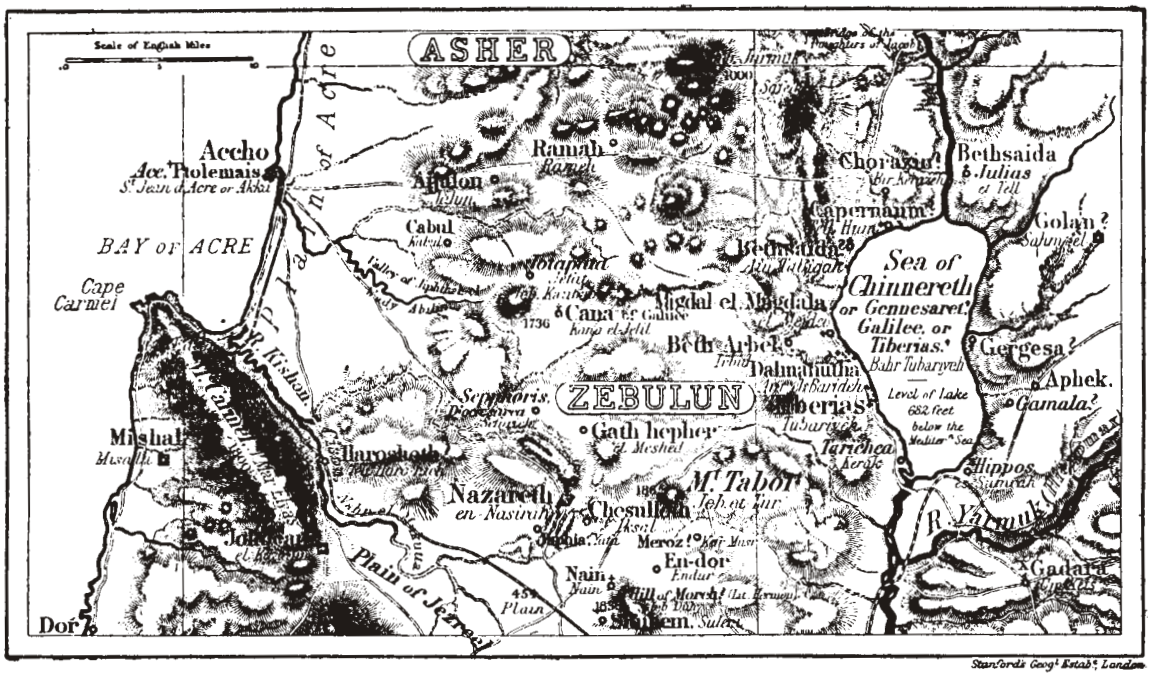
[1] See Col. 1, opposite.

[2] Except the *Didachē*, or *Teaching of the Twelve*, which is supposed to be about the middle of the second century, but which shows how soon the corruption of New Testament "Christianity" had set in.

169 GALILEE.



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170 THE SYNONYMOUS WORDS FOR "LIFE".

There are three principal words translated "LIFE". Their shades of meaning are to be distinguished as follows:—

1. ***zōē***=life in all its manifestations; from the life of God down to the lowest vegetable. It is life in activity, and thus especially is the opposite of death. It involves resurrection life and eternal life; and hence, as such, is the "gift of God" (Rom. 6. 23. 1 John 5. 12). For the same reason its verb *zaō* is frequently used of, and put for, resurrection life (Matt. 9. 18. Mark 16. 11. Luke 24. 5, 23. John 11. 25, 26. Acts 1. 3; 9. 41; 25. 19. Rom. 6. 10; 14. 9. 2 Cor. 13. 4. Rev. 1. 18; 2. 8; 13. 14; 20. 4, 5).

2. ***bios***=life, as lived, manner of life; life as led, &c.; *zōē* being life as one experiences it; *bios* as others see it. This is used therefore, only of mankind, who not only live but lead lives. Hence the difference between ZO-ology and BIO-graphy. *Zōē* is life in its principle; *bios* is life in its manifestations (Luke 8. 14). *Bios* is also put by Fig. *Metonymy* (of Adjunct), Ap. 6, for livelihood, or that which supports animal life (Luke 8. 43). It occurs eleven times (Mark 12. 44. Luke 8. 14, 43; 15. 12, 30; 21. 4. 1 Tim. 2. 2. 2 Tim. 2. 4. 1 Pet. 4. 3. 1 John 2. 16; 3. 17).

3. ***psuchē***=the breath of animal life; one of the manifestations of *zōē*, common to all living animals. In one passage (Isa. 10. 18, the Heb. *nephesh* (Ap. 13), Gr. *psuchē*) is applied to vegetable life. It is used of the living individual as such. For its various renderings and usages, see Ap. 110.

171 THE SYNONYMOUS WORDS FOR "SLEEP".

There are two words rendered "Sleep":—

1. ***katheudō***=to compose one's self for sleep. Occurs twenty-two times; never used of death.

2. ***koimaomai***=to fall asleep (unintentionally). Hence this latter is used of death, as it is involuntary, while *katheudō* is voluntary. See this difference illustrated in 1 Thess. 4. 14 (where it is *koimaomai*), and 5. 6, 7, 10 (where it is *katheudō*). Occurs eighteen times; always of death, save Matt. 28. 13. Luke 22. 45. John 11. 12. Acts 12. 6.

172 THE SYNONYMOUS WORDS FOR "POWER", ETC.

1. ***dunamis***=inherent power; the power of reproducing itself: from which we have Eng. dynamics, dynamo, &c. See Acts 1. 8.

2. ***kratos***=strength (as exerted); power put forth with effect, and in government: from which we have the Eng. theocracy, government by God; aristocracy, government by the best; democracy, government by the people. The Greek *enkrateia*=mastery over one's self =self-control, or having one's self reined in (from *krateia*, a rein). This (i.e. *enkrateia*) is the only word rendered "temperance", and occurs only in Acts 24. 25. Gal. 5. 23. 2 Pet. 1. 6, 6.

3. ***ischus***=strength (as an endowment), physical strength possessed. See, e.g., Mark 12. 30.

4. ***energeia***=energy; strength (No. 3 above) put forth from within in effectual operation. See, e.g., 2 Thess. 2. 9.

5. ***exousia***=authority, or, delegated power; the liberty and right to put forth power. See, e.g., John 1. 12.

6. ***archē***=beginning; then, the chief rule or ruler. See Luke 12. 11 (magistrates).

173 "TO-DAY" (Luke 23. 43).

The interpretation of this verse depends entirely on punctuation, which rests wholly on *human* authority, the Greek manuscripts having no punctuation of any kind till the ninth century, and then it is only a dot (in the middle of the line) separating each word. See Ap. 94, V. i. 3.

The Verb "to say", when followed by *hoti*, introduces the *ipsissima verba* of what is said; and answers to our quotation marks. So here (in Luke 23. 43), in the absence of *hoti*="that", there may be a doubt as to the actual words included in the dependent clause. But the doubt is resolved (1) by the common Hebrew idiom, "I say unto thee this day", which is constantly used for very solemn emphasis (see note on Deut. 4. 26); as well as (2) by the usage observable in other passages where the verb is connected with the Gr. *sēmeron*=to-day.

1. With *hoti*:—

Mark 14. 30: "Verily I say unto thee, that (*hoti*) 'this day . . . thou shalt deny me thrice.'"

Luke 4. 21: "And He began to say unto them, that (*hoti*) 'This day is this scripture fulfilled in your ears.'"

Luke 5. 26: "Saying (*hoti*=that), 'We have seen strange things to-day.'"

Luke 19. 9: "Jesus said unto him that (*hoti*), 'This day is salvation come to this house.'"

For other examples of the verb "to say", followed by *hoti*, but not connected with *sēmeron* (to-day), see Matt. 14. 26; 16. 18; 21. 3; 26. 34; 27. 47. Mark 1. 40; 6. 14, 15, 18, 35; 9. 26; 14. 25. Luke 4. 24, 41; 15. 27; 17. 10; 19. 7.

2. Without *hoti*:—

On the other hand, in the absence of *hoti* (=that), the relation of the word "to-day" must be determined by the context.

Luke 22. 34: "And He said, 'I tell thee, Peter, in no wise shall a cock crow to-day before thou shalt thrice deny that thou knowest Me.'" Here the word "to-day" is connected with the verb "crow", because the context requires it. Compare Heb. 4. 7.

It is the same in Luke 23. 43: "And Jesus said to him, 'Verily I say unto thee to-day [or this day[1], when, though they were about to die, this man had expressed so great faith in Messiah's coming Kingdom, and therefore in the Lord's resurrection to be its King—now, under such solemn circumstances] thou shalt be, with Me, in Paradise.'" For, when Messiah shall reign, His Kingdom will convert the promised land into a Paradise. Read Isa. 35, and see note on Ecc. 2. 5.

We must notice also the Article before "Paradise". It is "THE Paradise", viz. the paradise of which the prophets tell in such glowing language, when the Lord shall come in His Kingdom. See Ps. 67. 4, 6; 72. 6, 7, 16, 17. Isa. 4. 2; 30. 23, 24; 35. 1, 2, 5, 6; 41. 18, 20. Jer. 31. 5, 12. Ezek. 34. 25–27; 36. 29, 30; 47. 8, 9, 12. Hos. 2. 18, 21, 22. Joel 3. 18. Amos 9. 13–15. Zech. 8. 12.

It has no connexion with Babylonian, Jewish, and Romish tradition, but is a *direct* answer to the malefactor's prayer. His prayer referred to the Lord's coming and His Kingdom; and, if the Lord's answer was direct, the promise must have referred to that coming and to that Kingdom, and not to anything that was to happen on the day on which the words were being spoken.

It is alleged that the Lord's promise was a reply to the man's thought; but this is an assumption for which no justification can be found. Moreover, how can we know what his thought was, *except by the words he uttered?*

The Lewis Codex of the Syrian N.T. reads in *v.* 39: "save Thyself and us to-day". So the Lord's word "to-day" may have reference to the revilings of the one, as well as to the request of the other.

[1] It is rendered "to-day" eighteen times in the Gospels, Hebrews and James; but "this day" twenty-three times (five times in Matthew; once in Mark; four times in Luke; nine times in Acts; once in Romans; twice in 2 Corinthians; and once in Hebrews).

174 THE SYNONYMOUS WORDS FOR "SEND", "SENT", ETC.

1. ***apostellō***=to send forth, or off, or away from (as a messenger, or with a commission), the sender remaining behind[1]; implying authority on the part of the sender. Hence used of prophets; and the Noun, "apostle", denotes one thus sent.

2. ***exapostellō***=to send off, or away out of (the place where one is); implying the same mission and authority. No. 1, with the Prep. *ek* prefixed. See Ap. 104. vii.

3. ***sunapostellō***=to send off together (or in conjunction) with another. No. 1, with *sun* (Ap. 104. xvi) prefixed. Occurs only in 2 Cor. 12. 18.

4. ***pempō***=to send (esp. with an escort), the sender accompanying those sent[2]. See Luke 7. 3 (where No. 1, above, is used), and *v.* 6 (where *pempō* is used).

5. ***anapempō***=to send up (as to a judge for trial); or to send back, remit (as in Luke 23. 11); or to send again.

6. ***ekpempō***=to send out from, send out. No. 4, with *ek* (Ap. 104. vii) prefixed. Occ. only in Acts 13. 4; 17. 10.

[1] See John 20. 22: "as the Father hath sent (No. 1) Me, even so send I (No. 4) you."

[2] See note above, where *pempō* is thus emphasized.

7. ***metapempō***=to send for, so as to be *with* one's self. No. 4, with *meta* (Ap. 104. xi) prefixed. Occurs only (except once) in Middle Voice. Acts 10. 5, 5, 22, -29; 11. 13; 24. 24, 26; 25. 3. See Passive Voice, Acts 10. 29-.

8. ***sumpempō***=to send in company with. No. 4, with *sun* (Ap. 104. xvi) prefixed. Occ. only in 2 Cor. 8. 18, 22.

9. ***ballō***=to throw, to cast (the context determining the nature or degree of force exercised). Cp. Matt. 10. 34.

10. ***ekballō***=to throw or cast out of, or from. No. 9, with *ek* (Ap. 104. vii) prefixed. Cp. Matt. 12. 20.

11. ***apoluō***=to loosen off from, let loose from, release, let go away. Cp. Matt. 15. 23.

12. ***aphiēmi***=to send off, or away from one's self (in any manner); hence, to dismiss. Cp. Matt. 13. 36.

13. ***apotassomai***=to withdraw from by taking formal leave of; to bid farewell or say "adieu" to: as Elisha did from Elijah (Josephus, *Ant.* viii. 13. 7). Cf. Mark 6. 46. Luke 9. 61; 14. 33. Acts 18. 18, 21. 2 Cor. 2. 13.

14. ***bruō***=to emit, or send forth abundantly (as a fountain). Occurs only in James 3. 11.

175 THE SYNONYMOUS WORDS FOR "TRUE".

1. ***alēthēs***=true[1] (as contrasted with what is *false*). Hence, used of God (John 3. 33) in that He cannot lie (see also John 5. 31; 8. 13). The opposite of a lie. Gr. *apseudēs*. Tit. 1. 2. Cp. John 4. 18. 1 John 2. 27.

2. ***alēthinos***=very[1]. Fr. *véritable*: i.e. genuine, real, substantial, as contrasted with that which is fictitious, unreal, shadowy, or symbolical. Hence, *alēthinos* is that which has truth for its base and is all that it claims to be (John 6. 32; 15. 1). See 1 Thess. 1. 9. Heb. 8. 2; 9. 24.

3. ***gnēsios***=legitimate. Spoken of children. Occ. only in Phil. 4. 3. 1 Tim. 1. 2. Tit. 1. 4. With Art.=sincerity (2 Cor. 8. 8). The Adverb *gnēsiōs*=naturally, occ. only in Phil. 2. 20.

4. ***pistos***=faithful. A verbal Adj., from *peithō*=to persuade, and Pass. to be persuaded and convinced. Hence, believing, faithful, trustworthy. Transl "true" in 2 Cor. 1. 18. 1 Tim. 3. 1. See Ap. 150. III.

[1] See notes on the Structure of the Gospel of John.

176 THE EIGHT "SIGNS" IN JOHN'S GOSPEL.

Miracles are spoken of in the New Testament under three names:—

1. ***dunamis***=power. In the singular, power in the abstract; but in the plural it=mighty works, i.e. the manifestations of power. (See Ap. 172. 1.) The word occurs 38 times in three of the four Gospels: 13 times in Matthew, and is rendered "power", or "powers" 5 times; "mighty works" 6 times; "wonderful works" once (7. 22), and once "ability" (25. 15). It occurs ten times in Mark; and is rendered "virtue" once (5. 30); "mighty works" 3 times; "power", or "powers", 5 times; and "miracle" once (9. 39). In Luke it occurs 15 times, and is rendered "power", or "powers", 11 times; "virtue" twice; "mighty works", twice. In John it does not occur at all.

2. ***teras***=a wonder. This word has regard to the *effect produced* on those who witnessed the mighty work. It is always translated "wonder", and occurs three times in three of the Gospels: viz. Matt. 24. 24. Mark 13. 22. John 4. 48. Outside the Gospels it occurs in Acts 2. 19, 22, 43; 4. 30; 5. 12; 6. 8; 7. 36; 14. 3; 15. 12. Rom. 15. 19. 2 Cor. 12. 12. 2 Thess. 2. 9. Heb. 2. 4. It does not occur in Luke's Gospel; and only once in Matthew, Mark, and John. The rendering "miracle" should be confined to this word, *teras*.

3. ***sēmeion***=a sign. This word has regard to the *significance* of the work wrought, whether in itself, or in the reason, object, design, and teaching intended to be conveyed by it. It occurs in the Gospels 48 times, viz.: 13 times in Matt.; 7 times in Mark; 11 times in Luke; and is rendered "miracle" only once (23. 8).

In John it occurs 17 times, and is quite wrongly rendered "miracle" 13 times, and "sign" only 4 times. No other word is used for a "miracle" in John, except in 4. 48 (see 2 above).

The English word "miracle" is from the Latin word *miraculum*, which means "a wonder", and should therefore be confined to the rendering of *teras* (No. 2) above, and not used for either *dunamis* (No. 1), or *sēmeion* (No. 3).

All three of the above words occur in one verse (Heb. 2. 4): "God also bearing [them] witness by signs (*sēmeiois*), both with wonders (*teras*), and various mighty works (*dunamis*), and distributions of *pneuma hagion* (see Ap. 101. II. 14), according to His own will".

John does not use the first of these words (*dunamis*) at all. He uses the second (*teras*) only once (4. 48). In all the other passages he uses the third (*sēmeion*), and this 17 times. It is rendered "miracle" in all but four passages (2. 18; 4. 48; 6. 30; 20. 30, where it is correctly rendered "sign"). It should, of course, have been rendered "sign" throughout, because it has regard to that which is signified by the work wrought.

Out of all the miracles wrought by our Lord, John records only *eight*; and these are all "signs", not "wonders" or "mighty works".

The number (eight) is Divinely ordered. Of the first we read, "This beginning of the signs" (2. 11); and of the second, "This is again a second sign" (4. 54). We are thus invited to continue and carry out this important enumeration to the completion of the eighth.

Hence these eight[1] must have been Divinely selected only on account of their special *signification*.

It is ours to study them with the view of finding out what it is that is signified by them. For this purpose they are set out on page 194, according to their Structure; for, like all the other words and works of God, their *order* is perfect as well as all else connected with them.

They are at once seen to be arranged as an *Introversion*. This tells us that the *historical* order in which they were wrought must have had regard also to the *literary* order in which they are recorded.

The *Introversion* shows that the *first* corresponds with the *eighth*; the *second* corresponds with the *seventh*; the *third* with the *sixth*; and the *fourth* with the *fifth*.

Thus there are four pairs; the latter sign and signification in each pair is always an advance on the former: so that, while the former deals with what is preliminary and partial, it leads up to the latter corresponding sign, which is permanent and final.

[1] For the significance of the enumeration of the eight signs as a whole, see the Conclusion, page 195.

[For Structure see next page.]

THE SIGNIFICATION.

We are now in a position to examine these eight "signs" more minutely; and are able, at once, to see that the points which correspond are intended to emphasize the signification of each.

Two things stand out most clearly: they all manifest ISRAEL's need, and condition of helplessness and death; and MESSIAH's glory, and His ability to meet that need and restore Israel's lost condition.

We need not go outside these to learn the *signification* of these "signs". All else must be by way of *application* and not *interpretation*. Messiah was baptized and anointed by the Holy Ghost "that He might be manifested unto Israel" (John 1. 31). The first sign is called "the beginning", and the next is called the "second", to intimate to us that we are to continue the enumeration, and thus be led on to emphasize the signification of each. It "manifested forth His glory". This is the signification of the whole eight.

THE FIRST (A) AND THE EIGHTH (*A*).

The Marriage in Cana (2. 1-11), and the Draught of Fishes (21. 1-14).

The signification is the same in each case, as to Messiah. In the first He "manifested forth His glory" (2. 11); in the eighth He "manifested Himself" (21. 14, note the same word in each): as to Israel, it was to manifest the depth of the nation's destitution. He alone could supply that need by becoming "the glory of His

[*continued on* p. 195

THE EIGHT "SIGNS".

A | **2.** 1-11. **THE MARRIAGE IN CANA.**
a The background. Nathanael's faith (1. 49-51).
b | The Place. Galilee (*v.* 1).
c | "The third day" (*v.* 1).
d | Wine provided (*vv.* 8, 9).
e | "Jesus was called, and His disciples" (*v.* 2).
f | Failure confessed. "They have no wine" (*v.* 3).
g | Numbers. Six waterpots, holding two or three firkins apiece (*v.* 6).
h | Command. "Fill the waterpots with water" (*v.* 7-).
i | Obedience. "They filled them" (*v.* -7-).
k | Waterpots filled to the last drop. "Up to the brim" (*v.* -7).
l | The servants bare (*ēnenkan*, *v.* 8).
m | Glory manifested (*ephanerōse*, *v.* 11-).
n | His disciples' faith (*v.* -11).

B | **4.** 46-50. **THE RULER'S SON.**
o | The background. Rejection (*vv.* 43, 44).
p | Time. "After two days" (*v.* 43).
q | His son. "Sick" (*ēsthenei*, *v.* 46).
r | Parenthetic explanation *re* the place (Cana) (*v.* 46).
s | "At the point of death" (*v.* 47). "Death" only here, and in "B", below.
t | "Ye will not believe" (*v.* 48).
u | "Ere my child die" (*v.* 49).
v | The servants "met him" (*v.* 51).
w | "Thy son liveth" (*v.* 51).
x | "The fever left him" (*aphēken*, *v.* 52).

C | **5.** 1-47. **THE IMPOTENT MAN.**
a | The Place. Jerusalem (*v.* 1).
b | The Pool. Bethesda (*v.* 2).
c | The longstanding case, "thirty-eight years" (*v.* 5).
d | "Jesus saw him" (*v.* 6).
e | The Lord takes the initiative (*v.* 6).
f | "The same day was the Sabbath" (*v.* 9).
g | "Afterward Jesus findeth him" (*v.* 14).
h | "Sin no more" (*v.* 14). Sin, only here and in "*C*", below.
i | "My Father worketh hitherto, and I work" (*v.* 17).
k | A double reference to "Moses" (*vv.* 45, 46).

D | **6.** 1-14. **THE FEEDING OF THE FIVE THOUSAND.**
l | The only "sign" (with *D*) recorded in the other Gospels (Matt. 14. 15. Mark 6. 35. Luke 9. 10).
m | "Jesus went up into the mountain" (*v.* 3).
n | Followed by a discourse (*vv.* 26-65). Signification.
o | "Many disciples went back" (*v.* 66).
p | The testimony of Peter (*vv.* 68, 69).

D | **6.** 15-21. **THE WALKING ON THE SEA.**
l | The only "sign" (with D) recorded in the other Gospels (Matt. 14. 23. Mark 6. 47).
m | "Jesus departed again into the mountain" (*v* 15).
n | Followed by a discourse (ch. 7). Signification
o | "Many of the people believed" (7. 31).
p | The testimony of Nicodemus (7. 50).

C | **9.** 1-41. **THE MAN BORN BLIND.**
a | The Place. Jerusalem (8. 59; 9. 1).
b | The Pool. Siloam (*vv.* 7, 11).
c | The longstanding case, "from birth" (*v.* 1).
d | "Jesus saw" him (*v.* 1).
e | The Lord takes the initiative (*v.* 6).
f | "It was the Sabbath day" (*v.* 14).
g | "When He had found him" (*v.* 35).
h | "Who did sin?" (*v.* 2. Cp. *vv.* 24, 25, 31, 34). Sin, only here, and in "C", above.
i | "I must work the works of Him that sent Me" (*v.* 4).
k | A double reference to "Moses" (*vv.* 28, 29).

B | **11.** 1-44. **THE SISTERS' BROTHER.**
o | The background. Rejection (10. 31, 39; 11. 8).
p | Time. "Jesus abode two days where He was" (*v.* 6).
q | "Lazarus was sick" (*ēsthenei*, *v.* 2).
r | Parenthetic explanation *re* the person (Mary) (*v.* 2).
s | "Lazarus is dead" (*v.* 14). "Death" only here, and in 'B", above.
t | "That ye may believe" (*v.* 15).
u | "Our brother had not died" (*v.* 21, 32).
v | Martha "met Him" (*vv.* 20, 30).
w | "Lazarus, come forth" (*v.* 43).
x | "Let him go" (*aphete*, *v.* 44).

A | **21.** 1-14. **THE DRAUGHT OF FISHES.**
a | The background. Thomas's unbelief (20. 24-29).
b | The Place. Galilee (*v.* 1).
c | "The third time" (*v.* 14).
d | A meal provided (*v.* 9).
e | The Lord was the Caller of His disciples (*vv.* 5, 12).
f | Failure confessed. They had "caught nothing" (*v.* 3). Had "no meat" (*v.* 5).
g | Numbers: 200 cubits (*v.* 8); 153 fishes (*v.* 11).
h | Command. "Cast the net into the water" (*v.* 6).
i | Obedience. "They cast therefore" (*v.* 6).
k | Net full, to the last fish (*vv.* 8, 11).
l | "Bring of the fish" (*enenkate*, *v.* 10).
m | The Lord manifested (*ephanerōthē*, *v.* 14).
n | His disciples' love (*vv.* 15-17).

People Israel" (Luke 2. 32). Apart from Messiah, Israel could have no joy, no supplies, no blessing, no glory.

The first sign signified that need: "they have no wine" (2. 3), while the last signified that with all their toil they had "caught nothing", and had "no meat"; but it signified also that Messiah could supply both the one and the other—sustenance and joy.

Religion with all its punctilious observances could not supply either. Religion grossly corrupted (cp. Isa. 1. 22), was in full evidence: the "waterpots" and "the purifying of the Jews" only manifested the truth of the inspired indictment of Isa. 1. 10–23; while the next recorded event (John 2. 13–16) manifested that they were destitute of all idea of true worship of Jehovah.

The discourses which followed carried the signification further, and showed that this spiritual destitution could be remedied only by the Divine gifts; yea, in spiritual regeneration and resurrection.

Nicodemus, who was attracted by the signs (3. 2), sought their signification, and was taught the need of spiritual birth from Ezek. 36. 24–32. The word "must" of 3. 7 and 3. 14 enforced and explained it; while the gift of God (*v.* 16) was the only answer to his question "How?"

From Jerusalem and a ruler He goes to Samaria (4. 4), like Peter in a later day (Acts 8. 14–25); and again shows, to a Samaritan woman, the need of spiritual worship, enforcing it by the same "must" (4. 24); and answering her question "How?" by the same "gift of God" (4. 10).

When Messiah gives joy to the nation, it will be filled "up to the brim" (2. 7. Cp. Isa. 9. 2–7. John 21. 11); and when He fills the Land with restored Israel in resurrection, it will be to the last one (Ezek. 37. 12–14). For in the eighth sign Messiah was the Caller, signifying that He will be the Gatherer (Jer. 31. 10); while the *seven* disciples (John 21. 2, Ap. 10) signify the spiritual perfection with which Israel will be gathered, yea, "one by one" (Isa. 27. 12) to the last one ("153"). For "though Israel be sifted among the nations, as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9. 9).

THE SECOND (B) AND THE SEVENTH (*B*).

The Ruler's Son (4. 46–50), **and the Sisters' Brother** (11. 1–44).

If in the first and eighth the signification was national destitution of all *good*, in the second and seventh it is destitution of national *life*. The "sign" in each case was connected with *death*; and, as in all the other pairs, the latter is an advance upon the former: so here, the son being on the point of death (4. 47) in the death chamber, the brother is actually dead and in the tomb. The signification being that in the former, which took place during the first period of our Lord's ministry, which was the proclamation of the kingdom, the nation was at the point of death, though not actually dead (see Ap. 119): but in the latter case the "sign" was given in the third period when the King had been already rejected (10. 39; 11. 8, 53; 12. 10), and national life was in God's sight practically dead.

The nation's only hope was in Messiah, the great Life-giver. He would raise it again from the dead, according to Ezek. 37. There is a reference here to Hos. 13. 14. Can there be a reference also in the "two days" (4. 43 and 11. 6) to Hos. 6. 1–3?

THE THIRD (C) AND THE SIXTH (*C*).

The Impotent Man (5. 1–47), **and the Man born Blind** (9. 1–41).

In both these two "signs" the condition of Israel is "manifested" in another phase, as being of long standing and hopeless (5. 5; 9. 1); and Messiah is manifested in His grace as the only Helper and Healer.

In both cases Messiah is the Seeker (5. 6; 9. 1), and takes the initiative; while in both the preceding pairs He was the One Who was sought.

Both "signs" were manifested in Jerusalem (5. 1 and 8. 59 with 9. 1), and thus have special reference to Government and its seat.

Both are associated with a pool (5. 2 and 9. 7, 11), and may signify that Pool of spiritual cleansing which in a future day is yet to be "opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13. 1). In connection with this it is significant that these two "signs" are the only two out of all the eight that have any reference to *sin* (5. 14 and 9. 2, 24, 25, 34), as the second and seventh are the only two connected with *death*.

Sin had been the cause, in the case of Israel, both of the *impotence* and the *blindness*.[1]

It was the cause of Israel's thirty-eight years' typical and helpless wandering (see Ap. 50. VII; cp. 2 and 3) before the nation entered into rest; as it was the cause of the suffering of this impotent man, before he met with the great and only Giver of Rest.

This rest is emphasized by the reference to a "Sabbath-day" (5. 9 and 9. 14) and by the "sign" that Messiah (the true Joshua) can alone lead them into that true rest and sabbath-keeping that yet remains for Jehovah's People (Heb. 4. 4–10).

Messiah is Himself not only the Seeker (5. 6; and 9. 1), but He is also the Finder (5. 14 and 9. 35).

The double reference to Moses' *words* (5. 45, 46 and 9. 28, 29), and to the Father's *works* (5. 17 and 9. 4), are both "signs" also, full of the utmost significance as deepening the sin of Israel, and enhancing the grace of God Who had raised up Messiah as the Prophet, like unto Moses (Deut. 18. 15–19), and sent His Son to seek and to find and to save that which was lost (Luke 19. 9, 10).

THE FOURTH (D) AND THE FIFTH (*D*).

The Feeding of the Five Thousand (6. 1–14), **and the Walking on the Sea** (6. 15–21).

These are the two central "signs", and are emphasized by being the only "signs" which are recorded in the other three Gospels; thus implying that all four Gospels are needed in order to give us their full signification.

Both "signs" are followed by the Lord's own signification in the discourses which manifested the special glory of His Deity.

The two "signs" are connected together by the parenthesis of 6. 23, which shows that the signification is one, manifesting Messiah as Divine; in the former, as the Creator and the only Supplier of all His People's needs; temporal as in 6. 6–13, and spiritual as in 6. 32–51; in the latter, as the Creator and Lord of the elements.

The discourse which follows is to signify the enormity of the sin of His rejection, as shown in 7. 1, 11, 12, 25, 30, 32, 43, 44, 45; as the second and seventh are the only two connected with death.

Thus, these two central "signs" manifest the two central truths which are common to all the four Gospels: viz., the glory of the Messiah, and His rejection by the nation.

They were connected by His departing from them, and going up into a mountain (6. 3 and 6. 15), signifying that He was about to depart from them, until His return from heaven on the repentance of the nation.

CONCLUSION.

As to the eight "signs" as a whole, they are divided into seven and one; the seven taking place during the ministry of our Lord; and the one (the eighth) after His resurrection; the number eight being symbolical of that fact, the Resurrection having taken place on the eighth day (see Ap. 10).

The seven are divided into two, three, and two; the first two occurred in the *first* period of His ministry, which was the proclamation of the Kingdom (see Ap. 119).

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[1] See *v.* 2, which shows that they believed the Babylonian "tradition" of reincarnation.

The next three (the third, fourth, and fifth) during the *second* period of His ministry, which was the manifestation of His Person as *Jehovah-Ropheka*, the Healer of His People; *Jehovah-Ro'ī*, and *Jehovah-Jireh*, the Supplier of all His People's needs; and Jehovah the Creator of heaven and earth, the sea and all that in them is.

The next two (the sixth and seventh) occurred during the *third* period of His ministry, the period of His rejection; manifesting the enormity of their sin, in the rejection of Him Who is the Restorer of His People's sight, and the Lord and Giver of life. Both were parabolic and prophetic with reference to His rejection.

The eighth stands out alone, in this connection; occurring as it does in the Post-resurrection period, and referring to the future gathering of Israel by the rejected Messiah, Who is seen as the Seeker, the Finder, and the Gatherer of His scattered People, Israel.

177 THE SYNONYMOUS WORDS FOR "JUDGMENT".

1. ***aisthēsis*** = perception. Occurs only in Phil. 1. 9, where A.V. reads "sense" in the margin and R.V. reads "discernment".

2. ***gnomē***, from *ginōskō* (Ap. 132. ii) = opinion, the result of knowledge. Occurs nine times: translated "purposed" in Acts 20. 3; "judgment" in 1 Cor. 1. 10; 7. 25, 40; "advice" in 2 Cor. 8. 10; "mind" in Philem. 14; Rev. 17. 13; "will" in Rev. 17. 17; and (with a verb) "agree" in Rev. 17. 17.

3. ***dikaiōma*** = that which is deemed right or just (*dikaios*). Occurs ten times: translated "judgment" in Rom. 1. 32; Rev. 15. 4; elsewhere "ordinance", righteousness", and once "justification" (Rom. 5. 16).

4. ***dikē*** = right, as established custom or usage, hence a suit at law, penalty, vengeance. Occurs four times: translated "judgment" in Acts 25. 15; "vengeance" in Acts 28. 4; Jude 7; and "punished" in 2 Thess. 1. 9 (see R.V.)

5. ***hēmera*** = day, rendered "judgment" in 1 Cor. 4. 3 (see A.V. marg.).

6. ***krima.*** This and the two following words are akin to the verb *krinō* (Ap. 122. 1). *Krima* occurs twenty-eight times, and is rendered "judgment", "damnation", or "condemnation", save in Luke 24. 20; 1 Cor. 6. 7; and Rev. 18. 20, where see notes.

7. ***krisis*** = a separating, a judgment, especially of judicial proceedings. Our English word "crisis" means a turning-point. The word occurs forty-eight times: translated "damnation" (Matt. 23. 33; Mark 3. 29; John 5. 29), "condemnation" (John 3. 19; 5. 24), "accusation" (2 Pet. 2 11; Jude 9), and everywhere else "judgment".

8. ***krittērion*** = the place, or means of judgment. It occurs three times (1 Cor. 6. 2, 4; James 2. 6). This word we have also adopted into the English language as a "standard" for judging.

178 THE SYNONYMOUS WORDS FOR "RAISE", "RESURRECTION", ETC.

There are eight verbs and three nouns to be noticed in this connection.

I. VERBS.

1. ***anistēmi*** (*ana*, Ap. 104. i, *histēmi*) is either transitive or intransitive, according to the tense, &c., and means to make to stand up, i.e. to raise up, or to rise up, arise, rise again. It occurs 111 times, thirty-five of which refer to resurrection. See (e.g.) Matt. 17. 9; 20. 19. John 6. 39, 40, 44, 54.

2. ***exanistēmi.*** No. 1 with *ek* (Ap. 104. vii) prefixed. Not used of resurrection. Occurs only in Mark 12. 19. Luke 20. 28. Acts 15. 5.

3. ***epanistamai*** is middle voice of No. 1 with *epi* (Ap. 104. ix) prefixed. Not used of resurrection. Occurs only in Matt. 10. 21. Mark 13. 12.

4. ***egeirō*** = to rouse up from sleep. Pass., to awake. Occurs 141 times, of which seventy refer to resurrection. See (e.g.) Matt. 10. 8; 27. 63, 64. Luke 20. 37; 24. 6, 34. John 12. 1, 9, 17. Eph. 1. 20; 5. 14, &c.

5. ***diegeirō.*** No. 4, with *dia* (Ap. 104. v) prefixed = to rouse thoroughly. Not used of resurrection. Occurs only in Matt. 1. 24. Mark 4. 38, 39. Luke 8. 24. John 6. 18. 2 Pet. 1. 13; 3. 1 (stir up).

6. ***exegeirō.*** No. 4, with *ek* (Ap. 104. vii) prefixed. Occurs only in Rom. 9. 17. 1 Cor. 6. 14.

7. ***epegeirō.*** No. 4, with *epi* (Ap. 104. ix) prefixed. Not used of resurrection. Occurs only in Acts 13. 50; 14. 2.

8. ***sunegeirō.*** No. 4, with *sun* (Ap. 104. xvi) prefixed. Occurs only in Eph. 2. 6. Col. 2. 12; 3. 1.

II. NOUNS.

1. ***anastasis.*** Cp. I. 1. Occurs forty-two times. Always transl. resurrection, except Luke 2. 34.

2. ***exanastasis.*** No. 1, with *ek* prefixed. Occurs only in Phil. 3. 11.

3. ***egersis.*** Cp. I. 4. Occurs only in Matt. 27. 53.

179

I. PARALLEL DATINGS OF THE TIMES OF OUR LORD.
II. DATES OF "THE BEGETTING" AND THE NATIVITY, ETC.
III. "THE COURSE OF ABIA".

A.M.=*Anno Mundi*; i.e. in the year of the world. B.C.=*Before Christ*. Reckoned as from 4004 A.M.
A.C.=*Anno Christi*; i.e. in the year of Christ. Reckoned from the Nativity, in 4000 A.M. and 749-750 A.U.C.
A.U.C.=*Anno Urbis Conditæ*; i.e. the year in which the City (Rome) was founded.

I.

PARALLEL DATINGS OF THE TIMES OF OUR LORD.

A.M.	B.C.—A.D.	A.C.	A.U.C.	
3960	44		9	
1	43		710	
2	42		11	
3	41		12	
4	40		13	
5	39		14	Herod declared king by the Romans, according to Josephus
6	38		15	(*Ant.* xvii. 8 § 1), who states that his death took place thirty-
7	37		16	seven years later, and as he always reckoned his years from
8	36		17	Nisan to Nisan (including initial and terminal fractions of Nisan
9	35		18	as complete years), the death of Herod would be in 749-750 A.U.C.,
3970	34		19	or 4-3 B.C.
1	33		720	
2	32		21	YEARS OF THE REIGN OF AUGUSTUS (OCTAVIUS).
3	Battle of Actium 31		722	1st year of Octavius.
4	30	Decree of Senate of Rome	23	2
5	29		24	3
6	28		25	4
7	27		26	5 AUGUSTUS (Octavius) IMPERATOR.
8	26		27	6
9	25		28	7
3980	24		29	8
1	23		730	9
2	22		31	10
3	21		32	11
4	20		33	12
5	19		34	13
6	18		35	14
7	17		36	15
8	16		37	16
9	15		38	17
3990	14		39	18
1	13		740	19
2	12		41	20
3	11		42	21
4	10		43	22
5	9		44	23
6	8		45	24
7	7		46	25
8	6	YEARS OF THE AGE OF THE LORD	47	26
9	5		48	27
(See Ap. 50) 4000	THE NATIVITY 4	0	749	Herod d.c. end 28 Our Lord b. 15th Tisri=20th Sept. 4 B.C.
1	1st taxing or Census 3	Quirinus' First 1	750	of Jan. 3 B.C. 29
2	Luke 2. 2 2	Governorship. 2	51	30
3	1	3	52	31
4004	0 A.D.	4	753	32 A.D. reckoning begins, owing to the mistake of
5	1	5	54	33 *Dionysius Exiguus*, in arranging the Calendar
6	2	6	55	34 of the Christian Era in A.D. 532.
7	3	7	56	35
8	4	8	57	36
9	5	9	58	37
4010	6	10	59	38
1	7	11	760	39
2	8	Christ in 12 the Temple	61	40
3	9	13	62	41 YEARS OF THE REIGN
4	2nd Census (?) 10	14	63	42 OF TIBERIUS.
5	11	15	64	43
6	12	16	65	44 1st yr. of Tiberius' 1 joint reign with Augustus.
7	13	17	66	45 2
8	14	18	67	19th August 46 Augustus dies. 3 Tiberius alone.
9	15	19	68	4
4020	16	20	69	5
1	17	21	770	6
2	18	22	71	7
3	19	23	72	8
4	20	24	73	9
5	21	25	74	10
6	22	26	75	11
7	23	27	76	12
8	3rd Census (?) 24	28	77	13 3rd Census this year (?).
9	25	29	78	14
4030	The Ministry 26	of our 30 Lord	779	begins (Luke 3. 23) in the 15th year of Tiberius.
1	27	31	780	16
2	28	32	81	17
ANNO MUNDI 4033	THE CRUCIFIXION 29	A.D. THE LORD 33 YEARS OF AGE.	782	A.U.C. ROMAN RECKONING. THE 18th ,, ,,

1. ZUMPT fixes Quirinus' (Cyrenius') *First* Governorship as 4 B.C. to 1 B.C. Justin Martyr thrice says that our Lord was born under Quirinus (*Apol.* 1. XXXIV, p. 37; XLVI, p. 46; *Dial.* LXXVIII, p. 195. Clark's ed.).

2. According to some, Augustus died August 19, A.D. 14. Therefore if Tiberius' co-regnancy was for two years before Augustus' death his *first* year was 765 A.U.C. = 12 A.D. His fifteenth year consequently was A.U.C. 779 = 26 A.D. = 4030 A.M. and A.C. 30, for our Lord was thirty years of age when He begun His Ministry (Luke 3. 23). Clement of Alexandria gives the years of Augustus' reign as being 43-46, according to different reckonings in his day.

3. According to Clement of Alexandria (c. A.D. 190-220) "Our Lord was born in the twenty-eighth year when *first* the census was ordered to be taken in the reign of Augustus" (*Stromata*, Book i, see Clark's ed. i, pp. 444-445). If that is correct, and it is true that a Census was taken every *fourteen* years, then the next would fall in A.D. 10, and the succeeding one would have been due A.D. 24.

II.

DATES OF "THE BEGETTING" (*hē gennēsis*, Matt. 1. 18, 20 (see R.V. marg.). John 1. 14–) OF OUR LORD AND HIS BIRTH. (Luke 2. 7. John 1. –14.)

	78 | 78		156 | 156		234 | 234
TEBETH 1=25-26 DEC. (5 B.C.).	20=12-13		10=29-30		29=15-16
(29) 2=26-27 (7)	21=13-14		11=30-31		30=16-17
3=27-28	22=14-15		12=31- 1	ELUL 1=17-18	
4=28-29	23=15-16		13= 1- 2 JUNE	(29) 2=18-19	
5=29-30	24=16-17		14= 2- 3 (30)	3=19-20	
6=30-31	25=17-18		15= 3- 4	4=20-21	
7=31- 1	26=18-19		16= 4- 5	5=21-22	
8= 1- 2 JAN. (4 B.C.).	27=19-20		17= 5- 6	6=22-23	
9= 2- 3 (31)	28=20-21		18= 6- 7	7=23-24	
10= 3- 4	29=21-22		19= 7- 8	8=24-25	
11= 4- 5	NISAN 1=22-23		20= 8- 9	9=25-26	
12= 5- 6	(30) 2=23-24		21= 9-10	0=26-27	
13= 6- 7	3=24-25		22=10-11	1=27-28	
14= 7- 8	4=25-26		23=11-12	12=28-29	
15= 8- 9	5=26-27		24=12-13	13=29-30	
16= 9-10	6=27-28		25=13-14	14=30-31	
17=10-11	7=28-29		26=14-15	15=31- 1 SEPTEMBER	
18=11-12	8=29-30		27=15-16	16= 1- 2 (29)	
19=12-13	9=30-31		28=16-17	17= 2- 3	
20=13-14	10=31- 1		29=17-18	18= 3- 4	
21=14-15	11= 1- 2 APRIL		30=18-19	19= 4- 5	
22=15-16	12= 2- 3 (30)		THAMMUZ 1=19-20	20= 5- 6	
23=16-17	13= 3- 4		(29) 2=20-21	21= 6- 7	
24=17-18	14= 4- 5		3=21-22	22= 7- 8	
25=18-19	15= 5- 6		4=22-23	23= 8- 9	
26=19-20	16= 6- 7		5=23-24	24= 9-10	
27=20-21	17= 7- 8		6=24-25	25=10-11	
28=21-22	18= 8- 9		7=25-26	26=11-12	
29=22-23	19= 9-10		8=26-27	27=12-13	
SEBAT 1=23-24	20=10-11		9=27-28	28=13-14	
(30) 2=24-25	21=11-12		10=28-29	29=14-15	
3=25-26	22=12-13		11=29-30	ETHANIM (TISRI) 1=15-16	
4=26-27	23=13-14		12=30- 1	(15) 2=16-17	
5=27-28	24=14-15		13= 1- 2 JULY	3=17-18	
6=28-29	25=15-16		14= 2- 3 (31)	4=18-19	
7=29-30	26=16-17		15= 3- 4	5=19-20	
8=30-31	27=17-18		16= 4- 5	6=20-21	
9=31- 1	28=18-19		17= 5- 6	7=21-22	
10= 1- 2 FEBRUARY	29=19-20		18= 6- 7	8=22-23	
11= 2- 3 (29)	30=20-21		19= 7- 8	9=23-24	
12= 3- 4 (Leap Year)	ZIF 1=21-22		20= 8- 9	10=24-25	
13= 4- 5	(29) 2=22-23		21= 9-10	11=25-26	
14= 5- 6	3=23-24		22=10-11	12-26-27	
15= 6- 7	4=24-25		23=11-12	13=27-28	
16= 7- 8	5=25-26		24=12-13	14=28-29	
17= 8- 9	6=26-27		25=13-14	ETHANIM OR TISRI–15=29-30 SEPTEMBER	
18= 9-10	7=27-28		26=14-15		
19=10-11	8=28-29		27=15-16		
20=11-12	9=29-30		28=16-17		
21=12-13	10=30- 1		29=17-18		
22=13-14	11= 1- 2 MAY		AB 1=18-19		
23=14-15	12= 2- 3 (31)		(30) 2=19-20		
24=15-16	13= 3- 4		3=20-21		
25=16-17	14= 4- 5		4=21-22		
26=17-18	15= 5- 6		5=22-23		
27=18-19	16= 6- 7		6=23-24		
28=19-20	17= 7- 8		7=24-25		
29=20-21	18= 8- 9		8=25-26		
30=21-22	19= 9-10		9=26-27		
ADAR 1=22-23	20=10-11		10=27-28		
(29) 2=23-24	21=11-12		11=28-29		
3=24-25	22=12-13		12=29-30		
4=25-26	23=13-14		13=30-31		
5=26-27	24=14-15		14=31- 1		
6=27-28	25=15-16		15= 1- 2 AUGUST		
7=28-29	26=16-17		16= 2- 3 (31)		
8=29- 1	27=17-18		17= 3- 4		
9= 1- 2 MARCH	28=18-19		18= 4- 5		
10= 2- 3 (31)	29=19-20		19= 5- 6		
11= 3- 4	SIVAN 1=20-21		20= 6- 7		
12= 4- 5	(30) 2=21-22		21= 7- 8		
13= 5- 6	3=22-23		22= 8- 9		
14= 6- 7	4=23-24		23= 9-10		
15= 7- 8	5=24-25		24=10-11		
16= 8- 9	6=25-26		25=11-12		
17= 9-10	7=26-27		26=12-13		
18=10-11	8=27-28		27=13-14		
19=11-12	9=28-29		28=14-15		
78 | 78	156 | 156		234 | 234		

Days on Jewish reckoning, 280 | 280 days, on Gentile reckoning.

According to Jewish reckoning.		According to Gentile (Western) reckoning.	
TEBETH	29 days.	DECEMBER	7 days.
SEBAT	30	JANUARY	31
ADAR	29	FEBRUARY	29
NISAN	30	MARCH	31
ZIF	29	APRIL	30
SIVAN	30	MAY	31
THAMMUZ	29	JUNE	30
AB	30	JULY	31
ELUL	29	AUGUST	31
ETHANIM	15	SEPTEMBER	29
	280		280

280 days=40 weeks–forty *sevens*, the *perfect* period of human gestation [7×5×8=280].

The Component Numbers of 280 are highly *significant* in *this connection*.

7 denotes Spiritual Perfection.
5 ,, Divine Grace.
8 ,, Resurrection, Regeneration, &c. (Ap. 10).

1st TEBETH=25th December (5 B.C.).
15th ETHANIM=29th September (4 B.C.).

From 1st TEBETH to 15th ETHANIM (inclusive)=280 days.
From 25th DECEMBER (5 B.C.) to 29th SEPTEMBER (4 B.C.)=280 days.

1. It thus appears without the shadow of a doubt that the day assigned to the *Birth* of the Lord, viz. December 25, was the day on which He was "begotten of the Holy Ghost", i.e. by *pneuma hagion*=divine power (Matt. 1. 18, 20 marg.), and His birth took place on the 15th of *Ethanim*, September 29, in the year following, thus making beautifully clear the meaning of John 1. 14, "The Word *became flesh*" (Matt. 1. 18, 20) on 1st *Tebeth* or December 25 (5 B.C.), "and *tabernacled* (Gr. *eskēnōsen*) with us", on 15th of Ethanim or September 29 (4 B.C.).

The 15th of Ethanim (or Tisri) was the *first* day of the Feast of Tabernacles. The circumcision therefore took place on the *eighth* day of the Feast=22nd Ethanim=October 6-7 (Lev. 23. 33-43). So that these two momentous events fall into their proper place and order, and the *real reason* is made clear why the 25th of December is associated with our Lord, and was set apart by the Apostolic Church to commemorate the stupendous event of the "Word becoming flesh"—and not, as we have for so long been led to suppose, the commemoration of a pagan festival.

2. An overwhelmingly strong argument in favour of the

correctness of this view lies in the fact that the *date* of "the Festival of Michael and All Angels" has been from very early times the 29th day of September, on Gentile (Western) reckoning.

But "the Church" even then had lost sight of the reason why this date rather than any other in the Calendar should be so indissolubly associated with the great Angelic Festival.

The following expresses the almost universal knowledge or rather want of knowledge of "Christendom" on the subject: "We pass on now to consider, in the third place, the commemoration of September 29, the festival of Michaelmas, *par excellence*. It does not appear at all certain what was the *original* special idea of the commemoration of this day" (Smith's *Dict. of Chr. Antiqq.* (1893), vol. ii, p. 1177 (3)).

A reference, however, to the Table and statements above, makes the "*original* special idea" why the Festival of "Michael and All Angels" is held on September 29 abundantly clear. Our Lord was *born* on that day, the first day of the "Feast of Tabernacles" (Lev. 23. 39). This was on the *fifteenth* day of the seventh Jewish month called *Tisri*, or *Ethanim* (Ap. 51. 5), corresponding to our September 29 (of the year 4 B.C.).

The "Begetting" (*gennēsis*) Day of the Lord was announced by the Angel Gabriel. See notes on Dan. 8. 16, and Luke 1. 19.

The "Birth" Day, by "(the) Angel of the Lord", unnamed in either Matthew and Luke.

That this Angelic Being was "Michael the Archangel" (of Jude 9), and *Mīkā'ēl hassar haggādōl*—"Michael the Great Prince"—of Dan. 12. 1, seems clear for the following reason: If, "when *again* (yet future) He bringeth the First-begotten into the world, He saith, Let *all* the Angels of God worship Him" (Heb. 1. 6; quoting Ps. 97. 6)—then this must include the great Archangel Michael himself. By parity of reasoning, on the *First* "bringing" into the world of the only begotten Son, the Archangel must have been present. And the tremendous announcement to the shepherds, that the Prince of Peace (Isa. 9. 6) was on earth in the person of the Babe of Bethlehem, must therefore have been made by the same head of the heavenly host (Luke 2. 9–14). In mundane affairs, announcements of supremest importance (of kings, &c.) are invariably conveyed through the most exalted personage in the realm. The point need not be laboured.

3. The fact of the *Birth* of our Lord having been revealed to the shepherds by the Archangel Michael on the 15th of *Tisri* (or *Ethanim*), corresponding to September 29, 4 B.C.—the *first* day of the Feast of Tabernacles—must have been known to believers in the Apostolic Age. But "the mystery of iniquity" which was "already working" in Paul's day (2 Thess. 2. 7) quickly enshrouded this and the other great fact of the day of the Lord's "begetting" on the first day of the Jewish month *Tebeth* (corresponding to December 25, 5 B.C.)—as well as other events connected with His sojourn on earth,[1]—in a rising mist of obscurity in which they have ever since been lost.

The earliest allusion to December 25 (modern reckoning) as the date for the Nativity is found in the *Stromata* of Clement of Alexandria, about the beginning of the *third* century A.D. (See note 3, p. 197).[2]

That "Christmas" was a pagan festival long before the time of our Lord is beyond doubt. In Egypt Horus (or Harpocrates[3]), the son of Isis (Queen of Heaven), was born about the time of the winter solstice.[4] By the time of the early part of the fourth century A.D., the *real* reason for observing Christmas as the date for the miraculous "begetting" of Matt. 1. 18 and "the Word becoming flesh" of John 1. 14 had been lost sight of. The policy of Constantine, and his *Edict of Milan*, by establishing universal freedom of religion furthered this. When many of the followers of the old pagan systems—the vast majority of the empire, it must be remembered—adopted the Christian religion as a cult, which Constantine had made fashionable, and the "Church" became the Church of the Roman Empire, they brought in with them, among a number of other things emanating from Egypt and Babylon, the various Festival Days of the old "religions". Thus "Christmas Day," the *birthday* of the Egyptian Horus (Osiris), became gradually substituted for the real *Natalis Domini* of our blessed Saviour, viz. September 29, or *Michaelmas Day*.

4. If, however, we realize that the centre of gravity, so to speak, of what we call the Incarnation is the *Incarnation itself*—the wondrous fact of the Divine "begetting", when "the Word *became* flesh" (see notes on Matt. 1. 18 and John 1. 14)—and that this is to be associated with December 25, instead of March—as for 1,600 years Christendom has been led to believe—then "Christmas" will be seen in quite another light, and many who have hitherto been troubled with scruples concerning the day being, as they have been taught, the anniversary of a Pagan festival, will be enabled to worship on that Day without alloy of doubt, as the time when the stupendous miracle which is the foundation stone of the Christian faith, came to pass.

The "Annunciation" by the Angel Gabriel marked the *gennēsis* of Matt. 1. 18, and the first words of John 1. 14.

The announcement to the shepherds by the Archangel Michael marked the Birth of our Lord. John 1. 14 is read as though "the Word became flesh (R.V.), and dwelt among us", were one and the same thing, whereas they are *two* clauses.

The paragraph should read thus:

"And the Word became flesh;
(Gr. *ho logos sarx egeneto.*)
And tabernacled with (or among) us."
(Gr. *kai eskēnōsen en hēmin*).

The word *tabernacled* here (preserved in R.V. marg.) receives beautiful significance from the knowledge that "the Lord of Glory" was "*found* in fashion as a man", and thus *tabernacling* in human flesh. And in turn it shows in equally beautiful significance that our Lord was born on the first day of the great Jewish Feast of *Tabernacles*, viz. the 15th of Tisri, corresponding to September 29, 4 B.C. (modern reckoning).

The Circumcision of our Lord took place therefore on the *eighth* day, the last day of the Feast, the "Great Day of the Feast" of John 7. 37 ("Tabernacles" had eight days. The Feast of Unleavened Bread had seven days, and Pentecost one. See Lev. 23).

5. The main arguments *against* the Nativity having taken place in December may be set forth very simply:

(i) The extreme improbability, amounting almost to impossibility, that Mary, under such circumstances, could have undertaken a journey of about 70 miles (as the crow flies), through a hill district averaging some 3,000 feet above sea-level, in the depth of winter:

(ii) Shepherds and their flocks would not be found "abiding" (Gr. *agraulеō*) in the open fields at night in December (Tebeth), for the paramount reason that there would be no pasturage at that time. It was the custom then (as now) to withdraw the flocks during the month *Marchesvan* (Oct.–Nov.)[1] from the open districts and house them for the winter.

(iii) The Roman authorities in imposing such a "census taking" for the hated and unpopular "foreign"

[1] Notably the day of the crucifixion, &c. (see Ap. 156, 165).
[2] His statements are, however, very vague, and he mentions several dates claimed by others as correct.
[3] Osiris reincarnated.
[4] See Wilkinson's *Ancient Egyptians*, Vol. III, p. 79 (Birch's ed.).

[1] It is true that the Lebanon shepherds are in the habit of keeping their flocks alive during the winter months, by cutting down branches of trees in the forests in that district, to feed the sheep on the leaves and twigs, when in autumn the pastures are dried up, and in winter, when snow covers the ground (cp. *Land and Book*, p. 204), but there is no evidence that the Bethlehem district was afforested in this manner.

tax would not have enforced the imperial decree (Luke 2. 1) at the most inconvenient and inclement season of the year, by compelling the people to enroll themselves at their respective "cities" in December. In such a case they would naturally choose the "line of least resistance", and select a time of year that would cause least friction, and interference with the habits and pursuits of the Jewish people. This would be in the autumn, when the agricultural round of the year was complete, and the people generally more or less at liberty to take advantage, as we know many did, of the opportunity of "going up" to Jerusalem for the "Feast of Tabernacles" (cp. John 7. 8–10, &c.), the crowning Feast of the Jewish year.

To take advantage of such a time would be to the Romans the simplest and most natural policy, whereas to attempt to enforce the Edict of Registration for the purposes of Imperial taxation in the depth of winter,—when travelling for such a purpose would have been deeply resented, and perhaps have brought about a revolt,—would never have been attempted by such an astute ruler as Augustus.

6. With regard to the other two "Quarter Days", June 24, March 25, these are both associated with the miraculous (Luke 1. 7) "conception" and birth of the Forerunner, as December 25 and September 29 are with our Lord's miraculous "Begetting" and Birth; and are therefore connected with "the Course of Abiah."

III.

"THE COURSE OF ABIA" (Luke 1. 5).

This was the *eighth* of the priestly courses of ministration in the Temple (1 Chron. 24. 10), and occurred, as did the others, twice in the year.

The "Courses" were changed every week, beginning each with a Sabbath. The reckoning commenced on the 22nd day of Tisri or Ethanim (Ap. 51. 5). This was the eighth and last day of the Feast of Tabernacles=the "Great Day of the Feast" (John 7. 37), and was a Sabbath (Lev. 23. 39).

The first course fell by lot to Jehoiarib, and the eighth to Abia or Abijah (1 Chron. 24. 10).

Bearing in mind that *all* the courses served together at the three Great Feasts, the dates for the two yearly "ministrations" of Abiah will be seen to fall as follows:

The first [1] ministration was from 12–18 Chisleu = December 6–12.

The second ministration was from 12–18 Sivan = June 13–19.

The announcement therefore to Zacharias in the Temple as to the conception of John the Baptist took place between 12–18 SIVAN (June 13–19), in the year 5 B.C. After finishing his "ministration", the aged priest "departed to his own house" (Luke 1. 23), which was in a city [2] in "the hill country" of Juda (verse 39).

The day following the end of the "Course of Abia" being a Sabbath (Sivan 19), he would not be able to leave Jerusalem before the 20th.

The thirty miles journey would probably occupy, for an old man, a couple of days at least. He would therefore arrive at his house on the 21st or 22nd. This leaves ample time for the miraculous "conception" of Elizabeth to take place on or about the 23rd of SIVAN [3]—which would correspond to June 23–24 of that year. The fact of the conception and *its date* would necessarily be known at the time and afterwards, and hence the 23rd SIVAN would henceforth be associated with the conception of John Baptist as the 1st TEBETH would be with that of our Lord.

But the same influences that speedily obscured and presently obliterated the real dates of our Lord's "Begetting" and Birth, were also at work with regard to those of the Forerunner, and with the same results. As soon as the true *Birth* day of Christ had been shifted from its proper date, viz. the 15th of Tisri (September 29), and a Festival Day from the Pagan Calendars substituted for it (viz. December 25), then everything else had to be altered too.

Hence "Lady Day" in association with March 25 (new style) became necessarily connected with the Annunciation. And June 24 made its appearance, as it still is in our Calendar, as the date of "the *Nativity* of John the Baptist", instead of, as it really is, the date of his miraculous conception.

The Four "Quarter Days" may therefore be set forth thus: first in the chronological order of the events with which they are associated, viz.:

The conception of John Baptist	on or about 23rd SIVAN	= June 24	in the year	5	B.C.
The *Gennēsis* (Begetting) of our Lord	,, ,, 1st TEBETH	= December 25	,, ,,	5	,,
The birth of John Baptist	,, ,, ,, 4th—7th NISAN	= March 25-28	,, ,,	4	,,
The birth of our Lord	,, ,, ,, 15th TISRI	= September 29	,, ,,	4	,,

or, placing the two sets together naturally:—

The conception of John	23rd SIVAN	= June 23–24	,, ,,	5	,,
The birth of John	7th NISAN	= March 28–29	,, ,,	4	,,
The Miraculous "Begetting"	1st TEBETH	= December 25	,, ,,	5	,,
The NATIVITY	15th TISRI	= September 29	,, ,,	4	,,

[1] Reckoning of course from *Ethanim* or *Tisri*—the *First* month of the civil year. The sacred year was six months later, and began on 1st *Nisan*.

[2] The "city" is not named (possibly *Juttah*, some 30 miles to the south of Jerusalem).

[3] The conception of John the Baptist was, in view of Luke 1. 7, as miraculous as that of Isaac; but it is not necessary to insist upon the complete period of *forty sevens* (p. 198) in the case of Elizabeth. Therefore the birth of the Forerunner may have been three or four days short of the full two hundred and eighty days,—as indicated in the above table.

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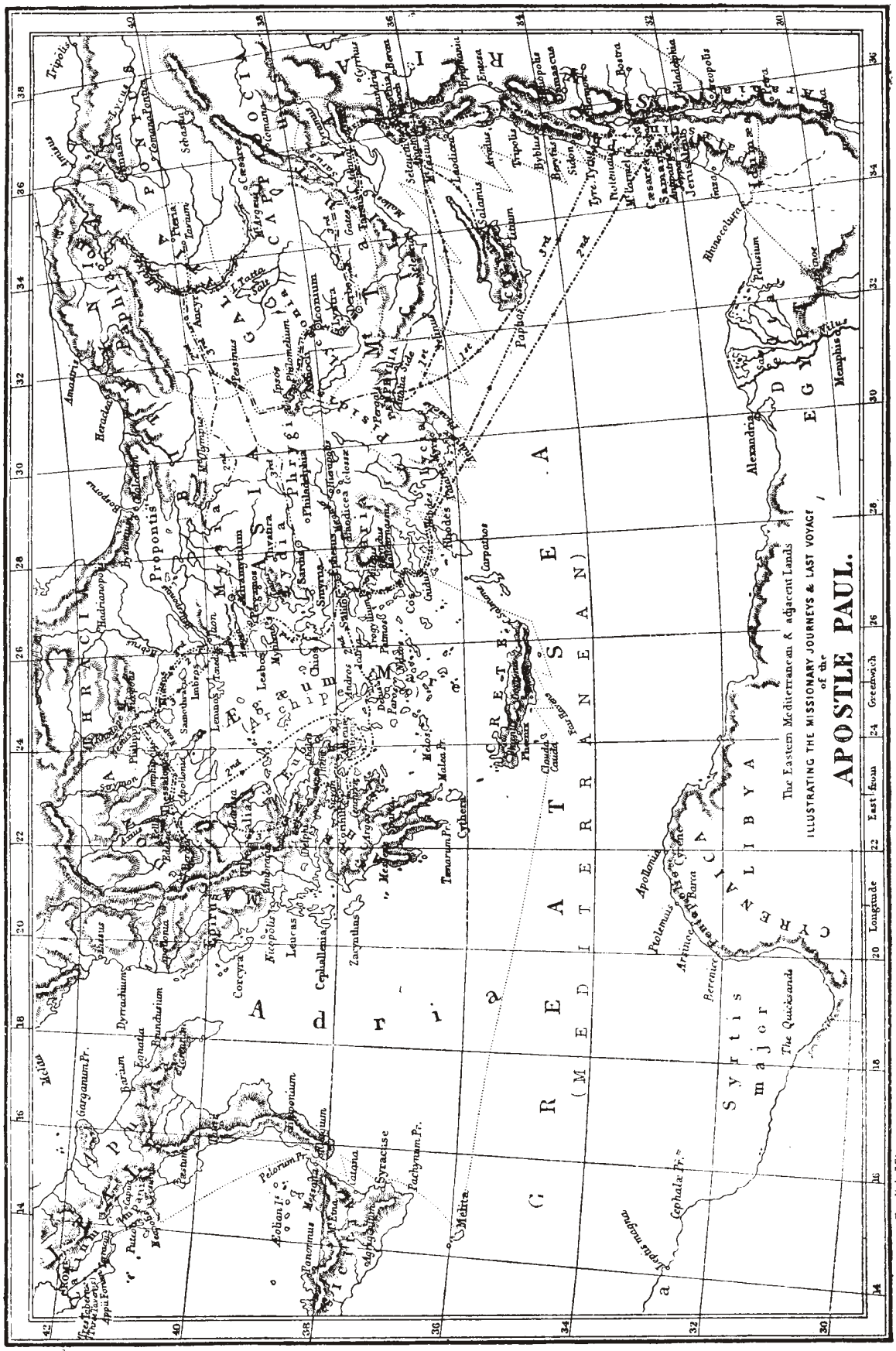
The Eastern Mediterranean & adjacent Lands
ILLUSTRATING THE MISSIONARY JOURNEYS & LAST VOYAGE
of the
APOSTLE PAUL.
GREAT SEA
(MEDITERRANEAN)
Adria
Syrtis major
English Miles

180 CHRONOLOGY ETC. OF THE "ACTS" PERIOD.

A.M.	A.D.	ROMAN EMPERORS	GOVERNORS (PROCURATORS) OF JUDÆA AND THE HERODS	SCRIPTURE AUTHORITIES
4033	29	TIBERIUS (18th year) (Ap. 179)	PONTIUS PILATE, Procurator (3rd year)	Cp. Luke 3. 1, 23 Acts 1. 4-2. 13
34	30			
35	31			
36	32			2. 14-8. 1
37	33			
38	34			
39	35			7. 59-8. 4 8. 5-40
4040	36		Pilate dismissed, Caiaphas deposed.	9. 32-10. 48
41	37	Tiberius d. CALIGULA		9. 1-19; Gal. 1. 17
42	38			10. 1-48 11. 1-18
43	39			
44	40			9. 26; Gal. 1, 18 9. 30
45	41	CLAUDIUS	HEROD AGRIPPA, King of Judæa	Gal. 1. 21
46	42			
47	43			11. 22 11. 25
48	44		FADUS, Proc. Herod Agr. d. (12. 23)	11. 26
49	45		(The famine mentioned in)	11. 28 11. 30
4050	46		TIBERIUS ALEXANDER, Proc.	12. 24-13. 3
51	47			13. 4-15. 1
52	48		HEROD AGRIPPA II (Acts 25 and 26)	
53	49		CUMANUS. Proc.	
54	50			
55	51			15. 2; Gal. 2. 1
56	52		FELIX. Proc.	
57	53		Herod Agrippa II made Tetrarch of Trachonitis	15. 41-18. 22
58	54	Claudius d. NERO		
59	55			18. 23-20. 1
4060	56			
61	57			20. 1, 2
62	58			20. 3-
63	59			21. 15 23. 33 24. 27
64	60		PORCIUS FESTUS	27. 1, 2 27. 27-44
65	61			28. 16
66	62		ALBINUS (Festus d.)	28. 30
67	63			Philipp. 2. 24; Philemon 22
68	64		FIRE at Rome, and Persecution ending 4 years later with Nero's death	
69	65			
4070	66		FLORUS. JEWISH WAR begun (Joseph. J. W., Bk. II. ch. 14.)	
71	67			1 Tim. 1. 3
72	68	Nero d. GALBA OTHO VITELLIUS		
4073	69	VESPASIAN[1]		

[1] Jerusalem taken by Vespasian and Titus late in the year A.D. 69.

APPENDIX 180.

CHRONOLOGY ETC. OF THE "ACTS" PERIOD. 180

MAIN EVENTS RECORDED IN THE "ACTS", &c.	STRUCTURE	A.D.
Christ's DEATH (April 3), RESURRECTION (April 7), ASCENSION (May 13); PENTECOST (May 23) See Ap. 156. Cp. Ap. 179, p. 198.		29
(Equipment of the Twelve for their forthcoming Ministry). (See Structure, p. 1576.)		30
		31
(The Ministry of Peter and John and others to the nation. In Jerusalem. (See Structures, pp. 1576-1591.)		32
		33
		34
Martyrdom of Stephen, and beginning of the DIASPORA Ministry. Philip's Mission in Samaria and results. PETER'S MISSION throughout the land of Israel begins.		35
		36
PAUL'S "CONVERSION". Goes to Arabia (Sinai? 40 days?). Returns to Damascus. Gal. 1. 17. PAUL escapes from ,, . Acts 9. 25; 2 Cor. 11. 33.	B p. 1575	37
[Peter and Cornelius, ending with Peter's arraignment at Jerusalem, and result.]		38
Goes to Tarsus (?) and thence in the following year "up to Jerusalem".		39
PAUL'S **FIRST** visit to Jerusalem "to see Peter". { The trance in the Temple and Commission to the Gentiles } Acts 22. 17. Afterwards "sent" to Tarsus. ,, Mission in Syria and Cilicia.		40
		41
		42
Barnabas "sent" from JERUSALEM to ANTIOCH, (Paul's "rapture". 2 Cor. 12. 1-4) (?) ,, goes to Tarsus "to seek Saul" and brings him to Antioch—where they stay for "a whole year".		43
		44
as occurring in the days of *Claudius*.) EPISTLE OF JAMES to the *Diaspora* (?).		45
PAUL'S **SECOND** visit to Jerusalem. With Barnabas. "Relief Commission" from Antioch. Return to Antioch. Mission of the Holy Ghost. Paul and Barnabas "separated" and "sent".		46
Paul's Ministry among the *Diaspora* apart from EPISTLE OF JUDE (?) (*Diaspora*). Jerusalem and the Twelve begins from ANTIOCH to CYPRUS. Perga in Pamphylia. Antioch in Pisidia, Iconium, Lystra, Derbe and thence back to ANTIOCH. "And there they abode long time with the disciples" (14. 28).		47
		48
		49
		50
PAUL'S **THIRD** visit to Jerusalem, for "the Council", with Barnabas and Titus: Ministry in association with Jerusalem and the Twelve. **THE EPISTLES**		51
From ANTIOCH to Cilicia, Lycaonia, Galatia.		52
Philippi. Thessalonica. Berea. I THESSALONIANS, II THESSALONIANS,		53
Athens, and CORINTH (for 18 months. 18. 11) writes . . . . . AND HEBREWS (see p. 1823).		54
"Sailed thence into Syria" (Spring 54), Ephesus (1st visit), Cæsarea JERUSALEM, **FOURTH** visit, and ANTIOCH (18. 18-22).	B p. 1575	55
"After some time there" (18. 23) visits Galatia, Phrygia, and EPHESUS (2nd visit). There stays for two years (19. 10). JOHANNINE EPISTLES		56
(Public proclaiming of the kingdom ends 19. 20.) about this time (?) (see p. 1870).		57
At Ephesus Paul (in the Spring of 57) writes . . . . . I CORINTHIANS (Spring).		58
After the departure from Ephesus, goes to Macedonia and writes . . II CORINTHIANS (Autumn).		59
Paul leaves Greece, Philippi, Miletus, Cæsarea, and goes GALATIANS (Winter). to Jerusalem (Pentecost). **FIFTH** visit. Arrested. ROMANS, from Corinth (Spring).		60
Sent to Cæsarea, and the 2 years' imprisonment at Cæsarea.		61
PAUL sent to Rome by Festus (about August). I PETER } (?) Shipwrecked at Malta (Winter). II PETER } (see p. 1855).		62
Arrives at ROME (Spring). PAUL'S FIRST IMPRISONMENT at ROME (A. D. 61-63). { EPHESIANS, PHILIPPIANS,		63
Two years, during which are written . . . . . { COLOSSIANS,[1] PHILEMON.		64
After his acquittal Paul goes to Macedonia (?). ACTS published (?)		65
		66
From Macedonia (?) or Troas (?) Paul writes . . . . . I TIMOTHY.		67
,, Corinth (?) ,, ,, ... TITUS.		68
In PRISON at Rome ,, ,, ... II TIMOTHY.		69

[1] The Chronological order according to Lightfoot, *Biblical Essays* (p. 222), is Philipp., Coloss., Ephes.

181 THE DISPENSATIONAL POSITION OF THE BOOK OF THE "ACTS".

1. The original title of the Book was probably simply "Acts" (*praxeis*), as in *Codex Sinaiticus* (ℵ), and there is no reason to doubt that it owes its human authorship to Luke, "the beloved physician" (Col. 4. 14). Tradition from very early times ascribes it to him. Eusebius (*fl.* A.D. 300) in his *Ecclesiastical History* says, "Luke . . . a physician has left us two inspired books . . . one of these is his gospel. . . . The other is his acts of the apostles which he composed not from what he had heard from others (like his gospel), but from what he had seen himself" (Bk. III, ch. 4).

2. The Book is a record of the "Acts" of the Holy Spirit through "witnesses chosen before of God" (10. 41) during the period of the final offer to the children of Israel of national restoration and blessing, on condition of national repentance and obedience. In the O.T. the offer was made by the FATHER, as Jehovah, through the prophets (Heb. 1. 1), and was rejected (cp. Zech. 7. 12-14; &c.). In the Gospels the offer was renewed *in* and *by* the SON, and was again rejected (Matt. 23. 37-39; &c.). "Acts" records the third and final presentation by the HOLY SPIRIT, and its final rejection by the Nation (28. 25-28. Rom. 11. 25, &c.). Of these "chosen witnesses" no mention is made of "works" done by any save those through Peter and John of the Twelve, and later those through Paul.

3. The Structure (p. 1575) shows that the Book consists of two main divisions (cp. the Structures of Isaiah, Jeremiah, Ezekiel, &c.), each being divided in beautiful correspondence (see detail Structures).

The FIRST portion, consisting of the first twelve chapters (after the introduction 1. 1-5), concerns the "witness" (1. 8) of the apostles in Jerusalem, Judæa, and Samaria (Ap. 180). Peter, the apostle of "the circumcision" (Gal. 2. 7), is the central figure, and this section ends with his imprisonment at Jerusalem (A.D. 44).

The SECOND division, i. e. the last sixteen chapters, carries on the "witnessing" "unto the uttermost part of the earth" (cp. 1. 8; Col. 1. 23), Paul being the chief personage (Gal. 2. 7). This division terminates with his imprisonment at Rome in A.D. 61 (Ap. 180). "Acts" was most probably published towards the end of that imprisonment, i. e. A.D. 62-63.

The period covered by the entire Book is therefore as follows:

i. From Pentecost A.D. 29 to Passover (12. 3, 4) A.D. 44;
ii. From Pentecost (?) A.D. 46 to A.D. 61.

Consecutively, from A.D. 29 to A.D. 61 = 32 years (4 × 8 = 32. Ap. 10). This must not be confounded with the whole period between the Crucifixion, the climax of the national rejection of the Lord as Messiah, and the destruction of Jerusalem by Titus, viz. from A.D. 29 to A.D. 69; that is, 40 years (Ap. 10).

4. The DISPENSATIONAL TEACHING OF "ACTS" is of profoundest import, and is significantly set forth by the Structures; cp. also Ap. 180.

In the earlier section, the "witnessing" of the Twelve, as recorded from 2. 5 to the end of chap. 12, was to "Jews and proselytes" (2. 10) alone; "unto you (Jews) first" (3. 26), &c. Their *subject* was that Jesus ("the Nazarene") IS the Messiah; cp. 2. 31, 36; 3. 18, 20; 4. 10, 26; 5. 42; 8. 5, 37 (see Note); 9. 20, 22. At Damascus, after his "Conversion", Saul (Paul) "preached (*kērussō*, Ap. 121. 1) Jesus (see Note on 9. 20) in the synagogues, that He is the Son of God", and proved "that this is very Christ", i. e. Jesus as the Messiah. There was no proclamation to Gentiles *as such* (see 11. 3). The preaching of the Word was to the Jews only (11. 19), and to the Gentile proselytes, that the crucified "Nazarene", Jesus, was in truth the Messiah (see Note on 10. 48). The duration of this witnessing was about 15 years; see above and Ap. 180. The second part of "Acts" records the apostleship of Paul, and his "witnessing", which was to Jews and Gentiles alike. He was the "chosen vessel" separated by the Holy Spirit "to bear My Name before Gentiles and Kings, and sons of Israel" (*huiōn te Israēl*, 9. 15). *His subject* was "Jesus and the resurrection" (17. 18). Not, be it marked, Jesus as Messiah, but Jesus (Saviour-God), raised from among the dead, and made the federal Head of a new race of beings by resurrection, as announced in Ps. 2. 7, with which comp. 13. 32-39, and see Notes. This "witnessing" lasted the 15-16 years (see 3 above) of the labours of Paul and those associated with him till the imprisonment in A.D. 61. And to the Jew was given priority of hearing the message (13. 5, 14, 42, 43; 14. 1; 17. 1, 10, 17; 18. 4, 7, 19, 26; 19. 8).

5. Throughout the whole period of the "Acts", the witnessing was accompanied by the miraculous gifts promised (Mark 16. 17, 18). Cp. 3. 7, 8; 5. 5, 10, 15, 16; 6. 8; 8. 6, 7, 13; 9. 33-42; 11. 28; 13. 11; 14. 8-10; 16. 18; 19. 6, 12; 20. 9-12; 28. 3-6, 8, 9. At the close these gifts ceased, as is plain from the significance of Phil. 2. 26 (A.D. 62); 1 Tim. 5. 23 (A.D. 67); 2 Tim. 4. 20 (A.D. 68). See Ap. 180. Thenceforward, the privilege of proclaiming and "witnessing" (Isa. 43. 10; 44. 8, &c.) was taken from the Jew, and "the salvation of God" (see Note on Isa. 49. 6) was "sent[1] to the Gentiles" (28. 28). The proclamation is now by witnesses taken out from among "all the Gentiles upon whom My Name is called" (15. 17), including of course the Jewish members of "the body".

6. Having now before us all the "sequence of fact" (cp. also the Structure, p. 1575, and Ap. 180), we can trace "the progress of doctrine", the development of *dispensational teaching* in Acts, as well as in the complementary "Church" Epistles of Paul, and the limitations of the strictly Hebrew Epistles (Ap. 180, and Introd. Notes to each). Our Lord's words in John 16. 12, 13, are precious, and they are precise (see Note *in loc.*). The Gospels record what the Lord "*began* to do and teach" (1. 1); after His resurrection He continued "speaking of the things pertaining to the Kingdom" (Ap. 112); and after His Ascension the teaching is carried on by the Holy Spirit, the Spirit of the truth (John 14. 16, 17, 26; 15. 26), Who was to guide (lead on) into "all the truth" (see Notes, John 16. 12, 13). During the "Acts" period, believers were guided into much truth, truth in advance of what had previously been revealed. They were instructed in much that they had been unable "to bear" before the coming of the Holy Spirit to instruct them. But not even yet had they been guided into "all the truth". This was reserved, and not permitted to be revealed, until the public proclaiming of "the kingdom" had ended, after the close of the "Acts". (See the Notes on the Epp., specially *Ephesians*, *Philippians*, *Colossians*.) Then it was, at the commencement of this present interim period during which "blindness in part is happened to Israel" (Rom. 11. 25), that "the church which is His body" (Eph. 1. 22, 23) began to be formed "to the praise of the glory of His grace" (Eph. 1. 6, and Note on 15. 14). As above stated, and as the facts show, this church did *not* begin at Pentecost as is so commonly taught and believed.

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[1] Sent = sent away; Gr. *apostellō*. Implying the mission or commission employed, and the power and authority backing it (Ap. 174. 1).

182 THE LORD'S BRETHREN.

According to Matt. 13. 55, the Lord had four brothers (i. e. half-brothers, as we say), James, Joses, Simon, and Judas. He had at least three sisters also,—"and His sisters, are they not all with us?" Had there been but two, the word *all* would have been *both*.

The Lord is called Mary's "firstborn" (Matt. 1. 25 and Luke 2. 7), and the natural inference is that Mary had other children. The word *prōtotokos* is used only in these two passages and in Rom. 8. 29; Col. 1. 15, 18; Heb. 1. 6; 11. 28; 12. 23 (pl.); Rev. 1, 5, so that the meaning is easily ascertained. Had He been her *only* son, the word would have been *monogenēs*, which occurs in Luke 7. 12; 8. 42; 9. 38, of human parentage; and of the Lord, as the only-begotten of the Father, in John 1. 14, 18; 3. 16, 18; 1 John 4. 9. In Heb. 11. 17 it is used of Isaac, Abraham's only son according to the promise.

In Psalm 69, a Psalm with many predictive allusions to the Lord's earthly life (see Note on Title), verse 8 reads, "I am become a stranger unto my brethren, and an alien unto my mother's children". The Gospel history records His brethren in association with His mother. After the miracle at Cana, which they probably witnessed, we are told that "He went down to Capernaum, He, and His mother, and His brethren, and His disciples" (John 2. 12). Later on they exhibit a spirit of opposition or jealousy, for while He is speaking to the people, His brethren, accompanied by His mother, sought Him, apparently to hinder His work (Matt. 12. 46, 47; Mark 3. 31, 32; Luke 8. 19, 20). In Mark 3. 21 we read, "When His friends heard of it, they went out to lay hold on Him; for they said, He is beside Himself". The expression "His friends" (margin "kinsmen") is *hoi par' autou*, "those beside Him", and it denotes a relationship so close as to identify them with the "brethren" of *v.* 31. Again (John 7. 3–10), they showed lack of sympathy with His work, and the reason is given in *v.* 5, "For neither did His brethren believe in Him". They are not seen again till, after His resurrection, they are gathered in the upper room with the apostles, and with His mother and theirs (Acts 1. 14). Their unbelief had gone. James had become a servant of the Lord Jesus Christ (James 1. 1), through the appearance to him of the risen Saviour (1 Cor. 15. 7), and, shortly, is a "pillar" of the church in Jerusalem (Acts 12. 17; 15. 13–21; 21. 18; Gal. 1. 19; 2. 9, 12). The other brethren seem to have joined in the witness by itinerating; see 1 Cor. 9. 5.

The natural meaning of the term "His brethren", in the Scripture record, would never have been challenged, but for the desire, when corruption crept into the churches (Acts 20. 29, 30), of raising Mary from the position of "handmaid of the Lord" (Luke 1. 38) to the exalted one of *Theotokos*, mother of God, whence it was an easy step to investing her with divine honours, as being herself a goddess. And thus the way was cleared for identifying her with the great goddess of Paganism, who is the mother of a divine son, and who is yet a virgin, a deity best known by the appellation she bore in Egypt, Isis, the mother of Horus. So it was put forth that Mary had no children other than the Lord, and that His brethren and sisters were either the children of Joseph by a former wife, or the Lord's cousins, the children of Mary the wife of Cleophas. Those who maintained the former opinion asserted that Joseph was an old man when he married Mary. Of this there is not the least hint in the Gospel records. If he had older children, the right of the Lord Jesus to the throne of David would be invalidated, for the two genealogies in Matt. 1 and Luke 3 show that the regal rights were united in Joseph and Mary (Ap. 99).

With reference to Jerome's "cousin" theory, it may be stated that the word "brother" is used in Scripture, (1) in the sense of blood-relationship, as children of the same parent or parents; (2) in the wider sense of descent from a common ancestor, e. g. Acts 7. 23, 25, where Abraham is the forefather; (3) in a still wider signification of fellow-man (Matt. 7. 3–5; 18. 15); (4) to express spiritual relationship (Matt. 23. 8; 28. 10; Acts 9. 17; Rom. 8. 29; Heb. 2. 11). In the passages where His brethren are referred to, viz. Matt. 12. 46, 47; 13. 55; Mark 3. 31; Luke 8. 19; John 7. 3, 5, 10; Acts 1. 14; 1 Cor. 9. 5; Gal. 1. 19, only the first meaning can apply. Had they been cousins, the term would have been *sungenēs*, which is used in Mark 6. 4; Luke 1. 36, 58; 2. 44; 14. 12; 21. 16; John 18. 26; Acts 10. 24; Rom. 9. 3; 16. 7, 11, 21, and is translated "kin", "kinsman", or "kinsfolk", except in Luke 1. 36, 58, where it is rendered "cousin." The Scriptures distinguish "kinsman" from "brother"; see Luke 14. 12; 21. 16. Only in Rom. 9. 3 are the two words in apposition, and there "brother" is used in the sense of fellow-Israelite (No. 2). "Brother", therefore, when used in N.T. in any sense other than that of No. 2 or of No. 3, must be restricted to signification No. 1.

183 "THIS IS THAT" (Acts 2. 16).

1. "*This is that which was spoken by the prophet Joel.*" There is nothing in the words to tell us what is "this" and what is "that". The word "this" is emphatic and the word "But", with which Peter's argument begins, sets what follows in contrast. This shows that the quotation was used to rebut the charge of drunkenness (*v.* 13).

So far from these signs and wonders being a proof that "these men" were drunken, "this", said the apostle, is "that" (same kind of thing) which Joel prophesied would take place "in the last days". Peter does not say these *were* the last days, but this (that follows) is what Joel says of those days. He does not say "then was fulfilled", nor "as it is written", but merely calls attention to what the prophet said of similar scenes yet future.

Therefore to understand what Peter really meant by "this is that", we must turn to the prophecy of Joel. And in order to understand that prophecy, we must see exactly what it is about.

Is it about the Christian Dispensation? or
The Dispensation of judgment which is to follow it? or
Is it about the Jew and the Gentile? or
Is it about the church of God?

2. The Structure on p. 1224 gives the scope of *Joel* as a whole, while that on p. 1227 gives that of the last member *B* (p. 1224) in which occur the "signs" to which Peter points in connexion with "this is that". From this it will be seen that the prophecy of Joel links up with the last clause of the "song of Moses" in Deut. 32. 43 (see Rev. 15. 3), which ends

> "And (He) will be merciful unto His Land and to His People."

So Joel 2. 18 begins:

> "Then will Jehovah be jealous for His Land, and pity His People."

"THIS", therefore, is "THAT". It is the subject-matter and remote context of Acts 2. 16. It concerns Jehovah's Land and Jehovah's People, and has consequently nothing to do with the church of this Dispensation. Peter calls "the house of Israel" (*v.* 36) to the very repentance spoken of in the call to repentance of Joel (1. 14—2. 17; see *A*, Structure, p. 1224).

3. But the key to the correct understanding of Peter's quotation lies in the word "afterward" of Joel 2. 28. The question is, after what? This we can learn only from Joel himself. Peter does not explain it, nor can we understand it from Peter's words alone.

The Structure (p. 1227) shows us that the whole subject of 2. 18—3. 21 is,—evil removed from the Land and the People, and blessing bestowed on both; and these are set forth alternately. In 2. 28, 29 we have spiritual blessings connected with the temporal of the previous verses, introduced thus:

> "And it shall come to pass AFTERWARD, that I will pour out My spirit upon all flesh," &c.

After what? The answer is AFTER the temporal blessings of *vv.* 23–27. It is important to note that the temporal precede the spiritual blessings. The holy spirit was not poured out on all flesh at Pentecost: only on some of those present. None of the great signs in the heavens and on the earth had been shown. No deliverance took place in Jerusalem: both Land and People were still under the Roman yoke.

4. Thus, from a careful study of the two passages, it will be seen that there is a wide divergence between the statements of apostle and prophet on the one hand, and the general belief of Christendom, which the majority hold so tenaciously, not to say acrimoniously, that "the church" was formed at Pentecost (see App. 181 and 186), on the other.

(*a*) There can be no mistake about the meaning of Joel's word "afterward". It is not the simple Heb. word *'aḥar*=after (cp. Gen. 5. 4, &c.), but the compound *'aḥarey-kēn*=after that (as Gen. 6. 4, &c.).

(*b*) It is therefore certain that the word "this" in Acts 2. 16 refers to what follows, and not to what precedes; to the future events predicted by Joel, and not to those then taking place in Jerusalem.

(*c*) As Joel speaks of no gift of tongues, "this" cannot refer to these Pentecostal tongues, the outstanding cause of all the wonder and excitement.

(*d*) None of the things detailed in *vv.* 17, 19 came to pass. "This" therefore could not be the fulfilment of Joel's prediction, as the "pouring out" was only on the apostles and those associated with them.

5. To sum up: As we have seen, there is in Acts 2. 16 no fulfilment of Joel's prophecy either expressed or implied, and Peter's argument narrows down to this, viz. that a charge of drunkenness can no more be sustained against "these" than it can be against those in the yet future scenes spoken of by Joel, when the wondrous spiritual blessings will be poured out on all flesh AFTER THAT, i.e. after all the *temporal* blessings spoken of have been bestowed upon Israel's Land and Israel's People.

184 SYNONYMOUS WORDS FOR "GRACE", ETC.

There are three nouns, two verbs, and one adjective, to be noticed here.

I. Nouns.

1. ***charis***= free, undeserved favour; occ. 156 times, rendered "grace" 130 times; "favour" 6 times; "thank", "thankworthy", &c., twelve times; "a pleasure" twice, and "acceptable", "benefit", "gift", "gracious", "joy", and "liberality", once each.

It is not found in Matthew or Mark. In Luke it occurs eight times, rendered "grace", "gracious", "favour", and "thank". John uses it four times in 1. 14, 16, 17. It occurs sixteen times in Acts, 110 times in Paul's epp., sixteen times in those of James, Peter, John, and Jude; and twice in the Revelation, at the beginning and the end of that book of judgment (1. 4; 22. 21).

2. ***charisma***= a gift of grace, a free gift. Occ. seventeen times, always of God's gifts. Rendered "gift" except in Rom. 5. 15, 16, where it is "free gift".

3. ***euprepeia***. Only in James 1. 11, meaning beauty of form, or appearance.

II. Verbs.

1. ***charizomai***=give as an act of grace; hence, forgive. Occ. twenty-three times, twelve being rendered "forgive". In the Gospels, only in Luke 7. 21 (give), *v.* 42 (frankly forgive), *v.* 43 (forgive); four times in Acts (3. 14, granted; 25. 11, 16, deliver; 27. 24, give), and sixteen times in Paul's epistles: rend. forgive, save Rom. 8. 32. 1 Cor. 2. 12. Gal. 3. 18. Phil. 1. 29; 2. 9. Philemon 22.

2. ***charitoō***=treat with grace. Only in Luke 1. 28 (highly favoured) and Eph. 1. 6 (make accepted).

III. Adjective.

chrestos=useful, serviceable, from *chraomai*, to use. Occ. seven times; "gracious" in 1 Pet. 2. 3; "easy", Matt. 11. 30; "better", Luke 5. 39; "kind", Luke 6. 35; Eph. 4. 32; "goodness", Rom. 2. 4; "good", 1 Cor. 15. 33.

(*a*) *chrēstotēs* (the noun) occ. ten times, and is transl. "goodness", "kindness", &c.

185 THE FORMULÆ OF BAPTISM IN ACTS AND THE EPISTLES.

(In relation to Matt. 28. 19, 20.)

1. To some, perplexity, and even distress, is caused by the apparent neglect of the disciples to carry out the Lord's command in Matt. 28. 19, 20, with regard to the formula of baptism. They read the express words of the risen Lord in the Gospel: then, turning to Acts and onwards, they find no single instance of, or reference to, baptism in which the Triune name of Father, Son, and Holy Spirit is employed.

2. On the contrary, from the very first, only ten days after the injunction had been given, Peter is found (Acts 2. 38) commanding all his hearers including those of the dispersion (the *diaspora*) to be baptized *in* (the texts, except T, read *en*, not *epi*, nor *eis* as in Matt. 28. 19) *the name of Jesus Christ*. Acts 8. 16 (*eis*); 10. 48 (*en*); 19. 5 (*eis*), are in accord, the formula being *in* or *into* the name of the Lord, or the Lord Jesus. In the last case, whether this refers to those who heard John or Paul, or whether the baptism was that of John or Paul, the formula is the same. Rom. 6. 3,—"as many of us as were baptized into (*eis*) Christ Jesus". 1 Cor. 1. 13, 15; here baptism "in (*eis*) the name of Paul" is clearly contrasted with baptism in the name of the Lord Jesus, or Christ Jesus, which must have been used as to Crispus, Gaius, and Stephanas.

3. In all the other places where the *act* of baptism is mentioned, directly or indirectly, the formula by implication is the same. These are: Acts 8. 38; 9. 18 (and 22. 16); 16. 15, 33; 18. 8. Yet on the other hand there stands the definite command in Matt. 28. 19, 20, as to the discipling of THE NATIONS into (*eis*) the Triune name of Father, Son, and Holy Spirit.

4. The "difficulty" is *created* by non-observance of the injunction in 2 Tim. 2. 15 as to "rightly dividing the word of truth". It comes by mixing up and thus confusing the "mystery" (Ap. 193) concerning the church of God during the "times of the Gentiles" with the ordinances and observances of the "times" of Messiah (Isa. 33. 6), with which the command in Matt. 28. 19, 20 has clearly to do, as the discipling of the nations, AS NATIONS, is expressly declared. It is the commission of the Jewish ministry *at the end of this age*. There is nothing corresponding to this form of baptism in any of the foregoing passages (2), all of which are connected with individuals or families. Inasmuch as

the mystery is the great secret which was "kept secret since the world began" (Rom. 16. 25; cp. Eph. 3. 9. Col. 1. 26), it follows logically that it must not be read into the Gospels.

5. The "discipling" work of Matt. 28. 19, 20 is *national work*: its object—to bring all nations into blessing with Israel. It has nothing to do with the present dispensation and the "one baptism" (Eph. 4. 5) of this dispensation. Matt. 28. 19, 20 takes up the proclamation of the kingdom, left uncompleted in Matt. 10. 5–15, after the church has been called on high. Therefore, the baptism "in" or "into" the name of the Lord Jesus in Acts, &c., was the continuation of John's baptism for a while, i.e. during the transitional period of Acts (see App. 180, 181) until the mystery was openly revealed and fully proclaimed (see Longer Note, p. 1694). Then, the baptism of Eph. 4. 5 supervened and still maintains.

6. To hold, as some do, that the disciples had "forgotten", or were "ignorant of", or else "ignored" the express command of the Lord, is to charge those spirit-endowed men with either incompetence or insubordination! Peter and John and the rest *must* have known well the meaning and future reference of Matt. 28. 19, 20; and they knew of John's baptism also: but until "led on" into more of "all the truth", by the Holy Spirit, and until the revelation of the secret concerning the church which is His body was declared, they continued to baptize, as John had done, into the name of the Lord Jesus.

7. This explanation does no violence to the Word of God. It does not impugn the intelligence or *bona fides* of the disciples. It leaves each of the several Scriptures unscathed and in its proper place, and each as being absolute truth. What it really "touches" is tradition only and the teaching based thereon.

186 CHURCH (Gr. *EKKLĒSIA*).

1. The Greek word *ekklēsia* means *assembly*, or a gathering of *called-out ones*. It is used seventy times in the Septuagint for the Hebrew *ḳāhāl* (from which latter we have our word *call*), rendered in Sept. by *sunagōgē* and *ekklēsia*.[1] This latter word occ. in N.T. 115 times (36 in plural), and is always transl. "church" except in Acts 19. 32, 39, 41 (*assembly*).

2. *ḳāhāl* is used (1) of Israel as a People *called out* from the rest of the nations (Gen. 28. 3); (2) of the tribal council of Simeon and Levi, those *called out* from each tribe (Gen. 49. 6); (3) of an assembly of Israelites *called out* for worship or any other purpose (Deut. 18. 16; 31. 30. Josh. 8. 35. Judg. 21. 8); (4) any assembly of worshippers as a congregation (Ps. 22. 22, 25. *Ekklēsia* in Matt. 16. 18; (18. 17. 1 Cor. 14. 19, 35, &c.); (5) the equivalent *ekklēsia* of separate assemblies in different localities (Acts 5. 11; 8. 3. 1 Cor. 4. 17, &c.); (6) of the guild or "union" of Ephesian craftsmen (Acts 19. 32, 41), and *v.* 39 (the lawful assembly). Finally, the special Pauline usage of *ekklēsia* differs from all these. Other assemblies consisted of *called-out* ones from Jews, or from Gentiles (Acts 18. 22), but this new body is of *called-out* ones from both.

3. Our word "church"[2] has an equally varied usage. It is used (1) of any congregation; (2) of a particular church (England, or Rome, &c.); (3) of the ministry of a church; (4) of the building in which the congregation assembles; (5) of Church as distinct from Chapel; (6) of the church as distinct from the world, and, lastly, it is used in the Pauline sense, of the body of Christ.

4. It is of profound importance to distinguish the usage of the word in each case, else we may be reading "the church which was in the wilderness" into the Prison Epistles, although we are expressly told that there is neither Jew nor Gentile in the "church which is His body". And when our Lord said "On this rock I will build my church" (Matt. 16. 18), those who heard His words could not connect them with the "mystery" which was "hid in God" and had not then been made known to the sons of men. Confusion follows our reading what refers to Israel in the past or the future into the present dispensation. Readers are referred to the various notes in the connexions.

5. The word where qualified by other terms occurs thus:—

Church of God; Acts 20. 28. 1 Cor. 1. 2; 10. 32; 11. 16 (pl.), 22; 15. 9. 2 Cor. 1. 1. Gal. 1. 13. 1 Thess. 2. 14 (pl.). 2 Thess. 1. 4 (pl.). 1 Tim. 3. 5, 15 (c. of the living God).
Churches of Christ; Rom. 16. 16.
Church in . . house; Rom. 16. 5. 1 Cor. 16. 19. Col. 4. 15. Philem. 2.
Churches of the Gentiles; Rom. 16. 4.
Churches of Galatia; 1 Cor. 16. 1. Gal. 1. 2. Of Asia; 1 Cor. 16. 19. Of Macedonia; 2 Cor. 8. 1. Of Judæa; Gal. 1. 22. Of the Laodiceans; Col. 4. 16. Of the Thessalonians; 1 Thess. 1. 1. 2 Thess. 1. 1.
Church of the firstborn (pl.); Heb. 12. 23.
Church in Ephesus, Smyrna, &c. Rev. 2 and 3; and Churches; Rev. 22. 16.

[1] *ḳāhāl* occurs in the Old Testament 123 times; congregation eighty-six, assembly seventeen, company seventeen, and multitude three times. The Sept. uses *sunagōgē* and *ekklēsia* as practically synonymous terms. But the *sunagōgē* concerns the bringing together of the members of an *existing* society or body, excluding all others, whereas the *ekklēsia* calls and invites all men, including outsiders everywhere, to join it. *Sunagōgē* being permanently associated with Jewish worship, was dropped by the early Christians in favour of *ekklēsia* as of wider import.

[2] Is derived from the Gr. *kuriakos*, of or belonging to the Lord, house (Gr. *oikos*) being understood. It comes to us through A.S. *circe* (Scottish *kirk*).

187 THE BURYING OF THE PATRIARCHS (Acts 7. 15, 16).

It is recorded that there were two distinct purchases by Abraham and Jacob for the purpose of burying their dead: one a field with a cave (Machpelah) at the end of it, which was bought by Abraham of Ephron the Hittite for 400 shekels of silver (Gen. 23. 16–18); the other, "a parcel of a field" which was bought by Jacob of the sons of Hamor, the father of Shechem, for 100 pieces of money (Gen. 33. 18, 19).

In the former were buried Sarah (Gen. 23. 19), Abraham (Gen. 25. 9), Isaac (Gen. 49. 31), Rebekah and Leah (Gen. 49. 31), and Jacob (Gen. 50. 12, 13).

In the latter were buried Joseph (Josh. 24. 32), and the other sons of Jacob who died in Egypt (Acts 7. 16).

In Acts 7. 16 Stephen referred to these events, well known to his hearers who were seeking his life. These found nothing to stumble at in his statement that *Abraham* bought the sepulchre of the sons of Emmor (the father)[1] of Sychem, whereas Gen. 33. 18, 19 states that *Jacob* was the buyer of "a parcel of a field" from the sons of Hamor in Shechem.

The explanation probably is simple,—Abraham was a rich man: rich men often buy, if they can, "parcels" of land for some reason or other: why should not Abraham have had a second place of sepulture assured, if he so desired?

As the Hittites were eager to oblige the rich and powerful sojourner among them, in the matter of Machpelah, as we know; so he would have little difficulty in buying the parcel at Sychem from the original holders in his time. Between Abraham's death and the appearance of Jacob at Sychem, eighty-five years

[1] Almost all the texts read *en* = in, instead of *tou* = the (*father* of.

had passed (Ap. 50, pp. 51, 52). Jacob was a keen man of business, but during his long absence "abroad" the title may have lapsed, or become obscure. Hence, when he desired to resume possession of a piece of family property, so to speak, he had to pay something by way of forfeit to make good his claim. The comparatively small sum recorded strengthens this suggestion. Modern instances are familiar to us. There is no reason why it should not be so in this case. And have we never heard of two family burying-places? So here, Jacob was buried in the one, Machpelah; Joseph and his brethren in the other at Sychem.

188 "ANOTHER KING" (Acts 7. 17, 18).

(Being supplemental to Ap. 37.)

Discoveries of late years have thrown much light on ancient Egyptian life and history, as touched upon in the Bible. But so many unsolved problems and "debated questions" remain as to the dynasties and individual kings, that it is not yet possible to give any reliable "table" such as that referred to in Ap. 37.

Nevertheless, we are now able to accept definite conclusions as to the Pharaoh of the Exodus of whom Stephen spoke:

"The People grew and multiplied in Egypt, till another king arose, which knew not Joseph."

How this could be has long been a difficulty with many, but discoveries in Egypt have removed it.

If we read this passage accurately in the original we notice that the word for *another* is *heteros*, which means *another* of a *different* kind; and not *allos*, which means *another* of the *same* kind.[1] (See Ap. 124. 1 and 2.)

The word points, therefore, to the fact that it was not *another* king of the *same* dynasty, but one of a *different* dynasty altogether, and this agrees with Exod. 1. 8. The Sept. there uses *heteros* for the Hebrew word *ḥādāsh* ("new"); and *anestē* for the Heb. word *ḳūm* ("arose"), which means to stand up and, in some connexions, occupy the place of (or instead of) another. (See the kindred Chaldee word in Dan. 2. 31, 39, 44; 3. 24. For the meaning of *ḥādāsh* see Deut. 32. 17, and cp. Judg. 5. 8.)

Josephus says, "the crown being come into another family" (*Ant.* ii. 9. 1).

The discoveries now made in Egypt prove that this was the case. The mummy of this very Pharaoh is to be seen to-day in the Museum at Bulak, and it is clear that this *Rameses* was the Pharaoh of the Oppression.[1]

He was an Assyrian, and every feature of his face is seen to be quite different from the features of the Pharaoh who preceded him.

Now we can comprehend Isa. 52. 4 which has so puzzled the commentators, who were unable to understand why the two oppressions, in Egypt and by Assyria (centuries apart), should be mentioned together *in the same sentence*, as though they were almost contemporary. There was no oppression (on the lines of Egypt) in Assyria.

The discoveries in Egypt thus independently and entirely confirm the perfect accuracy of the Divine words in showing that this was so, for in Isa. 52. 4 we read:

"Thus saith Adonai Jehovah,
My People went down aforetime into Egypt to sojourn there;
And the Assyrian oppressed them without cause."

Cp. Jer. 50. 17.

[1] The force of these may be seen in Matt. 2. 12: "another way" (*allos*). Matt. 4. 21: "other two brethren" (*allos*). Gal. 1. 6, 7: "a different (*heteros*) gospel, which is not another" (*allos*). Matt. 6. 24 R.V: "hate the one and love the other" (*heteros*). Matt. 11. 3: "do we look for another" (*heteros*). Heb. 7. 11: "another priest" (*heteros*).

[1] While *Meneptah*, his son, was the Pharaoh of the Exodus.

189 APOSTLES: ELDERS: PROPHETS.

1. APOSTLES. In the Gospels the word *apostolos* (sing. and pl.) occurs only nine times as compared with sixty-nine in Acts and the Epistles, and three in Revelation. In Matthew, Mark, Luke, and Acts (except 14. 4, 14) the term is used of the Twelve chosen and commissioned by the Lord (Matt. 11. 1; Luke 6. 13) during His earthly ministry. From this office Judas fell, his place being filled later by Matthias (Acts 1. 26). In the Epistles and Revelation the context shows where the Twelve are meant.

The one occurrence in John's Gospel is in 13. 16, where it is used in the general sense of one sent forth (on some special message or errand). He Who is called *the* Apostle (Heb. 3. 1) is so constantly (presented in that Gospel as the One sent of the Father (see notes on John 14. 24; 17. 3) that other messengers are lost sight of.

Besides the Twelve there were others appointed by the Lord after His Ascension (Eph. 4. 11. Cp. 1 Cor. 12. 28). Such were Paul and Barnabas, first called so in Acts 14. 4, 14; Andronicus and Junias (Rom. 16. 7). Paul nineteen times calls himself an apostle, and argues his claim in 1 Cor. 9 and 2 Cor. 12. See also 1 Thess. 1. 1; 2. 6, where Paul associates Silvanus and Timothy with himself. Twice the word *apostolos* (besides John 13. 16 referred to above) is translated "messenger", in 2 Cor. 8. 23. Phil. 2. 25. See notes there.

2. ELDERS. "Elders" is frequently met with in the O.T. as indicating an official position, e.g. elders of the tribes, elders of the cities, elders of Midian, &c. In the Gospels and Acts the term generally refers to the Sanhedrin. The name seems to have been taken over into the Christian Church to describe the members of the Council at Jerusalem other than the apostles (Acts 11. 30; 15. 2–23), and then similar officers were appointed in local churches (Acts 14. 23; 20. 17. Tit. 1. 5). That these were identical with the "overseers" of Acts 20. 28 (Gr. *episkopoi*, rendered "bishop" in Phil. 1. 1. 1 Tim. 3. 2. Tit. 1. 7. 1 Pet. 2. 25) is clear from comparison with Acts 20. 17. 1 Tim. 5. 17. Tit. 1. 5, 7. 1 Pet. 5. 1, 2 (see notes). There were thus "business" elders and "preaching" elders. Peter and John both call themselves elders (1 Pet. 5. 1. 2 John 1. 3 John 1).

3. PROPHETS. A prophet was one who spoke for God (see Ap. 49), and this applies to those of the New Testament as well as those of the Old. It did not necessarily mean that he foretold the future, though sometimes that was done, as in the case of Agabus (Acts 11. 28; 21. 10). Prophecy was one of the gifts of the Spirit, and its chief design was to comfort, exhort (Acts 15. 32), and testify from the Scriptures for the edification of believers. Prophets are included in the gifts of 1 Cor. 12. 28. Eph. 4. 11, and directions for the orderly exercise of their gifts are given in 1 Cor. 14.

Besides Acts 13. 1, where it is impossible to distinguish between the five persons mentioned as prophets and teachers (two of them being called apostles also in the next chapter),—Judas and Silas also are called prophets in 15. 32.

190 SYNONYMOUS WORDS FOR "SERVANT", "SERVE", ETC.

I.

1. ***diakonos*** is a servant as seen in activity (cp. *diōkō*, to pursue). It occurs eight times in the Gospels (not in Luke); is twice transl. "minister" (Matt. 20. 26. Mark 10. 43); six times "servant". The other twenty-two occurrences are in Paul's epistles; transl. "minister", except Rom. 16. 1 ("servant"), and Phil. 1. 1. 1 Tim. 3. 8, 12 ("deacon"). It is not found in Acts, where the institution of the so-called deacons is recorded.

2. ***doulos*** = slave, bond-servant. There are seventy-three occ. in the Gospels, three in Acts, thirty in Paul's epistles, five in the epistles of James, 1 and 2 Peter, and Jude, and fourteen in the Revelation. It is translated "servant", except in 1 Cor. 12. 13. Gal. 3. 28. Eph. 6. 8. Col. 3. 11. Rev. 6. 15; 13. 16; 19. 18, where the rendering is "bond" or "bondman". The fem. *doulē* occ. Luke 1. 38, 48. Acts 2. 18; transl. "handmaiden"; *doulon*, "servant", occ. only in Rom. 6. 19.

3. ***hupēretēs*** means an under-rower, and is used, generally, for one in a subordinate capacity. It is transl. "officer" eleven times, "minister" five times, and "servant" four times.

4. ***leitourgos*** = one who serves an office. In O. T. used of the priests and Levites. In N. T., of God's ministers, except Phil. 2. 25 (of Epaphroditus). It occurs five times.

5. ***misthios*** and ***misthōtos*** mean hired servants (from *misthos*, pay). Occ. Luke 15. 17, 19. Mark 1. 20. John 10. 12, 13.

6. ***oiketēs*** is a household servant (*oikos*, a house), and is so rendered in Acts 10. 7. Occ. Luke 16. 13. Rom. 14. 4. 1 Peter 2. 18; "servant".

7. ***pais*** (Ap. 108. iv) means a boy, and then, like Latin *puer*, French *garçon*, and Eng. boy, it means a servant. Rendered "servant" eleven times, and should also be so transl. Acts 3. 13, 26; 4. 27, 30.

8. ***therapōn*** is an attendant, one who performs services voluntarily, whether freeman or slave. Occ. only Heb. 3. 5.

II.

1. ***diakonia*** is the service rendered by a *diakonos*. Occ. once in the Gospels (Luke 10. 40); eight times in Acts; twenty-four times in Paul's epistles, and once in the Revelation: rendered "ministry", "ministration", &c., save Acts 11. 29, where it is "relief", the result of service, and Rom. 11. 13 (office).

2. ***douleia.*** Occ. five times, always transl. "bondage".

3 ***latreia.*** Occ. five times, transl. "service", or "divine service".

4. ***leitourgia.*** Occ. six times; transl. "ministration" (Luke 1. 23), "service" (2 Cor. 9. 12; Phil. 2. 17, 30), and "ministry" (Heb. 8. 6; 9. 21). From this comes Eng. "liturgy".

III.

1. ***diakoneō.*** Occurs thirty-seven times, and is transl. "serve", "minister", &c., and twice "use the office of a deacon" (1 Tim. 3. 10, 13).

2. ***douleuō*** = to serve as a bondman. It occurs twenty-five times; transl. "serve", "do service", except John 8. 33; Acts 7. 7; Gal. 4. 9, 25; "be in bondage".

3. ***douloō*** is to enslave. Occ. eight times, twice in the active sense, Acts 7. 6; 1 Cor. 9. 19; elsewhere, in the passive (Rom. 6. 18, 22. 1 Cor. 7. 15. Gal. 4. 3. Titus 2. 3. 2 Peter 2. 19).

4. ***hupēreteō.*** (Cp. I. 3, above.) Occurs only in Acts 13. 36; 20. 34; 24. 23.

5. ***latreuō.*** (Cp. II. 3, above.) Occ. twenty-one times, always referring to the worship of God, save in Acts 7. 42. Transl. "serve", or "do the service", seventeen times, and "worship" four times.

6. ***leitourgeō.*** (Cp. I. 4; II. 4, above). Occ. three times; Acts 13. 2. Rom. 15. 27. Heb. 10. 11, rendered "minister".

191 "JUST", "JUSTIFY", ETC.

1. ***dikaios*** = just, righteous. From *dikē*, right (see Ap. 177. 4). Occ. eighty times; forty transl. "righteous"; thirty-three "just"; five times "right"; and twice "meet". (a) In two places (Rom. 3. 8. Heb. 2. 2) "just" is the rendering of *endikos*. No other word in N. T. for "just", or "righteous".

2. ***dikaoō*** is to set forth as righteous, to justify. Occ. forty times, of which fifteen are in Romans. Always rendered "justify", except Rom. 6. 7 ("freed"), and Rev. 22. 11 ("be righteous"). The participle is transl. "justifier" in Rom. 3. 26.

3. ***dikaosunē*** = righteousness. Occ. ninety-two times, of which thirty-six are in Romans. Always transl. "righteousness". Other words to which the same transl. is given are *dikaiōma* (see below), and *euthutēs*, which latter occ. only in Heb. 1. 8.

4. ***dikaiōma*** is a righteous ordinance, a decree (of acquittal). See Ap. 177. 4. Rendered "righteousness" in Rom. 2. 26; 5. 18; 8. 4. Rev. 19. 8; and "ordinance" in Luke 1. 6. Heb. 9. 1, 10: "judgment", Rom. 1. 32. Rev. 15. 4: "justification", Rom. 5. 16.

5. ***dikaiōsis*** = justification. Occ. only in Rom. 4. 25; 5. 18. The only other word rendered "justification" is *dikaiōma* (see 4), in Rom. 5. 16.

192 THE PAULINE EPISTLES.

A. THE CHRONOLOGICAL ORDER. (BEING SUPPLEMENTAL TO AP. 180.)

B. THE CANONICAL ORDER OF THE "CHURCH" EPISTLES.

A. The Chronological Order.

1st Group The seven earlier Letters.	I THESSALONIANS II THESSALONIANS HEBREWS I CORINTHIANS II CORINTHIANS GALATIANS ROMANS	See Ap. 180 and Introductory Notes to each Epistle.
2nd Group The Prison Letters.	PHILIPPIANS[1] PHILEMON COLOSSIANS[2] EPHESIANS[3]	See Ap. 180 and Introductory Notes to each Epistle.

[*The Hiatus between the second and third groups.* Paul's movements during some four years after his release from imprisonment (A.D. 63) are shrouded in obscurity. There is no Divine record. Various hints may, however, be gathered from Phil. 2. 24. Philemon 22. 1 Tim. 4. 13. 2 Tim. 1. 15, 18; 4. 10, 13, 20. Titus 1. 5; 3. 12, as to a journey or journeys in Asia and Europe, including most probably visits to Colosse and Ephesus, and possibly Dalmatia (Illyricum) and Spain.

Whether the desire to visit Spain (Rom. 15. 24, 28) was ever fulfilled is purely conjectural, notwithstanding a statement of Clement of Rome (Clement of Phil. 4. 3?), A.D. 91–100, in an "Epistle to Corinthians", that Paul "went to the end of the west".

Some take this to refer to Spain (and Gaul), but there is no proof; and that an inscription found in Spain recording that some "new superstition" was "got rid of" refers to Paul and his labours there, is not at all convincing. *On the other hand, the significant absence of any mention or hint of such a visit in the three closing epistles*—1 Timothy, Titus, and 2 Timothy—*can neither be overlooked nor explained away.*

The notion that Clement's words "end of the west" cover a visit to the British Isles may be dismissed in Bishop Lightfoot's words as "possessing neither evidence nor probability".]

3rd Group Pastoral Letters.	I TIMOTHY TITUS II TIMOTHY	See Ap. 180 and Introductory Notes to each Epistle.

1. From the foregoing it will be seen that the number *seven* (Ap. 10) is apparent in the grouping of the Pauline Epistles as a whole. It is equally noticeable in the *canonical* order of the *Church Epistles* (see **B** below). They divide into three groups, numbering together fourteen (two *sevens*) separate letters. The first group consists of the seven earlier epistles.[4] The second and third form another *seven* (4 + 3. See **B** 1).

2. It may be noted (among other things) that the *seventh* in this order (Romans) and the *fourteenth* (2 Timothy) give the two unique and terrible lists of the condition and state of "the habitable world" preceding, and at the time of, the Lord's Coming at first, and preceding His Return (see notes; Rom. 1 and 2 Tim. 3). By careful study of the above table of Chronological Order, together with Ap. 180, the student will be able to elucidate for himself interesting and important problems connected with the period concerned.

B. The Canonical Order of the "Church" Epistles.

A | ROMANS (Doctrine and Instruction).
B | I and II CORINTHIANS (Reproof).
C | GALATIANS (Correction).
A | EPHESIANS (Doctrine and Instruction).
B | PHILIPPIANS (Reproof).
C | COLOSSIANS (Correction).
A | I and II THESSALONIANS (Doctrine and Instruction).

(*Note. For the details of this Interrelation see* p. 1660.)

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[1], [2], [3] Order according to Bishop Lightfoot.

[4] Including *Hebrews*. The restoration of this Epistle to its proper chronological position affords a strong argument in favour of its Pauline authorship (see Introductory Notes), as without it the number of letters written by Paul would be *thirteen*, and this particular number (see Ap. 10) is inconceivable in such a connection.

1. Seven churches are addressed as such by the Holy Spirit. *Seven* is the number of spiritual perfection, the same number as the Lord Himself addresses later to the assemblies (Rev. 2 and 3) from the glory.

In these Epistles we have the perfect embodiment of the Spirit's teaching for the churches. They contain "all the truth" (John 16. 13) into which the Spirit of the Truth was to guide the Lord's people. They contain the things which the Lord could not speak on earth, for the time for it was not then. They contain the "things of Mine which He shall take and shall show unto you". The *number* of these Epistles, *seven*, is perfect. Their *order* also is perfect.

2. THAT THIS ORDER IS NOT CHRONOLOGICAL BUT TOPICAL and didactic is made clear beyond all question by the fact that the Holy Spirit has placed the Epistles written first of all (Thess.) *seventh* and last in the list. The question whether the order in which the Holy Spirit has presented these Epistles is the order in which we find them in our Bibles must, therefore, be answered by the teaching of the Spirit Himself as unfolded to us in His own Divinely perfect arrangement of the Epistles, instead of according to man's idea, which strives to evolve a doctrinal system according to the chronological sequence usually accepted.

Although the chronological sequence of the Epistles has its own wonderful lesson to impart (see **A**. 2 above), as we trace in order the gradual unfolding of the teachings of the Spirit in connection with "the progress of doctrine", from Pentecost to Paul's imprisonments, yet these other teachings are fully presented to us by our Divine Guide in the *experimental order* in which the Epistles to the seven Churches are sent out.

In all the hundreds of Greek manuscripts of the N. T. *the order of these Epistles never varies.* The general order of the books of the N. T. takes the form of groups, viz. (1) the four Gospels; (2) Acts; (3) the so-called "general"[1] Epistles; (4) the Pauline Epistles, and (5) the Apocalypse (Ap. 95). But while the order of these five groups varies in some of the manuscripts, and the Pauline Epistles vary in their position with respect to the other four groups, and while the Pauline Epistles themselves vary in their order (e.g. *Hebrews* in some cases following *Thessalonians*, see p. 1823, 5 (*e*)), the order of these seven Church Epistles is invariably the same.

3. It is ignorance of this Divinely given standard that results in the deplorable attempts to "square" the teachings of our Lord in the Gospels, which concern the kingdom of heaven (Ap. 114) and the Jewish Polity, with the teaching of Paul the apostle and bondservant of Jesus Christ in the Church Epistles. And so, when it is found that they cannot be "squared", we have the unseemly utterances and procedure of those who throw over the "Pauline doctrine", as they term it, in favour of "the teaching of Jesus", with contemptuous references to "the Hellenistic tendencies of Paul's mind", &c.; and such statements as "the Master's words must be preferred to a disciple's"; "we must get back to Jesus", and so on. All of which and similar utterances make abundantly clear the fact that the Divine teaching of the Holy Spirit, in fulfilment of the promise of the Lord in John 16. 13, is not only overlooked or not understood by some, but is deliberately ignored and rejected by others who employ them.

Any Christian who does not give earnest heed to what has been written specially for his instruction is liable thus to be led away. Every word of Scripture is *for* him and for his learning, but not every word is *about* him. But these Epistles are all about him and about the special position in which he finds himself placed with reference to the Jew and the Gentile; the old creation and the new; the "flesh" and the "spirit"; and all the various phenomena which he finds in his experience.

4. In connection with the *order* in which these "Church" Epistles come to us, we notice first of all that they are grouped in two divisions of *three* and *four* (see above, **B**). Three stand out distinct from all the others as being *treatises* rather than *epistles*, and as containing so much more *doctrinal* matter[1] as compared with that which is *epistolary*. This will be seen from the detail Structure (p. 1660) which gives the contents of each. These three are *Romans*, *Ephesians*, and *Thessalonians*. And the four are placed between these three in two pairs, each pair containing respectively *reproof* and *correction*, in contrast to the other three, which contain *doctrine* and *instruction* (according to 2 Tim. 3. 16).

ROMANS comes first as containing the primaries of Christian education (see Introductory Notes, p. 1661). It starts by showing *Man* (Gentile and Jew alike) as utterly ruined and helpless, lost and ungodly sinners; how the saved sinner has died together with Christ, and together with Him is risen to "newness of life"; made a son and heir of God in Him.

EPHESIANS takes up from this point, beginning not with *Man*, but with God. It reveals to us the knowledge of God and of *His purposes in Christ*. The *heading up* of all things IN Christ in "a dispensation of the fulness of times" (1. 10), and the formation of a joint-body of Jews and Gentiles as a "church" (Ap. 186), by which God's manifold ("variegated") wisdom may be made known "unto principalities and powers in the heavenlies" (3. 10).

THESSALONIANS, written first of all the Epistles, are placed in this connection last of all by the Holy Spirit. Herein is given the special revelation concerning the return of the Lord Jesus Christ. They stand last and alone, being followed by no other Church Epistle. If we have "ears to hear", this fact proclaims that,—

5. It is useless to teach Christians the truths connected with the Lord's Coming until they have learned the truths in the other Epistles. Until they know and understand from *Romans* what they are by nature, and what God has made them to be IN Christ Jesus,—sons and heirs, joint-heirs with Christ (Rom. 8. 17); until they know and understand that even now God has "blessed them with all spiritual blessing in the heavenlies IN Christ" (Eph. 1. 3), they have no place for, and no understanding of, the truths concerning His return from heaven.[2]

To sum up:—The saved sinner is shown

In ROMANS, as dead and risen with Christ:

In EPHESIANS, as seated in the heavenlies IN Christ:

In THESSALONIANS, in glory for ever with Christ.

[1] See Int. Notes to each Epistle.

[1] Lightfoot (*Biblical Essays*, p. 388) says of *Romans* and *Ephesians*: "Both alike partake of the character rather of a formal treatise than of a familiar letter."

[2] The Introductory Notes and Structure in each case show the scope of the Epistle and its teaching.

193

THE "MYSTERY".

The English word "mystery" is a transliteration of the Greek word *mustērion*,[1] which means a sacred *secret*.

It occurs in the Septuagint Version (280 B.C.) nine times as the equivalent for the Chaldee *rāz* in the Chaldee portion of "Daniel", which means to *conceal*; hence, *something concealed* that can be revealed, viz. in Dan. 2. 18, 19, 27, 28, 29, 30, 47, 47, and 4. 9.

It occurs frequently in the Apocryphal books; which, though of no use for establishing doctrine, are of great value in determining the meaning of Biblical usage of Greek words. In these books *mustērion* always means

[1] It is from *mueō* = to initiate or admit to secrets; and *mustēs* was used of the person so initiated.

the *secret* of friends, or of a king, &c.[1] See Tobit 12. 7, 11. Judith 2. 2. Wisdom 2. 22 (transl. "mysteries"); 14. 23. Ecclus. 22. 22; 27. 16, 17, 21. 2 Macc. 13. 21. (R. V.). The passage in Judith is remarkable: for Nabuchodonosor calls his captains and great men together just before entering on a campaign, and "communicated with them his secret counsel", lit. "the mystery of his will". This is exactly the same usage as in Eph. 1. 9, except that the Gr. word for will or counsel is different.[2]

By the end of the second century A. D. it was used interchangeably with *tupos* (= type), *sumbolon* (= symbol), and *parabolē* (= parable).

When we find the Greek word *mustērion* rendered *sacramentum* in the Latin Vulgate of Eph. 5. 32, it is clear that it was used as meaning a *secret sign* or *symbol*, and not in the modern meaning put upon the word "Sacrament", i.e. "holy mysteries".

It is evident to all that God has made known His will "at sundry times and in divers manners" (Heb. 1. 1, 2). He also kept certain things secret, and revealed them from time to time according to His purposes and counsels. Hence the word *mustērion* is connected with several *concealed* or *secret* things in the New Testament.

1. It was used of the *secrets of the kingdom*; which had been concealed, until the Lord revealed them to His disciples (not to the People) in Matt. 13. 10, 11. It had not before been known that the kingdom would be rejected, and that there would be a long interval between that rejection and its being set up in glory. This was concealed even from the prophets who foretold it (1 Pet. 1. 10–12).

2. In Rom. 11 it is used in connection with the duration of Israel's blindness. That blindness itself was not a secret, for it had been foretold in Isa. 6. 9, 10. But the *duration* of the blindness was kept a "secret" from Isaiah and only revealed through Paul (Rom. 11. 25).

3. It was used of a fact connected with resurrection, which had never before been made known to the sons of men.

The Lord had spoken of it to Martha (John 11. 25, 26), but though she believed it, she did not understand that to those who should be alive and remain to His Coming the Lord would be "the life", and they would "never die" (*v.* 26).

The Thessalonians who "received the word" were not left in ignorance of it (1 Thess. 4. 13), for the Lord's words in John 11. 25, 26 were explained to them.

But in 1 Cor. 15. 51 the secret was fully and plainly shown; and it was that "we shall not all sleep". Up to that moment the universal belief had been that we must all die (cp. Heb. 9. 27). Thenceforward it was revealed and made known for faith that all would not die, but that those who are alive and remain (lit. remain over) unto the Lord's Coming will not die at all (see note 1 Thess. 4. 15, and cp. Phil. 3. 14).

4. Side by side with these Divine secrets there was the secret of the [foretold] lawlessness (2 Thess. 2. 7. Cp. Dan. 12. 4). It was already working during the dispensation covered by "Acts"; and had the nation repented at the call of those "other servants" of Matt. 22. 4 (Acts 2. 38; 3. 12–26; &c.), those secret counsels of "the lawless one" and "the transgressors" would have "come to the full" (Dan. 8. 23). But now they are postponed and in abeyance until the appointed time.

5. But "the great secret" which concerns us to-day was not revealed until after the close of that dispensation covered by "Acts". (See Acts 28. 17–31 and App. 180 and 181.)

Paul was not commissioned to put in writing the "purpose" of God which was "*before* the overthrow of the world" (Ap. 146), until that dispensation was ended.

What this "great secret" was can only be learned fully from the Prison Epistles. There alone can we find the things which had been concealed and kept secret "since the world began" (Rom. 16. 25); "which in other ages was not made known unto the sons of men" (Eph. 3. 5); "which from the beginning of the world hath been hid in God" (Eph. 3. 9); "which hath been hid from ages and from generations, but now is made manifest" (Col. 1. 26), where "now" (Gr. *nun*) with the pret. = just now, recently.

The special Scriptures which describe this secret are the postscript of Rom. 16. 25, 26. Eph. 3. 1–12. Col. 1. 24–27.

The mention of "the mystery" in Rom. 16. 25, 26 has perplexed many, because the revelation of it is specifically propounded in the Epistle to the Ephesians.

Hence it has been suggested that the Epistle originally ended at Rom. 16. 24 with the *Benediction* (or even at *v.* 20 (see the marginal notes in the R. V.), and that the *ascription* (*vv.* 25–27) was added by the apostle after he reached Rome (1) in order to complete the Structure by making it correspond with the ascription in ch. 11. 33–36; and (2) to complete the *Epanodos* or *Introversion*, and thus to contrast "God's gospel", which was revealed of old by the prophets of the Old Testament and never hidden (1. 2, 3), with the mystery which was always hidden and never revealed or even mentioned until 16. 25–27. See Longer Note p. 1694.

In any case, while there is no doubt about the general order of the Epistles, the actual dates are conjectural, and rest only upon individual opinions as to the internal evidence (Ap. 180). And, after all, Rom. 16. 25–27 is not the revelation of the mystery as given in the Prison Epistles, but an ascription of glory to Him Who had at length made it manifest by prophetic writings (not "the writings of the prophets", for it is the adjective "prophetic", not the noun "prophecy" as in 2 Pet. 1. 20). *Romans* and *Ephesians* are thus brought together as the two central Epistles of the chronological groups: the one ending one group, and the other beginning the next, both being treatises rather than epistles, and both having Paul for their sole author, while in all the other Epistles he has others associated with him.

As to the great secret itself, it is certain that it cannot refer to the blessing of Gentiles in connection with Israel. This is perfectly clear from the fact that that was *never a secret*. Both blessings were made known at the very same time (Gen. 12. 3); and this well-known fact is constantly referred to in the Old Testament. See Gen. 22. 18; 26. 4; &c. Deut. 32. 8. Pss. 18. 49; 67. 1, 2; 72. 17; 117. 1. Isa. 11. 10; 49. 6. Luke 2. 32. Rom. 15. 8–12.

But the secret revealed in the Prison Epistles was never the subject of previous revelation.

In Eph. 3. 5 it is stated to be "now revealed". This cannot mean that it had been revealed before, but not in the same manner as "now"; because it is stated that it had never been revealed at all.

It concerns Gentiles; and it was "revealed unto His holy apostles[1] and prophets by the Spirit", that the Gentiles should be joint-heirs, and a joint-body,[2] and [joint] partakers of the promise in Christ through the gospel (see the Notes on Eph. 3. 5, 6).

We cannot know the whole purpose of God in keeping this concealed all through the ages; but one thing we can clearly see, viz. that had God made it known before, Israel would of necessity have had an excuse for rejecting the Messiah and His kingdom.

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[1] In subsequent Revisions of the Sept., *Theodotion* (A. D. 160) uses it for the Heb. *sōd* (Job 15. 8. Ps. 25. 14. Prov. 20. 19). See Notes *in loc.*

[2] In Judith 2. 2 it is *boulē* (Ap. 102. 4), while in Eph. 1. 9 it is *thelēma* (Ap. 102. 2).

[1] These were not those of the Old Testament dispensation, but were the subjects of a promise by the Lord Himself in Matt. 23. 34. Luke 11. 49, which was fulfilled in Eph. 4. 8, 11. See the notes on these passages and Ap. 189.

[2] Greek *sussōmos*, a remarkable word occurring only here in the N. T.

As to ourselves, the question of "Who is in the secret?" does not arise. For we are not to suppose that all who do not know of it are "lost".

One thing we know, and that is: it is made known for "the obedience of faith", or for "faith-obedience" (Rom. 16. 26).

It is a *subsequent revelation;* and the question is, do we believe it and obey it by acting according to it?

Abraham had several Divine revelations made to him. From his call in Gen. 11 he was a "righteous" man. In ch. 12 he believed God concerning His promises of the future. In ch. 13 he believed God concerning the promise of the Land. But in ch. 15 God made a further revelation concerning the seed which He would give him; and it is written, "Abraham believed in the Lord, and it was counted (or imputed) unto him for righteousness".

Even so with ourselves and the subsequent revelation of the mystery in the Prison Epistles. Let us believe it, and we may be sure that it will be counted unto us for something, for some blessing, which those who refuse to believe it will lose.

194 "THE SPIRITS IN PRISON" (1 Peter 3. 19).

A correct understanding of this passage may be obtained by noting the following facts:

1. Men are never spoken of in Scripture as "spirits". Man *has* spirit, but he is not "a spirit", for a spirit hath not "flesh and bones". In this life man has "flesh and blood", a "natural" (or psychical) body. At death this spirit "returns to God Who gave it" (Ps. 31. 5. Eccles. 12. 7. Luke 23. 46. Acts 7. 59). In resurrection "God giveth it a body as it hath pleased Him" (1 Cor. 15. 38). This is no longer a "natural (or psychical) body," but "a spiritual body" (1 Cor. 15. 44).

2. Angels are "spirits", and are so called (Heb. 1. 7, 14).

3. In 2 Pet. 2. 4 we read of "the angels that sinned"; and in 1 Pet. 3. 19, 20 of spirits "which sometime were disobedient . . . in the days of Noah". In 2 Pet. 2. 4 we are further told that these fallen angels are reserved unto judgment, and delivered into chains (i.e. bondage or "prison"). Cp. Jude 6.

4. The cause of their fall and the nature of their sin are particularly set forth by the Holy Spirit in Jude 6, 7.

a. They "left their own habitation".

b. This "habitation" is called (in Greek) *oikētērion*, which occurs again only in 2 Cor. 5. 2, where it is called our "house" (i.e. body) with which we earnestly long to be "clothed upon"; referring to the "change" which shall take place in resurrection. This is the spiritual resurrection body of 1 Cor. 15. 44.

c. This spiritual body (or *oikētērion*) is what the angels "left" (whatever that may mean, and this we do not know). The word rendered "left", here, is peculiar. It is *apoleipō* = *to leave behind*, as in 2 Tim. 4. 13, 20, where Paul uses it of "the cloke" and the "parchments" which he *left behind* at Troas, and of Trophimus whom he *left behind* at Miletum. Occ. Heb. 4. 6, 9; 10. 26. Jude 6.

d. They "kept not their first estate (*archē*)" in which they were placed when they were created.

e. The nature of their sin is clearly stated. The sin of "Sodom and Gomorrha" is declared to be "in like manner" to that of the angels; and what that sin was is described as "giving themselves over to fornication, and going after strange flesh" (Jude 6, 7). The word "strange" here denotes other, i.e. *different* (Gr. *heteros* = different in kind. See Ap. 124. 2). What this could be, and how it could be, we are not told. We are not asked to understand it, but to believe it. (See further in App. 23 and 25.)

5. In Gen. 6. 1, 2, 4 we have the historical record, which is referred to in the Epistles of Peter and Jude. There these "angels" are called "the sons of God". This expression in the Old Testament is used always of "angels", because they were not "begotten", but created, as Adam was created, and he is so called in Luke 3. 38 (cp. Gen. 5. 1). It is used of angels eight times: Gen. 6. 2,[1] 4. Job 1. 6; 2. 1; 38. 7. Ps. 29. 1 (R.V. m.); 89. 6 (R.V. m.); and Dan. 3. 25. In this last passage there is no article, and it does not mean "*the* Son of God", but "*a* son of God", i.e. an angel who was sent into the furnace (Dan. 3. 28), as one was into the den of lions (Dan. 6. 22). In one passage (Hos. 1. 10) the English expression is used of men, but there the Hebrew is different, and it refers only to what men should be "called", not to what they were.

6. Returning to 1 Pet. 3. 19, the expression "the spirits in prison" cannot be understood apart from the whole context. The passage commences with the word "For" (*v.* 17), and is introduced as the reason why "it is better, if the will of God should (so) will, to suffer for well-doing, than for evil-doing. FOR (*v.* 18) Christ also suffered for sins once (Gr. *hapax*)—a Just One for unjust ones—in order that He might bring us to God, having been put to death indeed as to [His] flesh, but made alive as to [His] spirit." This can refer only to His spiritual resurrection body (1 Cor. 15. 45). In death His body was put in the grave (or sepulchre, i.e. *Hadēs*), Acts 2. 31; but His spirit was "commended to God". Not until His spirit was reunited to the body in resurrection could He go elsewhere. And then He went not to "Gehenna", or back to *Hadēs*, but to *Tartarus* (2 Pet. 2. 4. See Ap. 131. III), where "the angels who sinned" had been "delivered into chains". To these He proclaimed His victory.

7. The word rendered "preached" is not the usual word *euangelizō* (Ap. 121. 4), but the emphatic word *kērussō* (Ap. 121. 1); which means to *proclaim as a herald*. Even so Christ *heralded* His victory over death, and the proclamation of this reached to the utmost bounds of creation.

It was "better" THEREFORE to suffer for well-doing than for evil-doing. He had suffered for well-doing. He suffered, but He had a glorious triumph. "Therefore" (runs the exhortation), "if ye suffer for righteousness' sake, happy are ye" (*v.* 14), and it concludes: "Forasmuch then as Christ suffered on our behalf as to the flesh, arm yourselves likewise with the same mind; for He that hath suffered in the flesh hath done with sin; no longer to live [our] remaining time according to men's lusts, but for God's will . . . For to this end, to those also who are now dead, were the glad tidings announced, that though (Gr. *men*) they might be judged according [to the will of][2] men, in [the] flesh, yet (Gr. *de*) they might live [again] according to [the will of] God, in [the] spirit": i.e. in resurrection (1 Pet. 4. 1, 2, 6).

The above is suggested as the interpretation of the expression "the in-prison spirits", in the light of the whole of the nearer and remoter contexts.

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[1] In the first passage (Gen. 6. 2) the Alexandrine MS. of the Septuagint has "angels" (not "sons"), showing how it was then understood.

[2] For the supply of this ellipsis see Rom. 8. 27, 28, and cp. 1 Pet. 4. 19.

195 THE DIFFERENT AGES AND DISPENSATIONS OF GOD'S DEALINGS WITH MEN.

1. God has spoken at "sundry times" as well as "in divers manners" (Heb. 1. 1). The time when He spoke to "the fathers" is distinguished from the time in which He has "spoken to us". The time in which "He spake by the prophets" stands in contrast with the time in which He spake by (His) "Son". And the "time past" is obviously distinguished from "these last days" (Heb. 1. 2). To "rightly divide the word of truth" (2 Tim. 2. 15) it is essential to regard *the times* in which the words were spoken, as well as *the times* to which they refer.

Three Greek words in the New Testament call for careful consideration. These are:

(1) *chronos*, time, duration unlimited unless defined; occ. fifty-three times and is translated "time" in thirty-two;

(2) *kairos*, a certain limited and definite portion of *chronos*, the right time or season; occ. eighty-seven times, and is rendered "time" in sixty-five passages, "season" in fifteen;

(3) *oikonomia*, meaning lit. administration of a household (Eng., economy, including the idea of stewardship); occ. eight times, trans. "dispensation" four, "stewardship" three, "edifying" once (1 Tim. 1. 4), which the R.V. rightly corrects to "dispensation", making five occ. in all of that English term.

A dispensation, administration, or arrangement, during a portion of *chronos* may, or may not, be equal to *kairos*, according as the context determines.

Nothing but confusion can arise from reading into one dispensation that which relates to another. To connect what God said and did in one dispensation with another, in which His administration was on an altogether different principle, is to ensure error. And finally, to take doctrine of late revelation and read it into the time when it was "hidden" leads to disaster.

The nations, Israel the Chosen Nation, and the church (Ap. 186) are each dealt with in distinct "times" and on distinct principles, and the doctrine relating to each must be kept distinct. When our Lord speaks (Luke 21. 24) of "the times (*kairos*) of the Gentiles", the implication is that there are times of the Jews (under Messiah, Isa. 33. 6, &c.), whatever be the contrasted elements. So that what is recorded as connected with the times of the Jews is not necessarily applicable to the times of the Gentiles. The present administration of God is in grace, not in law, judgment, or glory, and belongs to the "dispensation" (*oikonomia*) of the Mystery (Ap. 193), that secret "which hath been hid from ages and from generations, but now is made manifest to His saints" (Col. 1. 26), that secret "which in other ages was not made known unto the sons of men" (Eph. 3. 5). Hid in God from the beginning of the world (see Eph. 3. 9), it was kept secret since the world began (see Rom. 16. 25).

There is no authority for taking enactments Divinely fitted for the times of the Jews and transferring them to the present dispensation of God in grace. Similarly, the endeavour to read the precepts of the "Sermon on the Mount" (Matt. 5–7), which are the laws of the kingdom of heaven (see Ap. 114), into such church epistles as Ephesians, Philippians, Colossians, not only obscures the truth, but antagonizes one part of Scripture with another.

2. The Seven Times or Dispensations.

In the Bible seven distinct administrations are set before us. Each has its own beginning and ending; each is characterized by certain distinctive principles of God's dealings; each ends in a crisis or judgment peculiar to itself, save No. 7, which is without end. These may be tabulated thus:

1. The Edenic state of innocence.
   End—The expulsion from Eden.
2. The period "without law" (the times of ignorance, Acts 17. 30).
   End—The Flood, and the judgment on Babel.
3. The era under law.
   End—The rejection of Israel.
4. The period of grace.
   End—The "day of the Lord".
5. The epoch of judgment.
   End—The destruction of Antichrist.
6. The millennial age.
   End—The destruction of Satan, and the judgment of the great white throne.
7. The eternal state of glory.
   No End.

All seven dispensations exhibit differing characteristics which call for the close attention of the Bible student.

3. The Times of the Gentiles.

While the seven dispensations above specified are the main divisions of the long period of the Divine dealings, there is still another dispensation referred to as "the times of the Gentiles" (Luke 21. 24), a dispensation which overlaps two of the above divisions. *These* times began when Jerusalem passed under the power of Babylon (477 B.C. See Ap. 50, p. 60, and Ap. 180), and continue while Jerusalem is "trodden down of the Gentiles" (Luke 21. 24). These "times" are referred to in Rom. 11. 25, which has no reference to the completion of "the church", as is so generally believed, but relates to the fullness, or filling up, of the times of the Gentiles, the word "Gentiles" being put for *the times* which they fill up.

4. The Parenthesis of the Present Dispensation.

In the Nazareth Synagogue (Luke 4. 16–20) our Lord stood up and read from the book of the prophet Isaiah. After reading the first verse and part of the second (of ch. 61), He closed the book. Why stop there? Because the next sentence belonged, and still belongs, to a future dispensation. The acceptable "year of the Lord" had come, but "the day of vengeance of our God" has not even yet appeared. Thus did the Lord divide two dispensations. There is no mark in the Hebrew text of Isaiah 61. 2 to indicate any break, yet an interval of nearly 2,000 years separates the two clauses quoted. In this interval comes the whole of the present church dispensation, following on the years after Israel's final rejection (Acts 28. 25–28). See App. 180, 181.

196 "RECONCILE", "RECONCILIATION".

1. The word "reconcile", which our translators adopted from the Vulgate, is simply the transliteration of the Latin *reconcilio*, to bring together again, to re-unite or re-connect. The verb *to reconcile*, and its noun *reconciliation*, have, however, come to possess now merely the idea of friendship after estrangement.

2. The Greek words in the N. T. are as follow:

(*a*) *allassō*, to change, to make other (*allos*) than it is. Occ. Acts 6. 14. Rom. 1. 23. 1 Cor. 15. 51, 52. Gal. 4. 20. Heb. 1. 12. Always rendered "change".

(*b*) *diallassomai* (passive), *dia* (Ap. 104. v) and *allassō*, to be changed or altered *mutually* (the force of *dia*) from one condition to another. Occ. Matt. 5. 24.

(*c*) *katallassō*, *kata* (Ap. 104. x) and *allassō*, to change or exchange something (anything) *arbitrarily*; not as (*b*) by mutual consent, but as proceeding from *one* (the *kata* implying *from above*). Occ. Rom. 5. 10, 10. 1 Cor. 7. 11. 2 Cor. 5. 18, 19, 20: and its noun

katallagē, a change or exchange for something else. Occ. Rom. 5. 11 (atonement); 11. 15. 2 Cor. 5. 18, 19.

(*d*) *apokatallassō*; intensive form of *katallassō*, the *apo* (Ap. 104. iv) indicating that whatever is intended by (*c*) is done completely and inviolably. Occ. only in the Prison Epistles, Eph. 2. 16. Col. 1. 20, 21.

(*e*) *hilaskomai*. Occ. Luke 18. 13. Heb. 2. 17 (see notes *in loc.*) As this word means to expiate, or make atonement for sins, and is confined to mediatorial aspects and offerings, it need not here be discussed.

3. We now refer to the occ. in the connection:

(*b*) *diallassomai*, Matt. 5. 24, where is found the basic explanation of the meaning usually understood by "be reconciled", &c.; i.e. the *change* of feelings and relationships of estranged relatives; a *mutual* change of feelings *between equals* (a man and his "brother").

(*c*) *katallassō*. Rom. 5. 10, 10, &c. Here is the proper meaning of the Greek word, as clothed in its correspondent Latin dress, viz. *re-united* or *re-connected* to God. Emphasized by the last clause, "having been reconciled" (re-connected). Vital union restored by *re-connection*.

Rom. 11. 15, "the reconciling". The meaning is unmistakable; the *re-connection* of "a world" is the antithesis to the "casting away" of Israel.

1 Cor. 7. 10, 11, "be reconciled"; i.e. *connected again* with her husband. Here also the antithesis is plain.

2 Cor. 5. 18, 19, 20. These verses paraphrased read,—"... God, Who *re-connected* (or *re-united*) us again to Himself, by means of Christ, and having given to us the ministry of the *re-connection* (*re-uniting*), to wit, that God was IN Christ *re-connecting* (*re-uniting*) a world to Himself, not reckoning (imputing) their transgressions to them; and having laid upon us (the responsibility or burden of) the message of the *re-connection*. On Christ's behalf therefore we are ambassadors ... be ye *re-connected* (*united again*) to God." We see here, revealed in simple majesty, the sovereign grace of God in providing by virtue of "the precious blood of Christ" a means whereby the rebellious creature can be restored to the favour of the justly alienated Creator. It is not an entreaty to "forgive" and "forget" everything on man's side, but a *command* to return to God by means of the *new connection*, and by that means alone, viz. the new and living Way which God Himself provided through the death and resurrection of His Son (Acts 17. 30, 31. Heb. 10. 19, 20).

(*d*) *apokatallassō*. Occ. Eph. 2. 16. Col. 1. 20, 21. In each case the force of *apo* prefixed to *katallassō* suggests and emphasizes the perfection of the *re-connection*. So that on God's side all is complete. Here again the graciousness of God is manifest. Who MADE PEACE by virtue of the blood of Christ, and thus gave access by means of Him "by one Spirit unto the Father", to those who were far off and to those who were nigh.

4. The conclusion may be summed up thus: Christ's death upon the cross linked up again the connection with God (i) for all who are the *chosen* subjects of His grace (Eph. 1. 4), and (ii) for all who will believe and consequently *become* subjects of His grace (Rom. 10. 11–13).

197 *THE REVELATION.*

A | The King and the kingdom,[1] in promise and prophecy (*the Old Testament*):
B | The King presented, proclaimed, and rejected (*the four Gospels*):
C | Transitional. The kingdom again offered and rejected (*Acts and the earlier Epistles*. See Ap. 180 and 181):
B | The King exalted and made Head over all things to "the church which is His body". The "mystery" (*the later Pauline Epistles*. See Ap. 193). The kingdom in abeyance (Heb. 2. 8).
A | The King and the kingdom unveiled. The King enthroned. The kingdom set up. Promise and prophecy fulfilled (*The Revelation*).

[1] For further details, see Ap. 95. II and Ap. 198.

1. The Lord Jesus Christ is the one great Subject of the Word of God (cp. Luke 24. 27; John 5. 39), being the promised "Seed" of the woman (Gen. 3. 15). He is therefore the Master-key to the Divine revelation of the Word. The whole Bible is about Him directly or indirectly, and as everything centres in and around Him, apart from Him it cannot be understood.

This is set forth in the foregoing Structure, from which we see that *Genesis* and *Revelation*, "the first" and "the last" books of the Bible, are inseparably linked together. *Genesis* is "the beginning" and *Revelation* the ending of the written Word, even as the Lord, the Incarnate Word, spake of Himself (cp. 21. 6; 22. 13). *Revelation* is the complement of *Genesis*. Either without the other would be unin-

telligible. Genesis 1-2 finds its correspondence in Rev. 21-22 (see Ap. 198).

Without the first chapters of *Genesis*, *Revelation* would be an insoluble riddle, as indeed it is to those who treat the record of "the Creation" and the "Fall" as "myths" (see 2 Tim. 4. 4). Without the last chapters of the *Revelation* "the Book" would be a hopeless and heart-breaking record of the failure and doom of the Adamic race.

The Bible may be likened to a beautiful and complex girdle or belt, with a corresponding connecting clasp at each end, one the complement of the other. Do away with either, the girdle is useless, *as a girdle*. So here, *Genesis* and *Revelation* are the two clasps of the Divine Word, which link together and enclose between them in "perfection of beauty" and harmony the whole of the Scriptures in which God has been pleased to reveal His "Eternal Purpose" (Ap. 198).

2. ITS SCOPE, &c. The key to unlock the meaning and scope of the book is found in 1. 10. "The Lord's day" = THE DAY OF THE LORD (Jehovah). (See Isa. 2. 12.) John was not in "a state of spiritual exaltation" on any particular *Sunday* at Patmos, as the result of which "he saw visions and dreamed dreams". But, as we are told, "I came to be (or found myself) by the Spirit in the day of the Lord" (cp. Ezek. 1. 1; 8. 3, &c.). He is then shown, and both sees and hears (22. 8), the things he records.

"The day of the Lord" being *yet future*, it follows that the whole book must concern the things belonging to "that day", and consequently is wholly prophecy. Though partial adumbrations of judgment may be traced in connection with affairs of past history, yet the significant, *solemn* warning here (1. 10) that the "judgments" in *Revelation* relate to the day of the Lord, "the day of vengeance" (cp. Isa. 61. 2; 63. 4, &c.), makes it clear that the book concerns the future, and the day of the unveiling (the Apocalypse) of the great "King of kings and Lord of lords" (see Ap. 198).

Its scope is further shown by its place in the Canon. The order of the separate books of the N. T. varies, but they are always formed in four *groups* that never vary chronologically. (See Ap. 95. II.)

The *Gospels* contain the prophecies of the great tribulation: *Revelation* describes it. Between, come the Scriptures of the intermediate period, *Acts* and the Epistles. Chronologically and canonically, *Revelation* follows after the Epistles, though logically in God's purpose (Eph. 3. 11) it follows the *Gospels*. Therefore we see the scope embraces the wind-up of all the affairs of time; it records the end of prophecy, the end of "the secret of God" (10. 7), the end of all "enmity towards God", and the dawn of the "ages of the ages".

3. ITS HEBREW CHARACTER. The language of the book is Greek: its thoughts and idioms are Hebrew. This links it with the O. T., and shows that its great purpose is to declare God's final dealings with the *Jew* and the *Gentile* as such; and that "the church of God" of the Pauline Epistles and this dispensation (Ap. 195) has no place in *Revelation* (other than in association with its glorified Head). See Ap. 193. All the imagery of the book, Temple, Tabernacle, &c., belongs to Israel.

Again, in *Matthew* (the Hebrew Gospel) are some 92 quotations from and references to the O. T. In *Hebrews* there are 102. In *Revelation* are found no fewer than 285. This emphatically stamps its close connection with the O. T. and Israel; and it equally stamps the latest utterances of "modern scholarship", viz. that "whatever view may be taken of the indebtedness to Jewish sources, there can be no doubt that he (the writer) has produced a book which taken as a whole is profoundly Christian", as being the dicta of men who, wittingly or unwittingly, are blind to this fundamental fact of *Revelation*.

The TITLES OF CHRIST further attest its Hebrew character:

(i) "The Son of Man" (1. 13; 14. 14). Never found in the Pauline Epistles to the "churches". See Ap. 98. XVI and Ap. 99.

(ii) "The Almighty" (1. 8; &c.). See Ap. 98. IV.

(iii) "The Lord God" (3. 8 and see 22. 6). Cp. this title with Gen. 2. 4—3. 24 in connexion with "paradise".

(iv) "The First and the Last" (1. 11, 17; 2. 8; 22. 13). Never associated with "the church which is His body".

(v) "The Prince of the kings of the earth" (1. 5). Never used in connexion with "the church".

(vi) "Who is to come" (= The Coming One), 1. 4, &c. Occ. sixteen times in the Gospels, *Acts*, *Hebrews* (10. 37); *three* times in *Revelation*, and nowhere else.

(vii) "The Living One" (1. 18). A title only found in Daniel (4. 34; 12. 7) and *six* times in this book. Thus linking *Daniel* and *Revelation* in a very special manner.

4. The "BRIDE" AND THE "WIFE" of 21. 9 must not be confused with the "wife" of 19. 7. The latter is Israel called out from among the nations for blessing in "the Land"; the earthly consort of "the Great King" (cp. Ps. 45; Jer. 3. 14). This "wife" (19. 7) is connected with the Millennial Jerusalem which, with the rest of the earth "that now" is, will pass away and give place to the *new* earth with the *new* Jerusalem, succeeding and replacing the former. "The bride, the Lamb's wife" of 21. 9, is still of Israel, but the Israel of the "heavenly calling" (Heb. 3. 1): all those connected with the "heavenly country" and "the city with *the foundations*" for which they "looked" (Heb. 11. 13-16); the "Jerusalem above" of Gal. 4. 26. Hence the significance of the term "bride" (*numphē*) in 21. 9.

The Israel of 19. 7 is not spoken of as bride (*numphē*), because she *has become* wife (*gunē*). Cp. the "married to you" = *am become your husband* (consummation), of Jer. 3. 14, and see the Note there relating to the "restoration" time. Here (21. 9) the term "bride" indicates clearly that the betrothal has taken place and that the marriage will be consummated when the bride shall *have come down* out of heaven. John sees her coming down (pres. part.), 21. 10.

The loose way in which *we* speak of a "bride" as not only a contracting party at the time of the marriage ceremony, but also of her after she has become wife (*gunē*), is responsible for much confusion as to the "wife" of 19. 7 and the bride-wife of 21. 9. Strictly speaking, "bride" is to be applied only to a betrothed virgin (Gr. *parthenos* = Heb. *bᵉthūlāh*), when the marriage (legal) ceremony takes place. *Directly* after, she ceases to be "bride", and has become (legally) "wife", although from the forensic point of view consummation of the marriage may be delayed (cp. Matt. 1. 25, and see the Note there).

According to the Mosaic Law, a betrothed maid (Heb. *b^{e}thūlāh*) was *legally* a wife (*'ishshāh*), (cp. Matt. 1. 18, 20 with Deut. 22. 23, 24); hence Joseph's trouble and temptation (see Matt. 1. 20). A careful study of the terms in Matt. 1. 18–25 will afford a clue to a clearer understanding of the terms "bride" and the two "wives" of Rev. 19. 7; 21. 9 than volumes of commentary.

If the earthly millennial metropolis is real, so is this also, for both are spoken of in the same terms. And if the laying of "thy stones with fair colours" and "thy foundations with sapphires" (Isa. 54. 11) is spoken of the day when God is to be called "the God of *the whole earth*" (see *v.* 5), it must refer to the time of Isa. 65. 17; 66. 22 and Rev. 21. 1. Moreover, *laying* foundations implies a solid substratum on which to lay them, i. e. *earth*. Foundations are of no use to a city "suspended" in the air!

The same argument applies also to the "tree of life" and the "water of life". If the "river" and "trees for meat" of Ezek. 47. 1–12 are real and literal, so also are the "tree" and the "water" of life here. Again, both are spoken of in identical terms. There is no more room for "imagery" in the one case than the other. The "tree of life" lost in the paradise of *Genesis* is here seen restored to the whole earth in the day when "the God of the whole earth" will "tabernacle" with men,—(and be) "their God" (Rev. 21. 3). There is no place for "symbolism" in either case.

5. The more important Figs. of Speech are noted. These will supply helpful keys where the symbolism is not Divinely explained or indicated, and will enable the student to judge whether *Revelation* is purely Johannine "symbolic imagery", as some affirm, and a "legitimate appeal to Christian imagination"; or whether the book is, as it claims to be, a deliberate setting forth proleptically of the actual scenes and events with which God declares that His purposes concerning the heaven and the earth shall be consummated.

6. NUMBERS hold a prominent and significant place in *Revelation*. These in order are:—2 (occ. eleven times); 3 (eleven); 3½ (twice); 4 (thirty); 5 (three); 6 (twice, including 13. 18); 7 (fifty-four); 10 (nine); 12 (twenty-two); 24 (seven); 42 (twice); 144 (four); 666 (once); 1,000 (nine); 1,260 (twice); 1,600 (once); 7,000 (once); 12,000 (thirteen); 144,000 (three); 100,000,000 (once, 5. 11); 200,000,000 (once, 9. 16). Twenty-one in all (3 × 7 = 21. See Ap. 10).

Seven is thus seen to be the predominant number, occurring fifty-four times (3 × 3 × 3 × 2 = 54. Ap. 10). *Twelve* comes next—twenty-two occ. *Seven*, *ten*, and *twelve*, with their multiples, run throughout the book. In the Notes attention is called to other numbers of great significance. The student will thus be enabled to work out for himself many problems connected with the question of number in Scripture. Some examples are here given of word occurrences.

6 times; *Babulōn*, *basanismos* (torment), *theion* (brimstone):
7 ,, ; *abussos* (bottomless pit), *axios* (worthy), *basileuō* (reign), *etoimazō* (make ready), *makarios* (blessed), *prophēteia* (prophecy), *sēmeion* (sign, &c.), *hupomenē* (patience), *charagma* (mark), *Christos*:
8 ,, ; *Amēn*, *thusiastērion* (altar), *planaō* (deceive), *Satanas*, *sphragizō* (seal), *stephanos* (crown), *nux* (night):
9 ,, ; *deka* (ten), *kainos* (new), *krinō* (judge), *marturia* (testimony), *pantokratōr* (Almighty), *polemos* (battle, &c.):
10 ,, ; *alēthinos* (true), *eikōn* (image), *thumos* (wrath), *keras* (horn), *prosōpon* (face), *hōra* (hour), *salpizo* (to sound):
12 ,, ; *dunamis* (strength), *phialē* (vial):
14 , ; *astēr* (star), *Iēsous*, *doulos* (servant); &c.

The word *arnion* (lamb) occ. 29 times ("the Lamb" 28 = 4 sevens: the other occ. 13. 11). Elsewhere only in John 21. 15. *hagios* (holy) occ. 26 times according to the texts, which omit 15. 3 and 22. 6, and add 22. 21; otherwise 27 times (3 × 9, or 3 × 3 × 3): *doxa* (glory) occ. 17 times (10 + 7): *eulogia* (blessing and ascription) 3 times; *ethnos* (nations) 23 times; *nikaō* (overcome) 17 times: *drakōn* (dragon) 13 times: *plēgē* (plague, &c.) occ. 16 times (4 × 4).

Phrases occ. frequently, e. g. (i) *he that hath an ear* 7 times; *if any man hath an ear* occ. once: (ii) *third part*, 16 times: (iii) *the kings of the earth*, 9 times.

7. CONCLUSION. The "tree of life" (22. 2) and the "water of life" (*vv.* 1, 17) are seen to be the great central subjects of the new earth. No longer will there be any "curse" (*v.* 3). In place of the "Fall" we have restoration. Instead of *expulsion*—"lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen. 3. 22)—is the gracious *invitation* to those who "have right to the tree of life" (*v.* 22), "Come, whosoever desireth, and let him take the water of life freely" (*v.* 17).

8. The Benediction (22. 21) not only completes the correspondence of the Structure (p. 1883), but appropriately closes the whole of the Book of God. "Grace and truth came by Jesus Christ" (John 1. 17). In this dispensation *all* is of grace. Grace now, glory hereafter (cp. Ps. 84. 11). In the time coming, with which *Revelation* is concerned, *grace* will be given to "endure to the end" (Matt. 24. 13) to all who come "out of the great tribulation" (7. 14); to all slain under antichrist "for the Word of God" (6. 9); and to all who "have the testimony of Jesus Christ" (12. 17). "*Grace, grace.*" ALL IS OF GRACE!

198 THE ETERNAL PURPOSE (Eph. 3. 11).

THE DISPENSATIONAL PLAN OF THE BIBLE.

A | THE PRIMAL CREATION. HEAVENS AND EARTH. "The world (Gr. *kosmos*) that then was." Gen. 1. 1, 2–. 2 Pet. 3. 6.

B | SATAN'S FIRST REBELLION. The earth became waste and a ruin (Heb. *tohū vā bohū*). Gen. 1. 2–. God *created* it not a ruin (Isa. 45. 18, Heb. *tohū*) nor waste ("confusion").

C | THE EARTH RESTORED AND BLESSED. "The heavens and the earth which are now." Gen. 1. –2—2. 3. 2 Pet. 3. 7.

D | SATAN ENTERS AND THE CONSEQUENCE. Gen. 3.

E | MANKIND DEALT WITH AS A WHOLE. Gen. 4—11. 26.

F | THE CHOSEN NATION CALLED AND BLESSED. Gen. 11. 27—Mal. 4. 6. (Jehovah and His kingdom rejected. Israel scattered.)

G | THE FIRST ADVENT (Micah 5. 2. Zech. 9. 9). The Four Gospels (Rom. 15. 8). The King and the kingdom proclaimed and rejected, and the King crucified.

H | THE KINGDOM RE-PROCLAIMED. Acts 3. 19, 20, &c. The church of God called and taken out, Acts 13 and on, and earlier Pauline Epistles. The kingdom again rejected and Israel again scattered.

H | THE KINGDOM POSTPONED AND IN ABEYANCE. "Not yet" (Heb. 2. 8). The later, or Prison, Epistles (Pauline). The MYSTERY revealed and proclaimed. Eph. 3. 2–11. Col. 1. 25; 2. 2, 3. 1 Tim. 3. 16. THE NEW HOPE. Phil. 3. 11, 14. Titus 2. 13. "The church which is His body" called, and taken up. Phil. 3. 11, 14.

G | THE SECOND ADVENT. "The first resurrection." The kingdom established. The King enthroned. "The day of the Lord." Matt. 24; 25. 31. Luke 19. 11–27. Isa. 2. 11–19. Joel 2; &c.

F | THE CHOSEN NATION RECALLED AND BLESSED. Rom. 11. 11–36. Acts 15. 16. Isa. 60, 61, 62. Jer. 30, 31. Zech. 12. 13, 14; &c.

E | MANKIND DEALT WITH AS A WHOLE. Joel 3. 2. Matt. 25. 31–46. Acts 15. 17. Rom. 15. 8–12. Rev. 4–19.

D | SATAN BOUND AND THE CONSEQUENCES. Rev. 20. 1–3.

C | THE EARTH RESTORED AND BLESSED. Rev. 20. 4–6. Isa. 35; &c. The Millennium.

B | SATAN'S FINAL REBELLION. Rev. 20. 7–10. Followed by the second resurrection and the judgment of the "great white throne". The destruction of "all things that offend". Rev. 20. 11–15.

A | THE NEW HEAVEN AND THE NEW EARTH. The day of God. Rev. 21, 22. 2 Pet. 3. 12, 13. Isa. 65. 17; 66. 22.

1. The above Structure shows the respective dispensations in which God has been and is dealing with the Jew, the Gentile, and the church of God (1 Cor. 10. 32). The "church which is His body" occupies the central position, and its present standing is seen to be separated from its future destiny and hope. The two rebellions of Satan also are seen to be in direct correspondence; suggesting the necessity why he must be loosed, and the loosing, for a little season (Rev. 20. 3, 7).

2. All things were created by Him "Who is before all things and by Whom all things consist" (lit. hang together, Col. 1. 17); Who is now "upholding all things by the word of His power" (Heb. 1. 3). The Structure shows in almost pictorial form the great lesson that God sets before us from *Genesis* to *Revelation*, viz. that no created being can stand (upright) apart from Christ the Creator. Hence the necessity for a "new heaven and a new earth" wherein abideth righteousness, inhabited by a "new creation" of beings who have by grace been made "partakers of the Divine nature" (2 Pet. 1. 4).

3. Further, it will be seen that it is not God's purpose to bring in the new heaven and new earth by means of the "church". The new creation will be full of physical marvels, brought about by physical means and not "spiritual agencies". These means and their results are set before us in *Revelation*. Well may we exclaim with Paul,—**"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to WHOM BE GLORY FOR EVER. AMEN."**

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